Field Studies in the Sociology of Education

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FOREWORD

The sociologist has been somewhat tardy in extending his research interest to the field of education and very much behind the psychologist and the economist. This is not, perhaps, surprising as the accepted concepts about the purpose of education have not always been favourable to the engagement of the sociologist's attention. All round development of the individual, preparing the young for their role as citizens, the pursuit of knowledge, the transmission of the cultural heritage of a nation or people—all these traditional aims and objects of education have, undoubtedly, a content which could be identified as sociological. But the definition and scope of 'knowledge', 'citizen', 'nation', 'people' and even 'culture' have been undergoing evolutionary changes, and the accent in pre-democratic societies has been on accepted traditions. Even free and compulsory education is a relatively new idea in the world, with its political undertones, although, religion has been in some cases, e.g. Buddhism, the prime mover for a degree of universal education for the very young.

But, with the development of democratic politics and the end of colonialism, education has come to the fore as the mainstay of democracy. And with planned economic development coming into vogue in the wake of democracy, education is primarily regarded as the instrument of social change, the spearhead of social progress. In this view of education, the sociologist can no longer afford to lag behind the psychologist, the political scientist and the economist in making the educational field one of his major concerns.

The course of events that has led to the publication of the volume of papers by noted sociologists and the undertaking of extensive field studies of which the present volume is the General Report will be found described in the Preface to this volume. The scholars concerned, educationists and sociologists, deserve much praise for this successful outcome of their efforts to bring various theoretical and practical aspects of education under the searchlight of their discipline. The National Council of Educational Research and Training has done well to extend adequate financial support and encouragement to this multiple project.

Dr. M. S. Gore, the Convenor of the Coordinating Committee, with the able and devoted assistance of his colleagues, Prof. I. P. Desai and Mrs. S. Chitnis, and technical advice from Mr. P. Ramachandran, has produced a volume of engrossing interest. While equality in educational opportunity and modernization are two important foci of interest in the present study, it also furnishes interesting data on the attitudes of students and teachers in the field of education, as well as on the occupational aspirations of students and the occupational satisfactions and adjustments of the teachers.

That not more than 25 per cent of the students at the high school level or above are drawn from homes with illiterate fathers, despite the fact that nearly 80 per cent of the country's population is illiterate, or that most students are drawn from urban occupational groups, to give a few random instances, are observed facts that should give much food for thought to educationists and policy makers. The volume is full of such arresting findings, which furnish new and challenging dimensions to the problems of education. They should help materially in refashioning the country's educational system so as to serve the ends of social development.

This series of volumes (field studies) indeed forms a good example of the currently noticeable and growing emphasis on applied research in the social sciences. It is devoutly to be wished for that this intellectual involvement of the sociologist in education will not prove transient.

C. D. Deshmukh
President
India International Centre
Ex-Chairman
University Grants Commission

New Delhi
17 February 1969

PREFACE

A chance meeting with Mr. J. P. Naik, Secretary, National Commission on Education, in the summer of 1964 led to a discussion of the need to interest sociologists in the field of education and of the desirability of convening a seminar to see what help sociologists could give in the deliberations of the Commission. The idea was a good one and it was tentatively agreed that if sociologists responded to the idea a seminar entitled Sociology of Education in a Modernising Society should be convened under the auspicies of the Tata Institute of Social Sciences. The seminar would be sponsored by the Education Commission who would also meet the travelling expenses of the participants. The University Grants Commission would make a grant to meet other incidental expenses.

The idea of convening a seminar was later discussed with friends and particularly with Professor I. P. Desai. He insisted that if a seminar was to be convened at all it should only be as a preliminary to some concrete project of work that the seminarians would subsequently take up. This was welcome insistence and much after the heart of the Convener himself and in consonance with the policy of the Education Commission.

So, the Seminar was called and met between 11th and 13th December, 1964. Distinguished sociologists from twelve different universities responded to the invitations. Three of the members of the Education Commission also participated in the discussions. No formal papers had been invited, but the theme of the seminar was systematically divided into different sessions and individual scholars were assigned responsibilities for initiating discussions on different facets of the theme. The deliberations of the seminar were directed toward developing concrete proposals for study which would stimulate sociological interest in the problems of education and feed some data to the many subgroups of the Education Commission. Two such proposals emerged.

One of these was the preparation and publication of papers by sociologists on different aspects of the challenge education faced in a modernising society. These papers have already been published under the title *PAPERS IN THE SOCIOLOGY OF EDUCATION IN INDIA.* Fourteen scholars have contributed to this volume published by the National Council of Educational Research and Training in July 1967.

The other proposal was for undertaking an extensive field study of the social background, the social values, the occupational aspirations and satisfactions of the major participants in the system of education. The details of the project were left to be finalised by a Co-ordinating Committee, elected for the purpose, and the Committee was also entrusted with the work of inviting and editing the papers referred to above. The Convener of the Seminar was also asked to work as the Convener of the Co-ordinating Committee.

One of the first tasks of the Co-ordinating Committee was to prepare project outlines and find funds for the two projects. Simultaneously the Committee had to decide upon the scholars who would be invited to write for the volume of collected papers and to find others who would be willing to undertake responsibility for directing field work for the survey in each of their regions. This work was completed by the Committee in its first two meetings. The different scholars who were approached for co-operation acceded to the request without any hesitation or delay.

The names of the members of the Co-ordinating Committee, the participants of three seminars, the contributors to the volume of *Papers* and the regional directors of field studies are given at the end of the preface.

The work on neither of the two projects, however, could even have begun without assurance of funds. Here Mr. Chandrakant, Joint Director, National Council of Educational Research and Training came to the help of the Co-ordinating Committee. He agreed to have the request for funds examined by the Council and later communicated the approval of the Council to support both the projects. The Co-ordinating Committee have every reason to feel grateful to the Council for this assistance.

Once the projects were initiated the Co-ordinating Committee and the Convener have had to ask for help and favours for many things at nearly every step. In the framing of the questionnaire and the designing of the sample Dr. Ramkrishna Mukherjee and his two colleagues from the Indian Statistical Institute—Messrs. Suraj Bandopadhay and K. Chattapadhyaya were of invaluable help. Dr. Mukherjee was, of course, a member of the Co-ordinating Committee, but his two other colleagues had no such linkage with the project until much later when they both helped in the field work in West Bengal. They carefully scrutinized the questionnaires, made several useful suggestions and helped Dr. Mukherjee in working out the elaborate sampling design for this study.

Another member of the Co-ordinating Committee who gave special help at this stage was Mr. A. N. Pandeya. He gave a great deal of thought to the framing of questions relating to social values. He had planned originally to use a part of the Inkeles Inventory of questions for the questionnaire of this study. This could not be done because of the need to limit the length of the questionnaire. He spent considerable time—despite ill health—to finalise the twelve questions that now appear in the questionnaire.

Actually, six different questionnaires had to be prepared for the study and two of them had to be translated into seven different languages. The work of preparing drafts and redrafts, of pretesting of questionnaires, of getting them translated and printed in all the languages—and in literally thousands of copies—and, finally, of despatching them to all the field centres could not have been done without the willing and often spontaneous help given by many friends, students and staff at the Tata Institute of Social Sciences. It is difficult to record their names and certainly impossible to thank them adequately. Some idea of the amount of work involved can be gained from the fact that the whole process of framing, finalising, printing and despatching six different questionnaires in several languages had to be completed in six weeks. A total of 38,500 copies had to be prepared. The work was distributed in five presses, some of the questionnaires had to be cyclostyled at the Institute.

The number of favours and obligations that the Regional Directors must have had to ask and accept are not even known to the Convener. But it is not difficult to imagine what the work of contacting scores of institutions in as many different towns and cities must have meant for the Directors and their staff. All the Directors worked in an entirely honorary capacity and had to carry this load with their normal academic responsibilities. Fortunately their respective university administrations agreed to accept the responsibility for handling funds and maintaining books so that the Directors were atleast spared that part of the organisational responsibility.

The eight Regional Directors have not only supervised field-work but have each written complete reports on the data relating to their State. The reports form independent volumes in this series as follows:

Volume I General Report — Dr. M. S. Gore
Dr. I. P. Desai
Mrs. Suma Chitnis

Vol.	II	Andhra	—	Hon. Director		Dr. M. V. Moorthy
Vol.	III	W. Bengal	—	,,	,,	Dr. R. K. Mukherjee
Vol.	IV	Gujarat	—	,,	,,	Dr. B. V. Shah
Vol.	V	Maharashtra	—	,,	,,	Dr. Y. B. Damle
Vol.	VI	Mysore	—	,,	,,	Dr. K. N. Venkatarayappa
Vol.	VII	Orissa	—	,,	,,	Dr. R. Rath
Vol.	VIII	Punjab	—	,,	,,	Prin. S. N. Ranade
Vol.	IX	Rajasthan	—	,,	,,	Dr. S. K. Srivastava

As the data from all the eight States were being received in the office of the Coordinating Committee arrangements had to be made for the punching and tabulation of data. If these operations were to be entrusted to a commercial organisation the budget which had been originally approved for the entire study would have been found insufficient for the work. The possibilities of getting the work done at a concessional cost or entirely free of cost had therefore to be explored. Several organisations were approached. At one time it looked as if the project would get held up indefinitely at this stage. Two organisations came to the rescue—the Indian Institute of Technology and the Data Processing Unit in Bombay of the Tata Iron and Steel Company. There is no way in which these organizations can be adequately thanked. Each of them had to provide between three to six months of their time to help finish our work. The TISCO unit helped in the punching and verification of cards and in the preparation of frequency tables. The I.I.T. helped in the programming and computation of data for obtaining cross-tables for all the eight states. The scope and size of the operation can be judged by the fact that altogether data for 23,440 individual respondents had to be processed and a total number of 4,864 frequency tables and 17,368 cross-tables had to be prepared. Mr. Yashpal Sahni of the TISCO Data Processing Unit and Dr. H. N. Mahabala of the I.I.T. at Kanpur gave a great deal of their time for consultations and supervision of the processing work for which the Coordinating Committee owes them a special debt of gratitude. Similarly Mr. B. V. Chitnis of the Tata Hydro-electric Company, Bombay spent almost his whole vacation helping to prepare a tentative computor programme so that our requirements could be clearly indicated to the agency which would finally agree to process the data of the study.

Even after the tabulation work was over—and, in fact, even as the tables were being received—a good deal of copying, abstracting and percentaging had to be done. In this work many of the students of the Tata Institute of Social Sciences and even the younger members of the families of staff had to give a helping hand. Mr. R. D. Naik who was then supervising most of this work had to use all his tact and resourcefulness to keep the work moving at the pace required by the oft-revised, and yet rather tight, time-schedule.

The Co-ordinating Committee is grateful to all the persons and agencies who have helped in the work of this project at various stages, and particularly to the Directors who organized the data collection in their respective areas and finally prepared the State reports.

The Convener would like to record his special debt of obligations to three persons—Dr. I. P. Desai, Mrs. S. Chitnis and Mr. P. Ramachandran who have been colleagues in this project. Dr. Desai has been associated in the project from its very conception. He has shared in the thinking and discussions at all stages and participated in the preparation of this project. Mrs. Chitnis worked initially as the sole professional member of the Co-ordinating Unit staff, later she worked in an honorary capacity. In both the roles her contribution has been substantial and her interest unflagging. She has also participated effectively in the preparation of this report and appears as a co-author. Mr. Ramachandran's help has been crucial at all points where the project needed methodological and statistical advice. He helped actively in the drawing of the sample, preparation of the questionnaire, in working out card designs, tabulation frames and the later statistical-analytical work of the project. He has written part of the chapter on the Study Design. Without the active involvement of these three colleagues, the project could never have been completed.

Finally, the Convener would like to record his appreciation of the assistance he has received from the Registrar and the staff of the Tata Institute of Social Sciences in the administration of the project. Thanks are also due to the staff of the Centre for Regional Development Studies for help in typing, stencilling and duplicating work.

Govt of West Bengal

M. S. Gore
Convener

BOMBAY
26 October 1967

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   Banaras Hindu University
   Varanasi

The institutional affiliations mentioned against the names of the Directors are the affiliations as reported at the time these studies were undertaken.

Participants of Seminars

The studies reported upon in the series Field Studies in the Sociology of Education were developed largely as a result of the discussions in the following Seminars held at the Tata Institute of Social Sciences, Bombay:

First Seminar — December 1964

Second Seminar — October 1965

Third Seminar — January 1967

A. Aiyyappan	Utkal University, Bhubaneshwar, Orissa
Brij Raj Chauhan	Institute of Social Sciences, Agra University
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A. R. Dawood	Education Commission
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The institutional affiliations mentioned against the names of the participants are the affiliations as reported at the time of the Seminar

CONTENTS

FOREWORD v

PREFACE vii

MEMBERS OF COORDINATING COMMITTEE ii

DIRECTORS OF FIELD STUDIES IN THE STATES xii

LIST OF PARTICIPANTS IN SEMINARS xiii

I · INTRODUCTION 1

II STUDY DESIGN 19

III STUDENTS 56

IV SCHOOL TEACHERS 179

V COLLEGE TEACHERS 273

VI PARENTS 437

VII INTER-RESPONDENT COMPARISONS 499

VIII SUMMARY AND CONCLUSIONS 577

APPENDICES

i Questionnaires 601

ii A Note on the Sample Design 663

STATE INSTITUTE OF EDUCATION
Govt of West Bengal.

CHAPTER I

INTRODUCTION

SECTION I — THE SOCIAL CONTEXT OF EDUCATION

1. *BACKGROUND*:

THE SEMINAR on the Sociology of Education in a Modernizing Society which met in Bombay in 1964 had two major objectives — i. to define the scope of the sociologist's interest in the area of education, and ii. to discuss the role of education in bringing about desired social change. The discussion of the first topic was expected to provide the direction along which a sociologist could usefully contribute to an understanding of the role of education in society and in bringing about social change.

The sociologist looks upon education as one of the many sub-systems of society. His interest lies in analysing the processes of interaction within the sub-system and the conditions of its stability on the one hand and in examining the nature of the inter-dependence of this sub-system with the larger social system on the other. This latter interest of the sociologist was particularly relevant to the discussion of the substantive theme of the seminar. In what way is education influenced by or influences the value framework and the behavioural patterns of the members of a society in areas of life other than education? How do political, familial, religious and social stratificatory institutions affect education and in what way are they dependent on education? Obviously, if inculcating "appropriate" attitudes and values and imparting "appropriate" skills and knowledge is the central function of education in a society it could not but play an important role in ensuring stability as well as in ushering in change in a society. However, on the basis of available knowledge, it cannot be said what exactly this role is and how effectively education can be utilised to achieve a specific change in society. It is not even clear what type of studies are needed to be undertaken to yield data which would answer questions at this level of generality.

2. *THE GOALS OF CHANGE*:

A beginning can, however, be made by specifying the nature of the social change that is being sought. Once this is known a somewhat indirect line of inquiry can be adopted. We can ask — Where and in what segments of our society is this change being attained and to what degree?

Do different levels of education reflect different levels of identification with the new values and behaviour patterns? Do differences in social backgrounds of students as well as teachers make any difference in the acceptance of these values? To what extent are teachers aware of the implications of accepting these new values and how far are they equipped or inclined to practise them? Are the different types of institutional sponsorships — governmental, municipal, voluntary, religious — differentially suited to the inculcation of these values?

What are the new values and social arrangements sought to be developed in India? In the multiplicity of political philosophies and platforms that prevail in the country it will be difficult to find an agreement on any programme of immediate objectives. Even socially different segments and strata of the population are likely to differ in their perspective and priorities. However, the Indian Constitution with its statements of Fundamental Rights, Directive Principles and the Preamble can be said to represent one broad consensus on the type of society which Indians wish to create. The other indication of agreed objectives comes from the general approval given to the idea of rapid industrialisation and economic development of the country. The criticism of the Five-Year Plans that is often voiced does not relate to the goal of economic development, it relates rather to the method and the pace of development aimed at.

The goals placed before the people by the Constitution are those of a democratic society which recognizes the dignity and the basic rights of the individual and holds the promise of an order in which social, political and economic justice and equality will prevail. It is possible to trace these ideas mainly to the liberal philosophy of nineteenth century Britain which had influenced the educated sections of our society including the makers of our Constitution.

The younger of the political and social leaders probably received these ideas through Indian teachers, writers and reformers but their main source — at least so far as the modern period of Indian history is concerned — lay in the British liberal philosophy of the nineteenth century. The nuances of "social justice" and "social equality" are the ones added by the later twentieth century influence of socialist thought and by the post-World War II expansion of a network of social and welfare services in the countries of Western Europe and North America.

The other main contributory influence in the formulation of India's social goals as stated in the Five-Year Plans has been the acceptance of the model of economic reconstruction based upon modern technology and, specifically, large-scale modern industry. The political and social values and institutions within which modern economic development has taken place have been very different in various parts of the world. To divide them into dichotomies such as capitalist and socialist or democratic and totalitarian is to over-simplify the issues. In India the phrase democratic socialism has gained currency, but political leaders have been shy of clearly defining the content of this value framework. So far as the Constitution is concerned the clearly discernible impact of these diverse philosophies seems to have been the insistence on the goals of *equality* — social, political and economic, and of *justice* — again social, political and economic. In this categorical emphasis on social and economic equality and on social and economic justice the Indian Constitution goes a little beyond what was implied in the broadly liberal goal of political equality.

Whatever the politico-economic framework within which industrialization is achieved it seems always to lead to certain social and psychological consequences in all societies which are described by the use of the term modernization. It is argued that these social and psychological characteristics associated with industrialization are not only its consequences, but also its functional pre-requisites. Economists, sociologists and educators in India have not fully spelt out these social and psychological correlates of industrialization.

However, since education is supposed to equip the younger generation with ideas, skills and attitudes which would enable them to help in achieving an industrial, liberal society it may be useful for us to see what the fuller socio-psychological implications of this largely political and economic goal may be.

3. *INFLUENCE OF LIBERAL VALUES*:

The discussion in this sub-section will be limited to three major attributes of the liberal philosophy — viz., (a) Parliamentary Democracy, (b) Rationality and (c) Equality.

(a) *The Goal of a Parliamentary Democracy*: Liberalism emerged in nineteenth century Britain as the philosophy of the new middle class which was seeking social and political equality with the nobility of birth. The concepts of the dignity and equality of men, of adult franchise, of extension of education to a wider section of the population were largely limited, initially, to the middle classes and were extended gradually only to the urban and rural working classes.

Politically this philosophy found expression in the strong support of democratic values, of a system of government based upon the consent of the people as expressed through free elections. The right to vote was, therefore, an important aspect of the liberal programme.

A democratic society, however, does not depend only on the smooth functioning of an elective machinery, though this is one of its vital tests.

students mark this group and in Punjab and Gujarat it is marked by 46 per cent of the students. In all states it is mentioned by the largest single group and in six of the eight states it is mentioned by the majority of students.

The next most important group of occupations, in five states excluding Bengal, Punjab and Rajasthan, are those mentioned in Group VII. These occupations are:

> *Ordinary adminstrative staff*: clerk, stenographer, cashier, recordkeeper, school teacher, retail shop employee, etc.

High school boys from Gujarat mark this group in 21 per cent of the cases. In Andhra, Maharashtra, Mysore, Orissa and Rajasthan between 10–15 per cent mention occupations in this group. In Punjab 9 per cent and in Bengal only 4 per cent mark it.

In West Bengal the second largest category consists of 'Blanks' (23 per cent) and the rural occupations of owner of large farm, fishery, etc. (7 per cent). In Punjab and Rajasthan the second largest category mentioned in Group 0 which is entitled "Armed Forcess Personnel". 27 per cent of the boys in Punjab and 21 per cent in Rajasthan opt for this group. Maharashtra has the third largest proportion of students (11 per cent) who mark this occupational group. The tradition of joining the army in Punjab, Rajasthan and Maharashtra is thus clearly brought out.

That over 60 per cent of the high school students in every state look forward to taking up one of the white-collar occupations is not surprising. For generations now neither agriculture nor business have been part of the frame of reference for educated young men to choose their occupations from. This has been so for a variety of reasons. There is a traditional prejudice against manual work involved in agriculture, besides the education available in schools and colleges has had little to contribute to agriculture. Agriculture is pursued by those who are left behind in the village, the educated moved out. Partly the same situation characterised families which were traditionally engaged in business. Education in schools and colleges had little to contribute to business beyond the required competence in the three R's. Besides, both in agriculture and in business there was a push factor which was operative. The scale of business and the size of land often determined the number of brothers who could be absorbed usefully in the family occupation. The others had to look for alternative occupations. In this search for alternatives education leading to white-collar jobs offered the first and best avenue. Jobs in government were the most preferred — at whichever level they might be. The more educated and talented entered the civil service, the others went in at intermediary and lower levels. But at every level a government job gave security of tenure, a certain status and at least a modicum of authority — which could be turned to good account in other ways.

The system of education has not changed radically over the past decade or two though it has expanded considerably and is now relatively more varied. The choice pattern of students therefore conforms to expectations based on earlier impressions. The occupations most often chosen are those in Groups 6 and 7 as noted above and those chosen are in Groups 5. 8 and 9.

Group 3 is made up of rural manual labourers in agriculture, dairy, etc. Occupations in Group 8 are described as "Skilled Manual" occupations — e.g. foreman, machineman, miner, factory worker, craftsman working as an employee, etc. Occupations in Group 9 are those of peon, darwan, cooly, day labourer, etc. Groups 3 and 9 are expectedly the lowest in choice percentage. In half of the states no respondent mentions either of these as his choice. In one state, Andhra, 2 per cent of the high school boys mention agricultural labour as the occupation they expect to take up; in another state, Gujarat, 1 per cent of the students mention non-agricultural labour and unskilled staff positions such as those of peon, darwan etc. as their choice. For the rest the percentage choosing either of these two groups is smaller than one.

Those who give skilled work (in the urban context) as their choice number between 2–3 per cent in seven states, with a 4 per cent in Gujarat. The rural occupations (Groups 1 and 2) of peasant proprietor, tenant cultivator or even owner of large farm, fishery, etc. find favour with only about 3–6 per cent even after both the groups are pooled together.

The occupational category "Owner of Small Business" fares slightly better with 6–10 per cent in Gujarat and Bengal, 3–5 per cent in Maharashtra and Orissa and 1–2 per cent in other states expressing a preference for it.

Thus the pattern of occupational preference of high school boys is clear. The largest percentage would prefer occupations which are covered by the terms administrative, professional and clerical positions. The least preferred are the occupations involving manual labour, with 'business' occupying a mid-position. Service in the armed forces is a category by itself and it is preferred over all other groupings except the professional-administrative-clerical complex of occupations.

2. *COMPARISON WITH PARENTAL OCCUPATIONS OF HIGH SCHOOL BOYS*

As stated earlier, data in the form of a cross-table giving a comparison of students' occupational preference with the occupations of their fathers

It depends really on the active and informed participation of its members in the discussion of all important issues, on the existence of agencies for systematic education of public opinion and on the opportunity it provides for orderly dissent.

The question before the educator is whether our system of education has helped in the inculcation of democratic values, created this interest in social issues and developed the confidence to debate them.

A relatively small number of Indians who passed through the colleges and universities in India in the late nineteenth and early twentieth century fed their minds avidly on this liberal political philosophy. The ideal of a parliamentary democracy was firmly etched on their minds and they succeeded in establishing a political structure which has so far generally conformed to the best traditions of an elective democracy.

The generation of Indian leaders who framed the Constitution were born in the last decade of the nineteenth century and completed their education in the first and second decade of the twentieth century. With some exceptions they are no longer at the helm of authority or in positions of leadership. Those now in positions of leadership were educated in the third decade when the nationalist movement was strong and liberal political thought still held sway. The situation changed in the 'forties and particularly at the end of the Second World War when the philosophy of the 'working class' as different from the philosophy of the 'middle class' gained strength. It found expression in the concept of 'social justice' in the well-established western democracies. Indian leaders were influenced by it, but their basic faith lay in a political structure based on civil liberties.

Recent events within, as well as outside, educational institutions have raised some doubts whether education still continues to inculcate and strengthen the faith in democracy and in the rule of law generally. It is, of course, true that educational agencies cannot by themselves inculcate or reinforce democratic values, but they must serve as one major channel through which democratic values and practices reach young minds. Does our system of education succeed in this task?

Since the entire political framework as defined in the constitution is based on democratic values it becomes necessary for the educational policy maker to seek to find an answer to this question.

(b) *Rationalism — Secularism*: Another of the important facets of liberalism, and one which has great relevance for India to-day, is rationalism. Rationalism has different social, philosophical and theological connotations, but essentially it refers to the practice of accepting reason as the basis for action and judgement. What is considered "reasonable" may vary from time to time and culture to culture. In the modern world the "reasonableness" of action is sought to be established largely by whether it is based on available, scientific knowledge. In social life acceptance of rationality means rejection of prejudice against individuals or groups and of superstition of all kinds. Rationalism in this sense is somewhat different from a belief in science and a willingness to use and benefit by scientific technology. Religious bigotry, racial or caste prejudice and regional pride are inconsistent with a rational attitude of mind. The need for rationality in social life in this sense can hardly be overemphasized. Any hope of achieving integration among the people of many religions, castes and languages of India can only be based upon the acceptance of rational social norms by its people.

It is possible to argue that even during the most active period of social reform in the country — at the end of the nineteenth century — rationality as a norm was accepted only by a handful of people. This part of the liberal message had not found the same ready response as the message of democratic political institutions among the high-caste, white-collared gentry that had benefitted by the new education. They lived largely by two different sets of norms — one that governed their public and occupational life and the other that governed domestic and social life. The norm of rationality was applied with greater readiness and ease in the former area, it was not considered relevant or applicable in the latter.

It may be argued too that the inspiration for social reform came initially from somewhat sentimental or humanistic considerations rather than rational considerations. Later, with the growth of the nationalist movement the programmes for removal of caste disabilities and removal of untouchability also appeared as political necessities for forging a strong, united front against the foreign ruler.

While this is true and while no one can seriously argue that rationalism had found deep roots in the Indian educated elite of the nineteenth and early twentieth century, it is equally true that the roots of such rational-secular norms as we find in out national life to-day are to be found in the emphasis placed upon rationalism by the liberal philosophy of the nineteenth century. The question is whether our system of education to-day continues to nurture and strengthen the rational approach to life among students who pass through our schools and colleges. If it does not then secularism will mean at best a tolerance of other people and their ways of living. It will lead to an ability for mutual sufferance based on intellectual lethargy, not to mutual appreciation and interaction between groups.

At an earlier period of Indian history religion and caste seemed to have provided a social structure in which diverse ethnic elements could live side by side in mutual economic dependence. But the partial synthesis which was offered earlier by the caste system in which groups with different modes of living could live side by side in mutual dependence will not be of much avail to-day because essentially that synthesis was based on the premise of inequality and hereditary status distinctions. The need for a secular outlook in public life has again and again been emphasized by public men and finds an expression in the non-theocratic character of the Indian State; but the sustaining relationship between rationalism in individual life and secularism in public life is not always perceived or emphasized.

Another facet of the rationalist approach to life is the total rejection of the efficacy of magic and ritual. The rationalist believes in his own efforts and in the operation of forces that are amenable to intellectual analysis. He does not believe in fate and destiny and looks upon human action as the cause for much that he sees around him. Within the limits of his own abilities and the limitations imposed by the social situation he believes in the importance of his own efforts to achieve his goals. He is in this an activist and also an optimist.

The rejection of the fatalist attitudes and the development of an activist philosophy have been linked up in the West with the growth of Protestantism and this philosophy has been strengthened by the expanding opportunity for the common man and the extension of man's domain over the forces of nature. To-day it has become a part of the 'modern' man's personality and has been mainly responsible for the release of his creative energies.

(c) *Concept of Equality*: The third aspect of the liberal philosophy which influenced the minds of students who were taught in the British sponsored system of education in India was the idea of equality. To begin with this meant only equality before law. Even in England the concept of equality had not gained a very much broader significance in the nineteenth century. The idea of equality in voting rights came later — having been extended first to the new middle class and much later to the common man. Women earned the right to vote only in the twentieth century.

To-day the idea of equality has gained a much wider significance. Minimally it means equality of opportunity and in this concept of equal opportunity, the opportunity for education has a central place. Since the Second World War the concept of equality has gained a new meaning by the development of the concept of 'social justice' — which recognizes the right of the underprivileged to help and assistance. The Indian Constitution has taken special cognizance of this principle of 'social justice' and has enjoined upon the government to provide special facilities to the backward classes whereby they can be helped to overcome their social, political and economic disabilities.

The discussion of the value framework of liberalism has identified three major areas which are central to liberal thought and which find an important place in the Constitution of India. The challenge before the educationist is to see that the structure of education as well as the content of ideas that it presents help in the development of a liberal personality. The relationship between education and this value framework and the role that education can play in the promotion of these values will be discussed in the next section.

4. *THE PROCESS OF MODERNIZATION*:

The other major influence in the determination of educational objectives is the national goal of rapid economic development. Superficially this may appear to be mainly a problem of increased "material inputs and outputs". In actuality even economists do not accept this simple notion of economic development. There is minimally the additional requirement of technically qualified manpower, (and this is directly linked to opportunities for vocational education), but there is the equally important factor of the attitudes, values and social institutional arrangements which are conducive to economic development and are regarded as a part of the process of modernization.

Modernization is a complex social process which in the long run influences nearly all aspects of human life. In a way there is a continuity between the idea complex of liberalism and modernism—particularly in the emphasis on rationality and science. But democratic values are not necessarily a part of the modernization process. There are modern nations which are totalitarian as there are others which are democratic. The central characteristic of the process of modernization is the growing linkage between the technology of modern economic life and the discoveries and inventions of science. This refers not only to the technology of manufacture but also to agriculture, commerce, bureaucracy and the organization of services. Every aspect of economic life is affected by the technological developments and changes that take place.

Modern society demands a much greater degree of mobility on the part of an individual. This, in its turn, calls for an increasing measure of freedom from the restraints of caste and kin. The individual becomes the unit of economic organization and socially the small, unitary family comes into greater prominence. Individuals are valued for what they achieve rather than for the status of their parental family. Opportunities for jobs and education are related to objective, universalistic criteria than the criteria of kin or caste membership.

The rapid changes in social and technological environment impose a heavy strain on the individual. They demand a much greater flexibility of temperament and occupational skills and a potential for re-education. The freedom from the restrictions of the family and the community is also accompanied by greater social isolation and a loss of the sense of security that comes from conformity to well-defined traditional norms, community approval and community support.

Education must equip the individual with a spirit of independence and a sense of adventure. It must also give a greater capacity for discrimination and judgement whereby he can make his own choice between conflicting norms and values of the pluralistic society in which he will be called upon to live. Even in the world of knowledge the emphasis in education has to be not merely on the mastery of extant knowledge but on the acquisition of a capacity to think, to assess facts and arrive at one's own conclusions. All knowledge is being continually added to and much of what is known stands in danger of becoming obscelescent.

In the advanced countries of the world the fact of rapid change in knowledge and in social and technological environment has led to a revolution in the methods of teaching and in the concept of the teacher's role. There is an emphasis on strengthening the autonomy of the student as a person and on developing his independence as a scholar.

5. *LIBERALISM AND MODERNIZATION IN INDIA*:

In the discussion so far liberalism and modernization have been treated as two separate sources of influence. They are not necessarily perceived as such in India. It must also be said that neither of these two sets of ideas has always exerted a direct influence on Indians. They are often seen as ideas of Mahatma Gandhi or Jawarharlal Nehru or one of the other Indian leaders and men of thought. Undoubtedly each of them added his own particular emphasis. Mahatma Gandhi's spiritual and moral ideas for instance, cannot be traced to liberalism *per se* though they were consistent with it. He traced them to the *Geeta*, the Bible and the influence of Tolstoy, Thoreau and Ruskin. Nehru's own thinking — particularly in the economic field — was influenced by socialism. His deep liberal sympathies, his commitment to democratic methods and his egalitarian ideas sought to find expression in democratic socialism. Mahatma Gandhi himself subscribed to the ideas of equality and equal opportunity but distrusted the godlessness and the spirit of violence associated with socialist movements in Europe. However, Gandhi and Nehru were unquestionably 'liberal' in their political thought and in their emphasis upon respect for the individual. Nehru, besides, was a rationalist and a major inspiration for the growth of modern science in India.

The reason for presenting liberalism and modernization as two separate sources of influence is to underline a fact which is often lost sight of in Indian thinking viz. that modernization does not necessarily occur only in the context of democratic, liberal values and if we cherish democratic goals they need to be cherished as such and cannot be taken for granted or assumed to be progressively achieved with increasing industrialization and modernization. This imposes on Indian leadership in all fields and at all levels the responsibility for choosing ideas carefully from either or both the sources. The educator, particularly, has to be conscious of this choice and beware of using generalised labels to identify his group of ideas.

Another reason for differentiating between the influences of liberalism and modernization is that while modernization — whether in the economic or the socio-psychological sense — has come to India fairly recently the liberalist influence reached here as early as the latter part of the nineteenth century. It, therefore, becomes pertinent to ask whether at least the more accepted of the liberal ideas have found roots in the educational system.

SECTION II — EDUCATION AS AN INSTRUMENT OF SOCIAL CHANGE

The educational system of a country is often expected to perform two simultaneous and somewhat contradictory social functions — that of ensuring continuity of tradition and of initiating change. This is the case with the system of education in India to-day. Since social life at any time has both elements of the new and the old and since no social change involves a complete break with the immediate past the expectation that education should help ensure continuity and yet usher in change is not necessarily an unreasonable one. But when education is sought to be used as an instrument of policy it is incumbent upon the policy maker to say which elements of the social, cultural life he wishes to have retained and which ones to be changed and substituted. This is not easy to do. The policy maker like everyone else is subject to his own ambivalances and as a man of the world he may find it expedient at a particular moment not to verbalise his intentions in clear terms for fear that he may raise dead ghosts. There is also no certainty that the policy maker will achieve his particular goals even if he perceived and stated them clearly. On the other hand he can have nothing approximating a policy unless he knows his goals and he cannot expect to persuade others to co-operate with him in their attainment — not at least in a democratic policy — except in so far as he states them clearly.

The previous section described at some length the social context within which the Indian educational system functions. It also identified some of the goals and values that are cherished and sought to be attained in Indian social life. Does education have any role to play in facilitating the achievement of these goals? How best can it do so?

One way of approaching this question might be to see what implications the acceptance of these goals and values may have for the system of education in India. If we accept the goal of a rational, secular, democratic society based upon modern technology then rationalism, secularism, and equality must find a place in the substantive content of ideas communicated in the process of education. Minimally these ideas must find expression and support in text-books and other reading material that is given to children at the primary and secondary stages of education. At later stages these ideas may be examined more critically and even challenged. In a liberal approach to education there can be scope for dissent even on what are considered essential ideas. But, if any ideas are considered essential they must atleast be discussed, they cannot be neglected or taken for granted.

However, the need for direct communication of certain values through the content of text-books and other reading materials is only the first — and not necessarily the most far-reaching — implication of the acceptance of a framework of values and goals. If the liberal-democratic framework on the one hand and the scientific-technological framework on the other are to serve as two major sources of values in the larger social system then the educational system itself must reflect these values in practice and procedure. Some of these implications will be discussed in this section.

The acceptance of the goal of a scientifically oriented society must express itself in the educational system in several ways. To begin with it must lead to a selective allocation of resources at all levels of education but particularly at the primary and secondary school levels. A superstructure of scientific and technological institutes at the college level cannot be supported except to the extent that it can be fed by pupils who have been taught in schools which are themselves scientifically and technologically oriented. Schools which are notoriously short of science teachers, laboratories and scientific equipment cannot provide this orientation. More science teachers and better qualified teachers at the school level are necessary if the objective of giving a scientific basis to education is to be attained. If schools cannot give this orientation the colleges, universities and institutes have to begin on this task and spend a good deal of time in giving students the grounding that they should have acquired in secondary school.

The strengthening of the science stream at the school level is, therefore, important for the development of science and technology in the country. However, this is by itself not adequate. Rapid technological development requires not only scientific knowledge, but a scientific outlook pervading different aspects of life. Scientific knowledge and a scientific outlook are not the same, though one would normally expect that the acquisition of scientific knowledge would promote a scientific outlook.

A scientific outlook is a characteristic of the inquiring mind which is free from bias and is willing to learn from systematic observation. In a technologically advanced society such an outlook must characterize not only the scientist but a large section of the general population. It must become the dominating ethos of society. This is likely to happen not so much by increasing the number of science courses, but by teaching science as well as other subjects with an emphasis on facts, on objectivity, on systematic observation and on the development of a capacity for independent judgement.

This requires a teacher who has a different perception of his role than as a conveyor of available knowledge to the younger generation. Such a teacher will not concentrate only on the student's ability to learn and memorise specific facts, though this is important, but give attention to developing in him proper habits of thought. He will encourage doubt and discussion on the part of the student. He will help him to gain a mastery of concepts basic to his subject. Knowledge is fast being added to and new knowledge sometimes makes earlier knowledge obsolete. The student who has developed a scientific approach and has mastered the tools of his science can make the adjustments called for by the shifting and advancing frontiers of knowledge.

The rapid growth of knowledge affects the teacher's own concept of himself. He is no longer an all-knowing person inspite of all the degrees he may have accumulated. He must continue to be actively in touch with and, if possible, involved in the process of developing new knowledge in his field. This is particularly true of the college teacher but applies also to a school teacher and this need for keeping abreast of newer developments arises in the case of teachers of subjects other than science as well.

The distinction between scientific knowledge and a scientific outlook is important from another point of view. Scientific knowledge, particularly in the physical sciences, can exist side by side with a good deal of ritual and superstition in other aspects of life not only in society generally but even within the same individual. This, by definition, cannot happen where the individual has developed a scientific outlook — i.e. has seen the relevance of the scientific approach and method to other non-laboratory aspects of life as well. If education is to promote a secular, non-sectarian attitude to life it must attempt consciously to inculcate a scientific outlook among the students. This result is not likely to be attained only by a spread of the knowledge of physical sciences.

The relationship between secularism and rationalism has been briefly touched upon in the preceding section. The secular point of view receives support both from the value attached to science and the value attached to rational conduct in social life. In a somewhat limited sense — signifying non-discrimination on grounds of religion — secularism is also a matter of wise policy for the State to follow in a complex and multi-ethnic society that India is. This is a value that must find support and expression in the country's system of education.

If secularism is accepted as a social value it cannot be easily reconciled with the continued organization of educational institutions on religious and sectarian lines. And, least of all, can it be reconciled with allocation of educational opportunity based on such grounds. In individual institutions secularism would express itself in the attitudes of students and teachers to members of other religious and social groups. While the school is only one of the many places in society where individuals of different religious persuasion are brought together it is among the most important of such places since the experiences gained in school are likely to last long in the minds of the young scholars. If these experiences validate the verbal claims to secularism the student's own attitude is likely to be strengthened in that direction. If the experiences negate these claims he will cynically regard secularism as one of the areas where public utterances and private attitudes need not necessarily concur.

Apart from a scientific outlook and secularism, a faith in democracy is among the other values sought to be achieved in Indian social life. Democracy as a way of life has many implications for the educational system. While the process of education is basically predicated on the assumption that the student knows less than the teacher and there is thus a certain lack of equality in their respective statuses there is a great deal that can be done to organize education in a manner that is conducive to the learning of democratic attitudes and procedures in the school environment.

It was mentioned above that the rapid growth of knowledge makes the teacher less dogmatic and more aware of the limitations of his own knowledge as an individual. This attitude of mind on the part of the teacher is conducive to the creation of an atmosphere in the class-room wherein students can learn by discussion and exploration. A process of education which allows discussion and participation by the student lays the foundation for the development of an open-minded approach to all issues and also for the development of a certain measure of self-confidence among students in their ability to judge issues and arrive at reasonable solutions. An open-minded approach and an ability to judge issues for oneself are important attributes of a democratic personality.

Outside the class-room organization recreational and extra-mural opportunities provide even greater scope for inculcating democratic values in students. The practice of working through committees, the willingness to express freely one's views and to allow the same freedom to others, and the procedure of arriving at decisions by a majority which once taken become binding on all are aspects of democratic functioning which students can learn and master through participation in student government.

At the level of institutional organization acceptance of democratic values has a direct implication for teacher-administrator relationships. While no administration can be organized unless the members of an institution abide by basic rules of discipline, the democratic administrator will seek to make these rules representative of the common will of the body of teachers. So far as over-all institutional policies relating to personnel are concerned they are often outside the scope of discussion and decision making at the level of teachers; but in academic matters and in matters of student development generally the teaching staff can be effectively involved in policy making and implementation.

Another of the values which forms part of the liberal-democratic complex spelt out in the Indian Constitution is the value of ensuring equality of opportunity to individuals from all strata of society. In modern societies the opportunity for education is among the most important of all opportunities for betterment in life and most nations to-day attempt to provide free education to deserving students upto the highest levels. In India improvement of opportunity is sought to be ensured at least in the case of the specially disadvantaged social groups such as the scheduled castes and scheduled tribes. Special efforts at promoting education among women have also been undertaken. The acceptance of the concept of 'social justice' has given a deeper meaning to the concept of equality and equal opportunity. In recent years some doubt has been expressed about education being really crucial in the promotion of equality. But it is generally recognized that while educational opportunity is not all that matters in ensuring equality it is certainly a minimal condition for ensuring any type of equality in opportunities. To the extent that equal opportunity in education exists in a society the composition of the student body should tend to reflect it by the proportion of representation that different groups have in it.

This section has sought to spell out the implications of accepting a liberal-modern framework of social values for the system of education. To the extent these implications are realized education can be used consciously as a tool for the inculcation, promotion and stabilization of these values in society.

The study of student and teacher backgrounds and their attitudes which is reported upon here seeks to find out the extent to which the larger value framework accepted in our Constitution has penetrated the educational system. The extent to which such penetration could be said to have taken place could also simultaneously serve as a measure of the usefulness of the educational system in bringing about the desired social change.

SECTION III — SCOPE OF THE STUDY

1. *SOCIAL VALUES AND SOCIAL BACKGROUND AS TWO FOCI OF INTEREST*:

The field study based on the discussions of the seminar selected two major points of interest — viz. the social values and the social background of the major participants in the system of education. The study does not try to find out *how* modernization and equality can be attained through education, but *whether* education has succeeded in developing a 'modern' outlook and in providing an equality of opportunities. It was felt that a field study of the survey type could not possibly succeed in discovering ways by which education could help achieve these goals. On the other hand since the Constitution had explicitly stated some of the liberal values and emphasized the goal of equal opportunity it was important to assess how widely these ideas had been accepted by those who participated in the system of education and how far equality of opportunity had in fact been attained. In such a study if major differences in the attainment of these values and goals were identified and if these differences could be seen to be related to certain tangible factors such as institutional sponsorship, institutional management, the teacher's own identification with these values, the variation in rural-urban location of institutions, the degree of economic modernization achieved in a community, the length of the educational tradition in that community, etc. such relationships could indicate ways of devising changes in the educational system which would more effectively help achieve the goals of 'modernization' in outlook and equality in educational opportunity.

The over-all strategy of the study is to describe the social background and the social values of the participants in the system of education, identify variations and seek, wherever possible, to relate these variations to various other differences characterizing the population.

2. *STUDY OF SOCIAL VALUES*:

The list of characteristics, values and attitudes which have been identified in sociological literature as making up the liberal-modern complex is a long one. Even in the brief treatment of the subject, in the earlier part of the chapter, a number of traits have been mentioned — (i) respect for the individual, (ii) equality, (iii) rationality, (iv) secularism, (v) commitment to science, (vi) democracy, (vii) activism, (viii) achievement orientation, (ix) flexibility, (x) individualism, etc. etc.

For the present study of social values only certain elements of the modern-liberal complex were chosen. They have been studied exclusively through the use of verbal attitudes and opinions of individuals. They have been referred to somewhat loosely as being characteristics of 'modernization' though they may have been incorporated into the Indian tradition either as a result of the impact of earlier liberal thought or the more recent process of modernization associated with the technological revolution in the West.

The value elements chosen were the following:

i) Secularism
ii) Activist approach to life
iii) Optimism
iv) Achievement Orientation
v) Acceptance of citizenship responsibility

Many more elements could have been incorporated, and were in fact suggested at the outset, but had to be eliminated for reasons for economy and feasibility.

As it is the questionnaire contains twelve questions on social attitudes and values and the number would have had to be larger if more elements of the modern-liberal complex were to be incorporated. As mentioned in the Preface an effort was made to adapt a whole section of the questionnaire which had been developed by Prof. Alex Inkeles for his international study of the spread of modern values. But this effort had to be abandoned.

3. *STUDY OF EQUALITY IN EDUCATIONAL OPPORTUNITY*:

The study of equality of opportunity in education has been made primarily through a study of the social background of the teachers and students. What are the groups from which they are primarily drawn ? Do they tend to be drawn more from one group than another? Which are the groups that tend to be over-represented or under-represented ? Are there any differences in their distribution from one section of the sample to another.

The major social background characteristics selected for the study were — father's education, occupation, caste, religion and rural-urban residence. Information on family income was not asked because of the general unreliability of such data except where they are collected through checks and counter-checks.

The analysis seeks to find out whether student samples from different states or different community clusters vary significantly in their composition. Do different caste or religious groups have differential access to education? Do children from middle-class, white-collar homes enrol in larger proportions than children from other occupational groups ?

One major draw-back, of the present study which limits the value of its findings — particularly in the area of social background analysis — is the fact that though the sample is in a sense a widely dispersed sample it is not in a strict sense a random sample. The implications of this limitation are dealt with in greater detail in the next chapter.

The handling of a multiplicity of questions bearing on the same area — as in the case of the study of social values — also posed another serious problem. The questions included did not make up a systematically tested scale. How were the responses to be combined to yield a single value ? This problem is also discussed at length in the next chapter.

4. *ARTICULATION OF 'HYPOTHESES'*:

Because of the exploratory nature of the study there were no clear hypotheses that were formulated, but there were certain expectations. For example, it was expected that since educational institutions had been established earlier in some parts of the country than in others there would be regional differences in the impact of education as reflected in social attitudes. If education was one of the major channels for the spread of modern ideas then regions which had a longer tradition of education and had more wide-spread educational facilities would be characterized by a greater percentage of individuals displaying the modern attitudes than other regions with less educational facilities.

Similarly, since educational facilities have been more intensively provided and for a longer time in the urban areas we would expect to find urban respondents displaying modern attitudes in larger percentages than rural respondents.

Also, persons from educated homes would be more likely to show modern attitudes than persons from homes with no education.

Men, since they have had greater opportunities for education, would have a greater percentage of the 'modern' individuals than women.

Finally, more educated persons would be more likely to give the modern responses than persons with less education.

These are certainly not precise hypotheses that can be 'tested' and they are not intended to be such. This broad statement of one set of expectations does not take into account the influence of factors other than education and any rigorous statement of hypotheses would have to provide for isolation of groups representing the play of only one independent variable at a time.

A similar set of statements about the social background of students and teachers can also be made. We would expect for instance, students to be drawn more from the white-collar occupational groups than from other occupational groups, more from educated homes than homes with no educational tradition, more from urban groups than rural groups, more from the upper castes than from the backward castes. If these statements are substantiated and to the extent they are substantiated, they would suggest that educational opportunities are either differentially available or are differentially used by the different social groups.

5. *ADDITIONAL AREAS OF STUDY*:

Apart from describing the social composition of student and teacher populations and identifying their attitudes the study also provides for a comparison of attitudes between respondents. Such comparisons provide the basis for examining the kind of statements listed above. But the comparison has also another value — especially in the instance of a comparison of attitudes and backgrounds between students and teachers in the same sample group. The extent of convergence or divergence in the attitudes and backgrounds of these two groups would have implications for their mutual relationships and for the process of education.

While the study mainly focusses on the social background and the social attitudes of the participants in education it also presents other data of interest to educational planners and sociologists. Three of these additional areas are the following:

i) the attitudes of students and teachers in the areas of education,
ii) the occupational aspirations of students, and
iii) the occupational satisfactions and adjustment of the teacher.

The attitudes of students and teachers in the areas of education add to the value of the inter-respondent comparison of these two groups. A knowledge of the attitudes of students and teachers to education and their expectations from it can be expected to help our understanding of the phenomenon of strikes and demonstrations in our educational institutions.

Information on whether teachers are generally satisfied in their occupation or whether they would like to change to some other occupation and other information on the teacher's participation in professional activities can serve as indices of the teacher's commitment to his profession.

A high or a low level of commitment among teachers could have an influence on student morale as well.

The data on the occupational aspirations of students as related to their parental occupational backgrounds can give an idea of the direction of mobility and inter-change between occupations. It will also indirectly tell us about which occupations rank high in the esteem of students and which occupations rank low.

Simultaneously with the data on students and teachers a part of the study was also devoted to collecting data about parents, their attitudes to education and their social values. The intention was to obtain the community's point of view on education so that it would serve as a context for examining the views of those who are directly involved in the educational system.

This chapter has explained the conceptual interest, the broad scope and the particular strategy of this study. The problems of determining the universe of study, of choosing the sample, organizing field work and planning for the tabulation and analysis of data have been left undiscussed. These subjects will now be taken up in the next chapter.

CHAPTER II

STUDY DESIGN

SECTION I — INTRODUCTION

THE PREVIOUS chapter has outlined the broad interests as also the specific questions that were upper-most in the minds of the collaborators in this study. At the stage of designing the field study two alternatives were open. The answers to the questions raised in the course of seminar discussions could have been sought through one or more relatively limited studies undertaken in one State, or in one type of educational institution, or relating to one type of respondent group. Obviously, the system of education is so complex even in terms of its levels of organization and types of institutions that a study of a *representative* sample of teachers, students, administrators and parents involved in all types of varied institutions at all the different academic stages was well-nigh impossible. Neither time nor the financial resources that were likely to be available could have permitted such an undertaking. Even so, a comprehensive and wide-spread study of a survey type — extensive, but not necessarily representative — was still possible. Such a study would not allow the testing of precise hypothetical formulations and would in all probability suffer because of a certain flabiness of size, unequal nature of the data collected and the consequently untidy tabulations that would result from it. Despite these fears the collaborators decided to opt for this type of study. There were several reasons for this — some of them were verbalised, some not; some of them were methodologically relevant, some purely circumstantial.

First, there was the fact that the group of scholars had been brought together under the auspices of the Education Commission. A project which would yield anything useful to a national commission, it was felt, had to be broad-based in subject interest and wide in area coverage.

No previous studies had been undertaken which provided data regarding socio-psychological variables of participants in the educational system on a national scale. Local studies undertaken by individual scholars dealing primarily with the social background of students and socio-economic conditions of teachers had been reported upon. There were also national statistics about the total number of students, teachers and their distribution by states, types of institutions and subjects — published by the Ministry of Education. But no extensive studies covering the attitudes, opinions, values and aspirations of the participants in the educational system had been undertaken. Such data, it was felt, would add new insights to the process of planning and policy making in the field of education.

It was also expected that once some base-line data on the socio-psychological aspects became available on a national scale it would widen the scope for more meaningful studies with local samples. Such a study would provide the background and the necessary impetus for the growth of the sub-discipline of educational sociology in India. At the end of the study there would be at least a dozen scholars who would have gained valuable experience and increased their commitment to this subject.

Also from the point of view of retaining the interest and involvement of a maximum number of the members of the seminar group this choice seemed a good strategy. A large project farmed out in different states would keep many scholars engaged and interested in the work and the co-ordinating group would have to make fewer negative decisions.

A decision was, therefore, taken in favour of a research design which, depending on the availability of resources, would enable the co-ordinating committee to undertake simultaneous studies in several states. The larger the number of states covered the greater the usefulness of the data for gaining a national perspective.

SECTION II — THE ORGANIZATION OF WORK

The organization of a field study spanning eight states and involving interviews conducted in nine different languages presented many problems. The pattern of organization as well as the problems encountered at various points are likely to be of interest to the methodologist in social research and this section describes the organization of the study. The responsibility for the project was shared between the Co-ordinating Committee, the Field Centres in the eight states and the Co-ordinating Unit.

1. *DIVISION OF RESPONSIBILITY*:

(a) *Co-ordinating Committee*: As stated in the Preface, the Seminar in the Sociology of Education which met at the Tata Institute of Social Sciences in December 1964 appointed a Co-ordinating Committee to draw up a research scheme and to work out the details of the Thematic papers that were planned to be published.

The Committee met twice between December 1964 and March 1965. after the preliminary meeting in December the Committee formulated a research scheme and submitted it to the NCERT for approval.

3187

(b) *Co-ordinating Unit*: The Co-ordinating Unit for the project consisted of the Convener of the Co-ordinating Committee assisted by a Research Officer and a clerk-cum-typist. Later, during the processing of the data the Co-ordinating Unit had the additional help of a research assistant. This Unit was to prepare the research tools, draw the sample, receive the completed schedules from each centre, get the data tabulated, dispatch the tables to the centres and finally prepare an all India report based upon the reports of individual centres. The Unit was to keep in touch regularly with the several centres at which the study was to be undertaken, give detailed instructions regarding the field work, answer their queries, and generally co-ordinate the activities of the different centres. The co-ordinating office was responsible for disbursing the grant to each of the eight field centres and for obtaining from them certified accounts as required by the grant giving agency. It was responsible to the NCERT for all the funds allocated.

It has been mentioned earlier that the field study was only one part of the research projects in the Sociology of Education. The other parts of this project consisted in the publication of a set of fourteen thematic papers on various themes on the subject.* These papers in fact were to provide the theoretical framework for the interpretation of the data collected in the course of the field work. The Co-ordinating Unit was also responsible for all the co-ordinating and editing work in connection with the publication of the papers. This consisted of preparing broad outlines for each paper, going through the drafts with a view to avoiding overlapping of material in different papers, and editing the papers generally. It also involved organizing two meetings at which the papers were discussed. Although the members of the Co-ordinating Committee were available to the Convener for consultations at various points the responsibility, for the co-ordination of the project and the administration of the co-ordinating unit was vested in the Convener. As already mentioned in the preface two members of the Co-ordinating Committee proved of particular help and gave consultative assistance at all stages apart from the deliberations during the meetings of the Co-ordinating Committee itself. One of them has worked jointly with the Convener and helped in thinking, planning and administering the project and in editing the report.

(c) *The Field Centres*: In each of the eight centres a senior university teacher or researcher was appointed Honorary Field Director of the project. The Field Director was entrusted with the overall responsibility for the project in his state. He was to be assisted by two supervisors and ten

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* M. S. Gore, I. P. Desai and Suma Chitnis (edrs.) *Papers in the Sociology of Education in India*: New Delhi: National Council of Educational Research and Training (1967).

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3189

investigators. This research team was to be divided into three field work units. Two of the three units were to be supervised by the Field Director. The ten investigators and one of the two supervisors were to be appointed for a period of four months only as this was the estimated period for field work. The second supervisor, however, was to be appointed for a period of nine months, as he was to be retained after the field work was completed to assist the Field Director in the writing of the report for the research project for his state. The Co-ordinating Unit was mainly responsible for drawing the sample but since the information required for drawing the sample of the village communities from which primary school teachers and parents of primary school children were to be canvassed in each state was not available to the Co-ordinating Unit, the Field Director for each state was made responsible for drawing the rural sample. He was also responsible for contacting the heads of the educational institutions from which the respondents were to be canvassed and for obtaining permission to conduct the study in the institutions. He was expected to supervise the field work in his state and to ensure that the instructions given by the Co-ordinating Unit were being followed closely. This was important for maintaining a uniformity in the field work. Moreover local conditions in a state were likely to present special problems which the Co-ordinating Unit might not have anticipated while formulating the instructions. The Field Director was expected to identify local peculiarities that were likely to affect the uniformity of the study and refer them to the Co-ordinating Unit for fresh instructions. The Field Directors were also responsible for the funds allocated to their centres. This not only meant maintaining accounts according to the instructions of the co-ordinating office but strictly adhering to expenditure as permitted by the budget allocations of the NCERT. Whenever any adjustments were necessary the Field Directors were to secure the permission of the Convener for re-allocation. Finally, at the termination of the project the Field Directors were to write a report on the basis of the data obtained for the state sample.

2. *CO-ORDINATION AND UNIFORMITY*:

The co-ordination of the activities of eight different centres and the maintaining of a uniform pattern in research at the various centres were the principal challenges to the organization of this project.

Having chosen to cover eight states in the study the Co-ordinating Committee could have planned for eight commonly conceived but independently directed studies undertaken separately in each of the states. Organized in this manner the project would have been considerably easier for the co-ordinators to handle. But it was felt that inspite of the effort to maintain a uniformity between eight such studies, the data for the eight different states would not be strictly comparable. It was therefore decided that the study should be organized centrally.

Broadly, this meant that the sample for each state had to be drawn by the Co-ordinating Unit on the basis of a uniform sample design, the questionnaires had to be prepared centrally, the data at the termination of the field work at each centre had to be received and processed centrally and, finally, the co-ordinating unit had to provide a common framework to each of the centres for preparation of the report. Central direction for the project also implied that it was necessary for the Field Directors to meet periodically and discuss the project.

Only two such meetings of the Field Directors could take place. One was held in October 1965 and the second in January 1967, after the data were tabulated and the tables were in hand. At one stage the co-ordinating body was considering the idea of inviting the eight Field Directors to the Tata Institute of Social Sciences for six weeks of report writing. This meeting it was believed, by giving the Field Directors a chance to discuss and compare their data with those of the other states, would bring to each state report the broad perspective of the country-wide study. Moreover, it was felt that the coming together and exchange of several view points would enrich the interpretation of the data. Due to non-availability of funds this idea had to be given up. The limited number of meetings between the Field Directors was a major shortcoming in the organization of the project.

3. *THE TIME SCHEDULE*:

The grant for this project was sanctioned in July 1965. One of the conditions governing the grant was that the project should be completed within a year of the sanction of the grant. Many factors interfered with the completion of the project on time — floods in Orissa and disturbed conditions in Rajasthan and Punjab due to the Indo-Pakistani war among them. But the principal factor responsible for the delay was our inability to get the data processed in time. While planning the project co-ordinators had allowed six weeks for the preparation of the questionnaire and the drawing of the sample, four months for data collection and six and a half months for the processing of the data and for report writing. According to this time-budget the field work was to commence in the first week of September, 1965 and completed by the first week of January, 1966. The data were to be processed by the end of March and the report-writing completed between April and July, 1966. However, while drawing up the time schedule for the project the co-ordinators had counted upon the availability of certain facilities for the processing of the data. They had estimated these facilities to cost about Rs. 35,000. But, the NCERT were not in a position to sanction the sum required and the project had to depend upon the voluntary co-operation of organizations willing to help in the processing of the data. This not only meant a considerable delay in terms of the time spent in exploring the possibilities of getting the data processed free of charge, but also implied that the project had to adapt its time-schedule according to the availability of the facilities for the processing of the data.

The tabulation work was completed only in the first week of December 1966. The delay in the tabulation upset the time schedule of this project completely. Field Directors had made other commitments and found it extremely difficult to do the report writing during a period in which they had not planned for it.

From the organizational point of view some experiences with respect to the time-schedule on this project are relevant. The survey was to be conducted in schools and colleges and in planning the programme for work the co-ordinators had to take into account the vacations of these institutions. The fact that schedules for vacations vary from one state to another also complicated the organization of work. Another experience in this connection was that even a short delay at some stage or the other often upset the time schedule completely. It has been mentioned earlier, that the co-ordinators were hesitant about the interviewing of college teachers. They finally decided to include college teachers in the study even before the NCERT had sanctioned an additional grant for the purpose. But, inevitably a couple of weeks were lost in making the decision. This delay had far reaching effects on the plan to get most of the field work completed before the Puja and Diwali holidays and consequently led to a series of further delays. Another factor, again unavoidable, that interfered with the time schedule was the fact that decisions on the re-allocation of any part of the grant had to be made at two levels. Re-allocations were often required. For a re-allocation of a budget item the Centres had to refer to the co-ordinating unit. The co-ordinating unit in turn had to consult the NCERT. This was perhaps necessary for effective administration and uniformity but it was a requirement that made for delays.

SECTION III — SAMPLING DESIGN

1. *THE CHOICE OF STATES:*

The state was to be regarded as the unit for the organization of the study. Minimally the study was proposed to be undertaken in four states and preferably in eight. Since education had progressed at different paces in different parts of the country and since it appeared that the geographical divisions of the Eastern, Western, Northern and Southern zones of the country offered as good a chance of covering these variations as any other, it was decided to select the states for the study equally from each of these zones. The field-work in each of the states was to be supervised by a scholar attached to one of the universities in the state. The choice of the particular state or states in each zone was, therefore, contingent upon the availability of a scholar who had the experience and the interest necessary for undertaking extensive field work in the sociology of education. Thus the states were not chosen randomly within each zone.

The following were the states where the study was undertaken:

East zone : Orissa and West Bengal
North zone : Punjab and Rajasthan
(Punjab included Haryana)
South Zone : Andhra Pradesh and Mysore
West Zone : Gujarat and Maharashtra

2. *RESPONDENT GROUPS*:

The respondents who were to serve as the primary source of data collection for this study were mainly four:

(a) Students,
(b) Teachers,
(c) Heads of Institutions, and
(d) Parents of students.

But even these respondent categories were not all homogeneous. They differed in the stage of education and type of educational institutions to which they were related. It was felt that both these factors would make a material difference in the type of answers respondents would give to any question. The universe of respondents was in this sense a stratified universe even within each respondent category. The number of strata could be many and varied and some choice had to be made. It was decided to restrict the study to three stages of education, viz., the primary, the high school and the undergraduate college. At the college stage there were again several possible types of institutions — the liberal arts colleges, the commerce colleges, the professional colleges of law, medicine, engineering, architecture, pharmacy, fine arts etc., and the post-high school but non-degree training programmes such as those in the polytechnics. Not all the types of institutions could possibly be covered by the study.

It was, therefore, decided to restrict the study to primary schools, high schools, arts and science colleges and colleges of medicine, engineering and the polytechnics. The decision was based on the consideration that between them these institutions covered the main stream of education in the country and that the contrast between the liberal arts and science college on the one hand and the professional college on the other would high-light the difference between two important categories of persons — those pursuing a definite career and those still largely uncertain about it, those exposed to close contact with modern technology and those not in such close contact.

Putting these stages and types of institutions together with the different categories of respondents we obtain the following 24 respondent groups.

(a) *Students*:

1. Primary School students
2. High School students
3. Liberal Arts, Science and Commerce College students
4. Medical College students
5. Engineering College students
6. Polytechnic students

(b) *Teachers*:

7. Primary School teachers
8. High School teachers
9. Teachers of Liberal Arts, Science and Commerce Colleges
10. Teachers of Colleges of Medicine
11. Teachers of Colleges of Engineering
12. Teachers of Polytechnics

(c) 13 *to* 18. *Heads of Institutions listed under* (b)

(d) *Parents*:

19. Parents of Primary School students
20. Parents of Secondary School students
21. Parents of students of Colleges of Arts, Science, etc.
22. Parents of students of Medical Colleges
23. Parents of students of Engineering Colleges
24. Parents of students of Polytechnics

Of these respondent groups some could not have been studied and some it was decided not to study. For example, it would not have been possible to study primary school students with the use of a formal questionnaire. The group was considered too young for purposes of the study. Similarly, since many of the primary schools are single teacher schools, the distinction between teacher and head of the institution could not have been consistently maintained. It was, therefore, decided to eliminate the separate category of 'Head of Primary School'.

It was also difficult to distinguish consistently between parents of children in primary schools and in secondary schools. The two groups were, therefore, treated as one. It was also decided for lack of time not to extend the study to parents of college students. As a result, the six groupings under the heading "Parents" were taken together as one category though the parents were contacted as in relation to a particular child in the primary or the secondary school sample.

Thus the 24 potential respondent groups were reduced to 18 respondent groups. These 18 respondent groups were studied with the help of six different questionnaires:—

1. Students
2. Primary and Secondary School Teachers
3. College Teachers
4. Heads of Secondary Schools
5. Heads of Colleges
6. Parents

3. *CLUSTERS, COMMUNITIES AND INSTITUTIONS*:

Having decided on the respondent groups to be studied it would probably have been methodologically more satisfactory to choose by the simple random method the individual respondents from a complete listing of all individuals in each respondent group. Such listings, however, could not possibly have been available nor easily prepared. A multi-stage sampling design had therefore to be adopted where respondents were chosen as members of particular classes in particular institutions which were themselves chosen through a process of randomization.

The institutions — at least the secondary schools and colleges of all types — could have been directly selected from a complete listing of each type of institution in every state.

Here certain theoretical considerations intervened in favour of a more indirect mode of choosing institutions. It was felt that institutions even of the same type — say a college or secondary school — differed a great deal in their atmosphere and impact on the student depending on where they were located — cities, towns or villages — and also upon their sponsorship — governmental, voluntary secular or voluntary religious. Some way had to be found to provide for these differences in the sample design.

This meant that it was not only the stage of education at which the institution was located but also the type of community in which it was located and the type of its sponsorship that would serve as differentiators in the attitudes of students, teachers etc. It was soon realised that not all the factors could be accepted as classificatory factors and built into the very design of the sample. The type of institutional sponsorship was, therefore, eliminated from the list of classificatory factors. The type of community in which the institution was located was, however, considered a sufficiently important factor to be taken note of.

Here several possibilities existed. Communities could be distinguished from one another by demographic size, by degree of industrialization or by the varied types of educational institutions that were located in the community. It was decided to differentiate them in terms of the varied types of institutions that were located in them. At one end of the scale would be communities in which there were only primary schools. At the other were communities which supported the whole complex of educational institutions — primary schools, secondary schools and colleges of all types. It was expected that this differentiation would be found to run parallel to the rural-urban differentiation of communities — since it was expected that the larger the community the greater was the likelihood of its supporting a more varied set of educational institutions. Even if this were not to be the case, it was argued, the differentiation of communities based on combinations of types of institutions was more relevant for the study than the mere size of the community.

Four types of institutions were chosen whose presence in various combinations would differentiate between one community and another. These institutions were:

i) a secondary school for boys or a co-educational school
ii) a secondary school for girls only
iii) a liberal arts or science or commerce college for boys or a co-educational college
iv) a liberal arts or science or commerce college for girls only.

Logically these four types of institutions would combine in sixteen different ways, but it was expected that many of the combinations would not be found to exist in reality. This expectation was based on two assumptions:—

i) that any community with a college was bound to have a secondary school and
ii) that any community with an institution for girls was bound to have an institution for boys as well.

On these assumptions it was expected that only the following five combinations would exist:—

i) Communities with only a boys' or co-educational secondary school
ii) Communities with a boy's and a girls' secondary school
iii) Communities with a boys' or co-educational secondary school and a boys' or co-educational college
iv) Communities with a boys' or co-educational secondary school and

TABLE II-1

Number of Institutions of Each Type Chosen From Each Clus

	Cluster 0								Cluster 1					Cluster 2					Cluster 3					Cluster 4		
	PS	SS		NPC		PROF. CS			PS	SS		NPC		PS	SS		NPC		PS	SS		NPC		PS	SS	
		BS	GS	BC	GC	M	E	P		BS	GS	BC	GC		BS	GS	BC	GC		BS	GS	BC	GC		BS	GS
Andhra	2 (2)	2 (2)	2 (2)	2 (2)	2 (2)	1 (1)	1 (1)	1 (1)	6 (6)	2 (2)	2 (2)	2 (2)	2 (2)	6 (6)	2 (2)	2 (2)	2 (2)	— —	— —	— —	— —	— —	— —	6 (6)	2 (2)	2 (2)
W. Bengal	2 (2)	2 (2)	2 (2)	2 (2)	2 (2)	1 (1)	1 (1)	1 (1)	6 (6)	2 (2)	2 (2)	2 (2)	2 (2)	6 (6)	2 (2)	2 (2)	2 (2)	— —	6 (6)	2 (2)	— —	2 (2)	— —	6 (6)	2 (2)	2 (2)
Gujarat	2 (2)	2 (2)	2 (2)	2 (2)	2 (2)	1 (1)	1 (1)	1 (1)	6 (6)	2 (2)	2 (2)	2 (2)	2 (2)	6 (6)	2 (2)	2 (2)	2 (2)	— —	6 (6)	2 (2)	— —	2 (2)	— —	6 (6)	2 (2)	2 (2)
Maharashtra	2 (1)	2 (1)	2 (2)	2 (2)	2 (2)	1 (1)	1 (1)	1 (1)	6 (6)	2 (2)	2 (2)	2 (2)	2 (2)	6 (6)	2 (2)	2 (2)	2 (2)	— —	6 (6)	2 (2)	— —	2 (2)	— —	6 (6)	2 (2)	2 (2)
Mysore	2 (2)	2 (2)	2 (2)	2 (2)	1 (1)	1 (1)	1 (1)	1 (1)	6 (5)	2 (2)	2 (2)	2 (2)	2 (2)	6 (6)	2 (2)	2 (2)	2 (2)	— —	6 (6)	2 (2)	1 (1)	2 (2)	— —	6 (5)	2 (2)	2 (2)
Orissa	2 —	2 (2)	1 (1)	2 (1)	— —	— —	— —	— —	6 (5)	2 (2)	2 (2)	2 (2)	2 (2)	6 (4)	2 (2)	2 (2)	2 (2)	— —	6 (5)	2 (2)	— —	2 (1)	— —	6 (5)	2 (1)	2 (2)
Punjab	2 (2)	2 (2)	2 (2)	2 (2)	1 (1)	— —	1 (1)	1 (1)	6 (5)	2 (2)	2 (2)	2 (2)	2 (2)	6 (6)	2 (2)	2 (2)	2 (2)	— —	6 —	2 —	— —	2 —	— —	6 (2)	2 (1)	2 (1)
Rajasthan	2 (2)	2 (2)	2 (2)	2 (2)	1 (1)	1 (1)	— —	— —	6 (6)	2 (2)	2 (2)	2 (2)	2 (2)	6 (6)	2 (2)	2 (2)	2 (2)	— —	6 (6)	2 (2)	— —	2 (2)	— —	6 (6)	2 (2)	2 (1)
Total	16 (13)	16 (15)	15 (15)	16 (15)	11 (11)	6 (6)	6 (6)	6 (6)	48 (45)	16 (16)	16 (16)	16 (16)	16 (16)	48 (46)	16 (16)	16 (16)	16 (16)	— —	42 (35)	14 (12)	1 (1)	14 (11)	— —	48 (42)	16 (15)	16 (14)

PS — Primary School
BS — Boys' Secondary School
GS — Girls' Secondary School
BC — Boys' College
GC — Girls' College
M — Medical College
E — Engineering College
P — Polytechnic

* Figures in the brackets indicate the number of institutions actually canvassed and the figures above indicate number of institutions that were to be canvassed.

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a girls' secondary school, and a boys' or co-educational college

v) Communities with a boys' or co-educational secondary school, a girls' secondary school, a boys' or co-educational college and a girls' college.

This expectation was found to be correct in six states. In two states, however, — Punjab and Bengal — there were communities with only a girls' secondary school. The total number of community types which had to be provided for in the study was thus six and not five.

All the communities in the states were grouped into "clusters". Each cluster representing a particular combination of educational institutions. Additionally, the capital of each state was regarded as in a cluster by itself and at the other end communities with only primary schools were regarded a separate cluster. Thus in each state seven or eight clusters of communities were identified.

This division of communities into clusters required information on the types of institutions and their locations. Much of the validity of the sample depended upon the correctness of this information. The procedures followed to obtain the information and to group the communities is given in the next sub-section.

From each cluster of communities in each state two communities were chosen by following a process of randomization either through the use of random numbers, through the use of dice, or the drawing of lots as explained later. There were thus 10-12 communities chosen in each state apart from the capital city and the communities with only primary schools.

The choice of the communities-with-only-a-primary-school was made in relation to the other communities already in the sample for each of the clusters as explained above. The "primary-school-only" communities were chosen at the field level by the supervisors after preparing a list of all such communities within 4 to 6 miles of the "urban" community — one with at least a secondary school — which was already part of the sample. This ensured a wide distribution of the communities with only primary schools — at least as wide a regional distribution as was achieved in the choice of the "secondary-school-at-least" type of communities.

Having chosen the communities the choice of institutions was again randomized for each type of institution. One institution of each type that existed in the community was chosen for study. In the capital city, however, two institutions of each type were chosen.

Nothing has been said so far about the colleges of medicine and engineering and of the polytechnics. These three were regarded as special types of institutions which could not be found in many communities. A decision was, therefore, taken to study two institutions of each of these three types in every state: one of the two institutions in each case would a girls' secondary school, and a boys' or co-educational college

v) Communities with a boys' or co-educational secondary school, a girls' secondary school, a boys' or co-educational college and a girls' college.

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The total number of institutions — of each type and in each cluster — that were to be studied in every state is given on the attached sheet. The number of respondents of each category interviewed in each state have also been indicated. (Tables II–1 and II–2)

In each of the institutions — except in primary schools — students in one of the divisions of the final year class were studied. Additionally, the heads of secondary schools and colleges and the parents of fifty per-cent of the students in the sample from primary and secondary schools were interviewed. The number of individuals who were studied in this way in each state is given below for each category of respondents.

TABLE II-2

THE NUMBER OF RESPONDENTS OF EACH CATEGORY STUDIED IN EACH STATE

	School and College Students*	*School Teachers*	*Heads of Schools*	*College Teachers*	*Heads of Colleges*	*Parents*	*Total*
Andhra	1430	518	44	343	16	570	2921
W. Bengal	1342	396	57	240	15	639	2689
Gujarat	1573	542	52	194	18	951	3310
Maharashtra	1485	491	49	217	16	.913	3171
Mysore	1912	307	49	116	14	839	3227
Orissa	1240	343	38	160	6	1077	2864
Punjab	1297	363	42	195	13	757	2667
Rajasthan	1352	446	46	181	13	520	2558

4. *SAMPLE VARIATIONS*:

(a) From the outset the following inter-state variations were present in the sample.

1. Andhra	Clusters III & VI were missing
2. West Bengal	All clusters were present
3. Gujarat	Cluster VI was missing
4. Maharashtra	Cluster VI was missing
5. Mysore	Cluster VI was missing.
6. Orissa	All professional institutions in cluster O were missing and the whole of cluster VI was missing

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* A further break-down of these figures between High School Students, College Students and Professional College Students is given in Chapter III.

7. Punjab	Medical College in cluster O was missing
8. Rajasthan	Engineering College and Polytechnic in cluster O was missing and cluster VI was missing.

(b) Subsequently (i) because of the disturbances during the Indo-Pakistan conflict the following communities had to be dropped from the sample in Punjab viz. Community A & B of cluster III, Community A of cluster IV, and Community B of cluster V.

ii) In Maharashtra Community 2 (village attached to Community A) in cluster IV was not canvassed.

iii) In Rajasthan the teachers in the Medical College in the capital city could not be canvassed, as they refused to co-operate. In fact reports from the centres indicate that a number of Field Directors faced a problem in obtaining co-operation from the medical colleges.

5. *THE LIMITATIONS AND POTENTIALITIES OF THE SAMPLE*:

The sample design described above is a multi-stage, stratified sample the major strata being based on the stage of education and type of educational institutions as well as on the type of community in which the institution is located. Each of the bases used for the stratification also serves as a stage in the identification of the respondent group which was finally studied. A detailed methodological note prepared by Dr. Ramkrishna Mukerjee and Mr. Suraj Bandopadhyaya, who helped in formulating the sample design, is appended to this report.

The sampling design adopted for this study has one major limitation. It cannot serve as a basis for making reliable estimates for the distribution of characteristics and responses in the entire population of students, teachers and parents even within a state. It certainly cannot be used for making all-India estimates by putting together the data from different states. But once this limitation is accepted the design provides for many built-in potentialities for comparisons between the different strata of the sample. For example, if 'modernization', 'equality of opportunity' and direction of social and occupational mobility are some of the generalized foci of interest in this study, as was argued in the previous chapter, the sampling design adopted for the study permits comparisons on each of these characteristics between different major respondent groups — viz. teachers, students, parents etc. and within each of the groups as between respondents from different levels of education or in different types of educational institutions. A comparison of distributions of responses from one cluster to another may give insights into the relationships between degrees of urbanization and the particular attribute under study. Moreover, since the students and teachers were chosen with reference to particular institutions it is also possible to undertake an analysis of responses by "sets" of respondents who are in defined and known relationships to each other as administrator and staff or teachers and students, parents and children etc. Due to limitations of time and resources it has not been possible to exploit all the potentialities of this sampling design.

The sample design had provided for the grouping of communities by the types of institutions that they supported. It was initially believed that this would also help to differentiate them along the rural-urban axis. This expectation was not entirely borne out. The communities with only primary schools in each of the clusters in all the states could be uniformly classified as rural areas even according to the census classifications. But a regrouping of the "secondary-school-at-least" communities in the clusters was necessary to make the original grouping of communities by types of educational institutions reflect the rural-urban differential according to the census criteria. After this regrouping it was found that while some clusters in each state continued to be urban according to the census criteria, others were rural and yet others were "mixed". The position in respect of each state is given below.

	Urban	*Mixed*	*Rural*
Andhra	Cluster 0, 1 & 2	—	Cluster 4 & 5
West Bengal	Cluster 0, 1, 2 & 3	Cluster 4	Cluster 5 & 6
Gujarat	Cluster 0, 1, 2 & 3	Cluster 4	Cluster 5
Maharashtra	Cluster 0, 1, 2, 3 & 4	—	Cluster 5
Mysore	Cluster 0, 1, 2, 3 & 4	—	Cluster 5
Orissa	Cluster 0, 1 & 2	Cluster 3	Cluster 4 & 5
Punjab	Cluster 0, 1, 2, 3 & 4	—	Cluster 5 & 6
Rajasthan	Cluster 0, 1 & 2	Cluster 3 & 4	Cluster 5

6. *THE PROCEDURE ADOPTED IN DRAWING THE SAMPLE*:

(a) *The Responsibility for Drawing the Sample*: The sample, as far as the communities, institutions and major divisions (i.e. Arts, Science or Commerce) of the institutions were concerned, was drawn by the Co-ordinating Unit. The Co-ordinating Unit, however, did not have adequate data on subject departments within institutions and, therefore, the Field Directors were made responsible for drawing the sample in instances where it became necessary to choose between different subject departments. The field centres were provided with detailed instructions on the procedure to be adopted to ensure that the method of randomization was uniform between the eight states. The field centres were also responsible for drawing the sample for the village communities to be studied in each state.

In drawing the over-all sample for the study the first step consisted of classifying all the communities (towns, cities and villages) relevant for the study into the different clusters. For this the Co-ordinating Unit required up-to-date and accurate information on the distribution of educational institutions in each of the states in which the study was to be undertaken.

(b) *The Sources of Basic Information*: Since the research design suggested that the Directors of Public Instruction in each state could serve as a uniform source of information the Co-ordinating Unit initially wrote to the D.P.I's. concerned for the school and college lists. It was felt, however, that the D.P.I's. office was not likely, generally, to have complete information on the colleges in each state. Therefore, it was decided to write to the authorities of all the universities in each of the eight states for this information. Towards this purpose, a list of the universities in each state was made on the basis of information available in the *Times of India Directory* 1965–'66. While this was done the latest copy of the *Directory of Institutions for Higher Learning* 1963, published by the Ministry of Education was also obtained. The Co-ordinating Unit then wrote to the universities concerned.

(c) *The Methods used for Drawing the Sample*: After the classification into clusters was complete the sample was drawn.

(i) First two communities in each cluster from among all the communities listed under each cluster were randomly chosen.

(ii) After the communities were chosen all the educational institutions in each of the communities chosen were listed viz. Boys'/Co-educational Colleges, Girls' Colleges, Boys'/Co-educational Secondary Schools, and Girls' Secondary Schools. From among each of these types of institutions in each of the two communities within a cluster one was randomly chosen as the institution to be studied. Primary schools in the sample were selected by the Field Directors in each state.

(iii) In each state the Medical and Engineering Colleges and Polytechnics in the Capital City were also listed. From among these one Medical College, one Engineering College and one Polytechnic were chosen, for study.

(iv) For the choice of the special sample (viz. the Medical and Engineering Colleges and Polytechnic located outside the Capital City) the institutions were separately listed and one institution of each type was picked in each state.

In choosing a community or institution randomly in (b) and (c) above the following methods were used:

(1) A coin was tossed when only two alternatives were available.

(2) A die was thrown when more than 2 and less than 6 alternatives were available.

(3) A pair of dice or folded slips of paper were used when more than

6 and less than 12 alternative choices were available.

(4) Random Numbers were used when the alternatives exceeded 12.

(d) *The Choice of Villages*: The sample for the villages to be studied was to be drawn locally at each of the eight field centres. To ensure uniformity between the procedure adopted for drawing the sample in each state the field centres were given detailed instructions to be followed at each point. They were asked to list all the villages (i.e. communities with primary schools only), within a radius of between 4 miles and 6 miles of each of the 'urban' communities (i.e. communities with at least a secondary school) in the sample. A separate list was to be prepared for each of the two communities in a cluster. From each list two villages were to be randomly chosen. Each cluster was thus made up of two communities with at least a secondary school and four communities with only primary schools.

7. *POSSIBLE ERRORS IN SAMPLING*:

In some of the states information was not available from the D.P.I's. office and the Co-ordinating Unit had to refer to an alternate source viz. the lists maintained by the Secondary School Examination Boards. This introduced a variation in the sampling procedure.

It had been decided to draw the sample centrally in order to obtain the maximum uniformity in the study in the eight states. The following inter-state variations in the organization of education are likely to have affected the uniformity of the sample between the eight states.

(a) The inter-state variation in the length of the education period upto the end of the secondary school period.

(b) The inter-state variation in the number of years assigned respectively to the primary and the secondary stage.

Apart from variations in the methods of listing followed in each state the Co-ordinating Unit was faced with another problem. The lists were defective in their grouping of institutions by divisions, or municipal limits. Wherever the Co-ordinating Unit noticed discrepancies corrections were made.

It has been mentioned above that in some of the states the D.P.I's. office could not provide the lists. Quite apart from finding alternative sources for the information, the difficulties in obtaining these lists were many. It may be useful to consider two or three examples. The list for Rajasthan and partly the list for Maharashtra were transcribed by hand by friends who obtained it from the office where only one master list was available. The lists for Andhra and Mysore were also copied out and typed by friends from master copies in the offices concerned. In the process of transcription of the lists by hand errors are likely to have occured.

Among the errors in sampling due to defective listing, the most important was the one relating to the West Bengal sample. Because of defective postal addresses in the original list of secondary schools and colleges the sample drawn for West Bengal has turned out to be more urban than for other states and the grouping of communities into clusters has turned out to be erroneous. In Punjab, respondents in some of the clusters could not be studied at all. There was no way of correcting these errors except by drawing attention of the reader to these short-comings and their possible consequences.

SECTION IV — THE QUESTIONNAIRE

In designing the tools for this study two points had to be borne in mind — first the size of the study and second the need to maintain uniformity in data collection at each centre. In consideration of the large number of respondents and the need for quick mechanical processing of data it was decided to use the pre-coded questionnaire as the tool best suited for canvassing data for this study.

1. *THE QUESTIONNAIRE DESIGN*:

Since the social backgrounds, social values and attitudes to education were the three principal foci of the study the questionnaires were primarily designed for obtaining information on these three issues. Separate questionnaires were prepared for students, school teachers, school heads, college teachers, heads of colleges and parents. In order to obtain data that would lend themselves to comparison between the different groups of respondents an effort was made to provide, wherever possible, identical questions in the different questionnaires. Of course in some cases the questions in the different questionnaires had to be complementary to each other, rather than identical. A small detail that was overlooked during the designing of the questionnaire was the numbering of identical or complementary questions. During the tabulation of the data it was realized that the tabulation work would have been considerably lighter if identical or related questions in the different questionnaires had borne identical code numbers.

The size of the study made it necessary to plan for machine tabulation of the data. For this the first requirement was that the alternate responses provided to each question did not exceed a number that could be conveniently accommodated on a punch card. As far as possible, the number of alternatives were kept down to six or less. However, in questions concerning occupation they ran up to the maximum number permissible (twelve).

Multiple response generally poses a problem to machine tabulation. To avoid multiple responses the questionnaire carried instructions to say that the respondent was to choose only one from among the several alternative responses provided to a question. The investigators were also asked to make sure that none of the respondents marked more than one response to a question. However, an additional precaution should have been taken, viz. to provide responses that were mutually exclusive. Most of the questions had alternative responses that excluded each other but each of the questionnaires carried some questions with alternatives that were not necessarily mutually exclusive. As it happened, multiple response to some questions was heavy. Not only did this present problems for computing the data into cross tables but in some cases the data on these questions could not be used at all.

For efficiency in transferring the data from the schedules to punch cards it was essential that the format of the schedules used in the eight states be uniform. Equally important from the point of view of ensuring comparability of the data from the eight states was the requirement for uniformity in the substantive content of the questions. This problem became specially pertinent as the questionnaire originally prepared in English had to be translated into eight different languages — Telugu, Bengali, Gujarathi, Marathi, Kannada, Oriya, Hindi and Urdu.

To ensure uniformity in the format of the questionnaires it was decided to get all of them printed in Bombay. Where the number of regional language questionnaires required was small the schedules were cyclostyled. The others were printed. This meant dealing with several printing presses. Even in a cosmopolitan city like Bombay it was not possible to find a press that undertook to print in more than three languages. In fact it was not possible to get the questionnaires in Oriya printed in Bombay at all. One or two presses that offered to undertake the job quoted a printing rate *per letter printed* — and the rate was exorbitant. The schedules in Oriya were ultimately printed in Cuttack. Stencils for the cyclostyling of questionnaires had to be cut by hand as typewriters in the regional languages were not easily available. Moreover the commercial rates for typing in the regional languages were very high. Fortunately the Co-ordinating Unit found willing helpers for this work.

2. *TRANSLATION OF THE QUESTIONNAIRES*:

Getting questionnaires translated commercially was out of question. The expenses would have been prohibitive. The Co-ordinating Unit had to depend entirely on the help of students of the Institute and friends outside. The Research Officer sat with the persons who helped in translation and discussed the meaning of each of the questions in detail. After a questionnaire was translated another person knowing the language sat with the Research Officer, in the absence of the translator and retranslated the draft from the regional language into English without looking at the original English draft. At a third session the two persons together with the Research Officer sat together and worked out the nuances of meaning. On the basis of these discussions the draft was revised and a copy sent to the Field Director concerned. On the basis of the suggestions offered by him — if they reached the Co-ordinating Unit in time — the translation was finally revised.

In spite of all the precautions taken there may still be differences in the nuances of meanings of questions asked in different languages. And the question remains whether the inter-language differences in associations of words or ideas are not large enough to lead to inter-state variations in responses. In one case at least the difference was significant. In the Bengali version of the questionnaire the term often used to designate the scheduled caste is one that denotes a particular group from among the scheduled castes. This has undoubtedly affected the response to this question among those who answered the questionnaire in Bengali.

3. *THE ADMINISTRATION OF THE QUESTIONNAIRE*:

Since the majority of the respondents to be canvassed belonged to schools or colleges it was decided to administer the questionnaire to teachers, heads and students in the educational institutions during school hours. The Field Director in each state was to request the school and college authorities, if necessary through the education department of the state, for permission to conduct the study during the school or college hours. The investigators were to distribute the questionnaires to the students in the class room, and collect them at the end of the hour. Heads of schools and teachers were allowed more time on their questionnaires.

The parents of all the school students were not interviewed. Investigators were required to pick from the secondary school register the name and address of every alternate student interviewed. Additionally 50 per cent of the parents of students in the last year of the primary school from which primary school teachers were canvassed were to be interviewed. Parents of primary school children were selected on the same principle — every alternate name in the list was taken. Parents had to be interviewed at their homes. Since it was felt that it may in some cases be difficult to get the mother of a student to respond to an interview of this nature, only male parents were interviewed. Again, since some of the parents were likely to be illiterate it was decided that the investigators would individually interview parents and not distribute the questionnaires for self-administration by the respondent.

The instructions at the beginning of each questionnaire specified that the respondent was to tick (√) the response with which he agreed most. The tick mark was to be placed in the space provided for it against each alternate response. The investigators were instructed to ensure that this mark was neatly made in the appropriate place. Unfortunately various marks were used. They were not always entered in the correct place. In a few cases the supervisors, in checking through the schedules had superimposed their own marks on those entered by the respondents. This made for considerable confusion when the data were tabulated. The Co-ordinating Unit had not originally planned on checking the completed schedules, but after the data came in it was found to be necessary.

SECTION V — TABULATION OF DATA

Social Scientists have adopted many statistical tools beginning with simple percentages and going to the most complicated factoral analysis for handling data. The size and the varied quality of the data that had to be handled for this study made it apparent that the simplest tools were likely to yield the most useful results. A decision was therefore taken to rely largely on simple frequency tables for analysing and presenting the data of the study. A few cross-tabulations were also obtained to assess the existence of relationships between some of the more important social background characteristics of individuals and their attitudes, values and opinions. In one case an effort was initially made — only to be later abandoned — to compute a cumulative index based upon several responses to help characterize individuals as more or less 'modern'.

1. *SIMPLE FREQUENCY TABLES*:

A decision taken at an early stage in the preparation of the tabulation design was that all data would be separately analysed for men and women respondents. Though sex had not been used as a classificatory factor in the choice of respondents it was felt that there would be important differences in the characteristics and responses of men and women in every respondent group which would otherwise be lost if separate tables were not available for the two sexes on every question. It was, therefore, decided to obtain separate tables for men and women on all questions.

The cards for each of the two sex groups and each of the following fifteen respondent groups were then arranged in such a way that frequency distributions would be available separately for the capital city for each of the six clusters excluding the villages in the cluster and for the 'rural' communities as a whole. The terms village and rural are here used to refer to those communities which had only a primary school.

Respondent Groups:

1. High School Student
2. College Student
3. Professional College Student — Medical
4. Professional College Student — Engineering
5. Professional College Student — Polytechnic
6. Primary School Teacher
7. Secondary School Teacher
8. College Teacher
9. Professional College Teacher — Medical
10. Professional College Teacher — Engineering
11. Professional College Teacher — Polytechnic
12. Heads of Secondary Schools
13. Heads of Colleges
14. Parents from non-village communities
15. Parents from 'rural' communities.

There were fifteen separate respondent groups. For each of them two tables — one for men and one for women — were separately obtained for each question they answered. Assuming that there were fifty questions on an average in each questionnaire a total of 15 x 2 x 50 = 1500 tables were obtained for each state. The total number of simple frequency tables for all the eight states was approximately 1500 x 8 12000.

Each of these tables gave a break-down of responses by the community groupings and the number of alternative answers provided in the question.

The tabulation design for simple frequency tables as outlined below made the following comparisons of percentage distributions possible.

1. Inter-state comparisons for the same respondent group
2. Inter-sex comparisons for the same respondent group
3. Inter-cluster comparison for the same respondent group
4. Rural-urban comparison for the same respondent group (after a slight re-grouping of data)
5. Inter-respondent comparison:—
   (i) to yield data on variations between teachers, students and parents.
   (ii) to yield data on variations between students at different levels of education and teachers at different levels of education.

The major part of this report is based on simple frequency distributions and their comparisons. The all India report has used tables showing inter-state, inter-sex and inter-respondent comparisons. The state reports have used inter-sex, inter-respondent and inter-cluster comparisons.

The tabulation design outlined above sacrificed data on one type of variation which the sampling design had provided for, viz. data on variations between two communities in the same cluster group. Obtaining distributions separately for each community would have increased the tabulation work and also required more time to be spent on grouping together of frequencies for purposes of discussion. Besides, the number in each of the cells would have been too small to permit analysis.

Later when it was discovered that two communities in one cluster — particularly in clusters 4, 5 and 6 — did not always represent the same degree of urbanization, though they supported the same complex of institutions, the non-availability of data by individual communities posed a problem. The discussion of rural-urban variations could not now be based entirely on cluster differences.

LOCATION OF DIFFERENT RESPONDENT GROUPS IN DIFFERENT CLUSTERS

Note: The terms 'rural' describes communities with only primary schools. The rest are referred to as 'urban' communities.

√ = Group present x = Group absent ? = Presence uncertain

List of Respondent Groups	*Capital City*	*Clusters*						*Rural Community*
		1	2	3	4	5	6	
1. High School Student	√	√	√	√	√	√	√	x
2. College Student	√	√	√	√	x	x	x	x
3. Prof. College Student Medical	√	?	?	?	x	x	x	x
4. Prof. College Student Engineering	√	?	?	?	x	x	x	x
5. Prof. College Student Polytechnic	√	?	?	?	x	x	x	x
6. Primary School Teacher	√	√	√	√	√	√	√	√
7. Secondary School Teacher	√	√	√	√	√	√	√	x
8. College Teacher	√	√	√	√	x	x	x	x
9. Prof. College Teacher Medical	√	?	?	?	x	x	x	x
10. Prof. College Teacher Engineering	√	?	?	?	x	x	x	x
11. Prof. College Teacher Polytechnic	√	?	?	?	x	x	x	x
12. Heads of Secondary Schools	√	√	√	√	√	√	√	x
13. Heads of College	√	√	√	√	x	x	x	x
14. Parents from 'urban' communities	√	√	√	√	√	√	√	x
15. Parents from 'rural' communities	x	x	x	x	x	x	x	√

2. *CROSS-TABLES*:

Whereas the frequency distributions were obtained for 15 different respondent groups as mentioned earlier, the cross-tables were obtained for only the following seven groups:

(1) High School Students
(2) College Students
(3) Professional College Students
(4) Primary School Teachers
(5) Secondary School Teachers
(6) College Teachers
(7) Parents

The three categories of professional college students, one category of parent and one category each of high school and college heads were not separately tabulated. They were merged with the nearest related categories.

The cross-tables gave data not separately for each cluster nor separately for each sex but for all respondents of a particular category in a state.

All the cross-tables obtained for the study are two-way tables. Higher order cross-tabulations were not obtained because of financial as well as technical reasons. Since computor facilities were not available at the head-quarters of the study the programme for cross-tabulations had to be prepared even before the data from frequency tables had become available in full. It did not seem wise to undertake higher-order cross-tabulations on the mere chance that they might reveal significant relationships. As it turned out later the decision was proved right also because the non-response and multiple response on a few of the important questions would in any case have nullified the value of any cross-tabulations that would have been obtained.

Even in cross-tabulations involving only two questions it was found that some of the tables could not be used because the cumulative total of non-response and multiple response on the two questions exceeded 5% of the total number of respondents on those questions.

The major independent variables for which cross-tabulations were obtained were age, sex, caste, rural-urban residence, occupational background, educational background, and institutional sponsorship. Apart from these tables additional special cross-tables were obtained for each respondent category wherever necessary.

SECTION VI — ANALYSIS OF DATA

Since frequency distributions and two-way cross-tables are the major forms of tabulation used in the study the analysis has been done primarily by the use of percentages, comparisons of percentages, and use of tests of significance of difference. It has not been possible to apply chi-square tests or compute 'r' values for data presented in cross-tables.

The state reports have used the cross-tables. It would have been incorrect and somewhat misleading to prepare all India cross-tables by pooling data for the eight states together. The state sample was chosen by a process of multi-stage randomisation; but the states themselves were not randomly chosen. If the all India report were to utilize cross-tables on all questions it would have been necessary to present the data of eight separate tables on each of them. This would hardly have helped in clarity of discussions. The all India report primarily uses frequency percentages and tests of significance of differences in percentages.

1. *TEST OF SIGNIFICANCE OF DIFFERENCE*:

The test of significance of difference used in the study is the one given by the formula $Z = \frac{p_1 - p_2}{\sigma D_p}$, where p_1 is the proportion in Sample I reporting a given response, p_2 is the proportion in Sample II reporting on the same response and $\sigma D_p = p_u \cdot q_a \left(\frac{1}{N_1} + \frac{1}{N_2} \right)$, P_u being the weighted average of the two proportions obtained as follows:

$= \frac{(p_1 . N_1 + p_2 . N_2)}{N_1 + N_2}$ and q_u is equal to $1 - p_u$.

The formula is useful for drawing inferences from nominally scaled data. The formula helps in testing the null hypothesis that the difference between two proportions are not significant and that the two samples to which the proportions relate could have been drawn from the same population.

The formula can be applied to sociological data subject to two conditions — (i) that the two proportions relate to two independent samples and (ii) that sample chosen has a normal distribution.

The first of the two conditions is easily fulfilled where data relating to two different state samples are being compared. The state samples are each an independent unit. As mentioned earlier they are not just parts of one all India sample. Even at the level of intra-state comparisons between two respondent groups, it can be argued that the high school, college and professional college samples are independent of each other and that they fulfil the first condition laid down above. The only difficulty may be in respect of inter-sex comparisons since boys and girls were often drawn from the same institution.

The second condition is hard to fulfil. However, since the communities and institutions were randomly chosen — though through a multi-stage sample design — there is reason to assume that the sample fulfills the conditions of normally as well. This was tested out by plotting the graph for age in the different samples on the normal probability paper. The straight line fit for the observed data was good. To the extent, therefore, that the distribution of the sample on just one variable can adequately establish normality of distribution there is reason to believe that the samples are normally distributed.

The significance of percentage difference was tested by the application of the above formula for different N values and for different percentage differences. It was found that:—

(a) in the case of the student sample a percentage difference of 8 between any two states or student respondent groups was significant at the 5 level.

(b) in the case of the school teachers sample a percentage difference of 8 between any two states or teachers respondent groups was significant at the 5 level.

(c) in the case of the college teachers sample a percentage difference of 23 between any two states or college teacher respondent groups was significant at the 5 level.

(d) in the case of the parents sample a percentage difference of 8 between any two states or parent respondent groups was significant at the 5 level. In cases where the sample size was over 500, the percentage difference of 2 between any two states was also significant at the same level.

2. *ANALYSIS OF VALUE QUESTIONS*:

One major problem that had to be faced in the analysis of data arose out of the need to handle a multiplicity of questions bearing on a common theme. The value questions at the end of each questionnaire presented this problem in the most acute form. There were twelve questions which between them were expected to give some idea of the modernity or traditionalism of the individual. The questions were not, however, strictly part of a validated scale. Some kind of a cumulative index could have been attempted but here again no preliminary work could be undertaken to assess the measure of internal consistency between the several questions. The effort to utilize the data on the several questions in some unified way was almost given up at one stage. It was only in the process of discussion of the data on each question that a way suggested itself for partially retrieving the data for use in the study. This part of the analytical procedure is explained in the next section.

SECTION VII — THE MODERN – TRADITIONAL SOCIAL VALUES: ANALYTICAL PROCEDURES

1. *INTRODUCTION*:

As mentioned in the last chapter, one of the aims of this study was to ascertain the social values of respondents, and to relate these to their social background characteristics. The study sought to ascertain the verbalised attitudes and opinions of respondents through their responses to specific questions and to judge from them the extent of their 'modernity' or 'traditionality' in attitudes. It was not possible to undertake a comprehensive study of all the known components of this tradition-modern complex. Only a few of these elements were selected for study. These were: an activist approach to life (two questions); optimism (four questions); achievement orientation (one question); acceptance of citizenship responsibility (two questions), and secularism (three questions). The actual number of questions as also the number of value elements covered by them was not the same for different respondent groups.

Although the individual questions in this group of questions were pretested along with all other questions included in the questionnaires, no special effort was made to ensure that these questions would collectively help differentiate the respondents in terms of their social values. It was generally assumed that each of these questions had a dichotomy of responses, one which could be identified as reflecting the modern-liberal attitude, and the other a traditional outlook. In the case of questions which provided more than two responses, it was also assumed that these multiple response categories could be regrouped to provide a dichotomy to fit into the notions of modernization. As a corollary it was assumed that any respondent who recorded a modern response to one question would also record modern responses to all the remaining questions in this group.

These assumptions were, however, tested after the data were collected. Preliminary cross-tabulations were made with a small group of heads of colleges to find out whether there was significant correlation in the manner in which these individual respondents answered the successive questions. The results did not reveal any such correlation.

The next step was, therefore, to ascertain whether the respondents would be consistent in their responses with each sub-group of questions, e.g. one who recorded a modern response to one of the questions pertaining to optimism would also record a modern response to the other three questions pertaining to optimism. Unfortunately, cross-tabulations with the same group of heads of colleges again revealed no statistically significant correlation among the responses pertaining to this or for that matter any other element of the social values.

In the light of these findings, it was tentatively decided to generally discuss each of the questions as separate entities and then dwell upon the general pattern or responses emerging from an analysis of all these questions.

But even this decision was not without its problems. The handling of a multiplicity of questions bearing on the same area of social values and pertaining to eight different states, with each having as many as six major respondent groups[1], and each major group having a number of sub-groups of respondents[2] proved a serious problem. That the eight states had to be kept separate and distinct from each other was a natural corollary to the fact that the state was the unit of study. The problem regarding the major respondent groups was also overcome by the fact that they were not intended to be compared at every point in the report. The problem was, therefore, most acute with regard to the sub-group of respondents. For example, in a given state, each sub-group of students responded to the 12 questions which form the social value set of questions. Thus a total of 480 categories of responses (12 questions multiplied by five sub-groups multiplied by eight states) had to be separately processed and analysed.

2. *THE RANK ORDER*:

After weighing the relative advantages of different approaches to this problem, the one approach which seemed most meaningful was the rank order analysis. It was felt that, since the intention was to find out if

(a) one state had a higher percentage of modern responses on a given question compared to another state,

(b) within a given state, one question drew a higher percentage of modern response than another question, and

(c) one respondent group had a higher percentage of modern responses on a given question compared to another respondent group,

a simple way of determining this would be to rank the states or respondent groups on each question, in a descending order according to the percentage of respondents recording a modern response.

The outcome of this decision in terms of the ranking of the states on each of the 12 questions is illustrated below with reference to the data for high school boys.

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[1] The six groups were the heads of colleges, the heads of primary and secondary schools, college teachers, primary and secondary school teachers, students and parents.

[2] For example, the five sub-groups in the major group of students were the high school boys, the high school girls, the college boys, the college girls, and professional college boys. The sixth sub-group of professional college girls was excluded from the analysis because they formed a very small number in each state.

State	*Question Numbers*											
	40	41	53	63	64	61	54	59	52	55	58	56
Andhra	7	1	8	8	7	6	2	2	5	7	5	8
West Bengal	1	4	5	1	5	7	1	5	3	3	2	6
Gujarat	6	8	2	1	8	4	5	6	5	8	3	2
Maharashtra	5	3	4	6	3	5	3	7	1	4	7	4
Mysore	2	6	7	5	6	8	6	7	7	4	4	5
Orissa	3	2	5	7	4	3	6	4	8	6	1	7
Punjab	4	5	1	4	1	1	4	3	2	1	8	1
Rajasthan	8	7	3	1	2	2	6	1	4	2	6	3

A preliminary review of the ranking revealed that four of the states (Maharashtra, Punjab, Rajasthan and West Bengal) were located in the upper half of the rank positions and the other four in the lower half. The gross cumulation of the rank positions of each of the states on all the 12 questions provided further insight into the overall rank positions. The states tended to achieve the following positions:

Rank	*States*	*No. of questions in which state was in rank positions 1 to 4*
1.	Punjab	10
2.	Rajasthan	8
3.	Bengal	7
4.	Maharashtra	
5.	Orissa	6
6.	Gujarat	5
7.	Mysore	3
8.	Andhra	

A similar analysis, with respect to the other sub-respondents of students was also undertaken to find out if the rank order of states tended to remain more or less the same in each of the sub groups. The relative rank order positions of the eight states in respect of each sub-respondent group of students is given below. The last column in this table provides the overall rank order for all the five sub-respondent groups taken together. This overall rank order was obtained by the gross cumulation of the rank positions of each state on all twelve questions for all the five sub-respondents of students.

Rank	*High School Boys* (HSB)	*College Boys* (CB)	*Professional College Boys* (PCB)	*High School Girls* (HSG)	*College Girls* (CG)	*All Sub-groups* (*Overall*-OR)
1.	Punjab	W. Bengal	Punjab	Punjab	Orissa	W. Bengal
2.	W. Bengal	Orissa	Orissa	W. Bengal	W. Bengal	Punjab
3.	Rajasthan	Punjab	Andhra	Rajasthan	Rajasthan	Orissa
4.	Maharashtra	Maharashtra	W. Bengal	Gujarat	Punjab	Rajasthan
5.	Orissa	Rajasthan	Rajasthan	Orissa	Andhra	Gujarat
6.	Andhra	Gujarat	Maharashtra	Maharashtra	Gujarat	Andhra
7.	Gujarat	Andhra	Mysore	Andhra	Mysore	Maharashtra
8.	Mysore	Mysore	Gujarat	Mysore	Maharashtra	Mysore

Rho : HSB, OR = .76 Rho : CB, OR = .82 Rho : PCB, OR = .64
Rho : HSG, OR = .91 Rho : PCG, OR = .83

It will be seen from the *Rho* values that the over-all rank order of states is highly correlated with their rank in the different sub-groups, even though there are slight variations in the rank order positions from one sub-group of respondents to another.[3]

3. *WEIGHTED SCORES*:

A second major observation was that the rank order of states in the present form placed each state just one uniform step below the preceeding state. These unit differences tended to totally ignore the quantitative

State	Q. 40 %		*Successive difference*	*State*	Q. 54 %		*Successive difference*
W. Bengal	80	=	—	W. Bengal	55	=	—
Mysore	77	=	3	Andhra	37	=	18
Orissa	73	=	4	Maharashtra	20	=	17
Punjab	70	=	3	Punjab	18	=	2
Maharashtra	61	=	9	Gujarat	17	=	1
Gujarat	54	=	7	Mysore	15	=	20
Andhra	51	=	3	Orissa	15	=	0
Rajasthan	45	=	6	Rajasthan	15	=	0
Range	35		9		40		20

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[3] The statistical analysis for the major group of college teachers, however, revealed that there was an inverse rank order correlation between the college men and the women teachers, and between the college women teachers and professional college men teachers. In the case of college men teachers and professional college men teachers, the correlation was insignificant. Hence, the procedure discussed in this section pertain only to the major group of students.

difference in percentages. For example, question 40[4] and question 54[5] in the students' questionnaire revealed the following successive differences in modern responses in the case of the high school boys. (Cols. 2 and 3).

State 1	*Percentage modern response* 2	*Percentage differences (Successive)* 3	*Weighted Score or Position Score = Col. 3/5* 4
Punjab	84	—	0
Gujarat	83	1	1
Rajasthan	81	3	1
Maharashtra	77	7	2
Mysore	74	10	2
West Bengal	71	13	3
Orissa	68	16	4
Andhra	57	27	6

Hence, it was thought worthwhile to introduce some weightage to account for the percentage differences so that the inter-rank differences are adequately reflected in the analysis. To start with, the state which recorded the highest percentage of modern response on a given question was given a zero score. The difference in the percentage between this state and each of other states was then noted. Finally, the percentage differences were weighted. If the percentage point difference between the state with the highest modern response on a question and that of another state was:

0 per cent, then that state also got a score of zero;
1— 5 per cent, then that state got a score of one;
6—10 per cent, then that state got a score of two;
11—15 per cent, then that state got a score of three;
16—20 per cent, then that state got a score of four; and so on.

Thus, for every 5 per cent difference (or part thereof), a weightage of one score point was awarded[6]. This may now be illustrated with reference to the percentage of modern responses on question 46 as recorded by the high school boys. (Col. 4)

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[4] Q. 40 : Please choose one statement from the two given below with which you agree most. 1 — caste and religion should not play any part in social and political life; 2 — under certain circumstances, it may be inevitable that caste and religion should play a part in social and political life. (Modern Response: 1)

[5] Q. 54 : In your view, how much attention do politicians (leaders of the country) give to the opinions of people like yourself. 1 — a great deal; 2 — only a little; 3 — none at all; 4 — I do not know. (Modern Response: 1)

[6] While the reasons for introducing a weighted difference is further discussed later, it may be pointed out here that the lower the weighted score, the more modern will be the particular state.

The basic rank order of states does not change as a result of the introduction of the weighted position scores.

4. *POSITION SCORES AND TOTAL POSITION SCORES:*

Having computed the weighted scores, the next step was to consolidate the answers of the respondents to all the 12 questions by cumulatively adding up these essentially cardinal numbers to arrive at the overall weighted position scores. This was done and is illustrated below for question 61, for all the five sub-respondent groups.

States	*Position Scores*					*Total Position Scores*	*Overall Rank*
	HSB	CB	PCB	HSC	CG		
Andhra	6	3	2	6	4	21	6
W. Bengal	6	4	3	5	6	24	7
Gujarat	4	3	2	3	3	15	4
Maharashtra	5	4	2	5	3	19	5
Mysore	8	5	3	8	7	31	8
Orissa	3	2	2	3	4	14	3
Punjab	0	0	0	0	2	2	1
Rajasthan	1	2	1	3	0	7	2

Applying this procedure to all the 12 questions the following Gross Position Scores were obtained for each state on all the questions and all the respondent groups.

TOTAL POSITION SCORES ON QUESTIONS

States	*Question Numbers*												*Gross Position Scores*	*Overall Ranks*
	40	41	53	63	64	46	61	54	59	52	58	55		
Andhra	19	8	18	13	23	29	21	22	16	14	14	15	212	6
W. Bengal	7	5	20	2	11	11	24	2	19	5	3	5	114	1
Gujarat	27	29	15	3	30	5	15	31	17	11	9	16	208	5
Maharashtra	19	21	20	5	23	13	19	31	26	12	18	9	216	7
Mysore	5	16	25	9	23	17	31	34	21	21	24	10	236	8
Orissa	8	5	12	8	11	16	14	27	11	23	4	11	150	3
Punjab	11	9	11	5	8	7	2	31	15	2	21	4	126	2
Rajasthan	30	23	16	9	11	4	7	33	6	9	16	2	166	4

A question that may arise at this point is does the fact of cumulating the position scores on each question to arrive at a consolidated score tend to significantly change the rank order of the states. To answer this question the rankings of the states on all questions were compared with their rankings based on the individual questions and the following rank order correlations were derived.

Q. No.	*Rho. Correlation*	*Q. No.*	*Rho. Correlation*
40	-0.09	59	0.50
55	0.41	54	0.54
61	0.45	58	0.58
46	0.45	52	0.60
41	0.46	53	0.61
63	0.50	64	0.64

If the minimum level of acceptance is set at a rho value of 0.40, as is usually done in sociological research, then it will be seen that the rank order of states is seriously disturbed only in respect of question 40. Hence, this question was excluded from the further analysis of the group of questions.

5. *IMPLICATIONS OF SCORES*:

A question that needs to be answered at this point is: What are the implications of the low and high scores and the differences in scores. Ideally, the weighted score of the most modern group of respondents should be zero, because it would have scored 100 per cent on each of the questions. The traditional end of the spectrum would consist of the group that scored zero per cent on the questions and, therefore, obtained a cumulative weighted score of 1200. In this particular study, one has to remember that the scoring was based on the highest percentage obtained by a state on a given question. Thus, if a given state was placed highest on the rank order by virtue of having obtained the highest percentage for all the questions, then its gross position score would be zero. On the other hand, a state which was consistently at the bottom of the ranking could, theoretically, have scored zero percentage on each question. Applying this to all the 12 questions the theoretical gross position score of the lowest ranked state would be 715. As it turned out, while the hypothetical range of cumulative weighted scores could be over 700, in actuality it was only 110 score points.

In practice, a low score would imply a tendency towards modernization, and a high score would imply a tendency to be less modern, rather than more traditional. This distinction must be made because the state which has the highest score of 236 is located at the one third position of the modern-traditional spectrum (0 to 715). Hence, it would be improper to classify this state as being traditional. At the same time, the state with the lowest score of 120 is at the 17th percentage point of the spectrum.

It follows from the preceding discussion that it would not be correct to conclude that the eighth ranked state is quantitatively half as modern as the first ranked state. (236 versus 120, and 33rd position versus 17th position on the spectrum). Such an inference is untenable for two reasons. Firstly, the basic idea of this weighted score is not to convert the ranking into quantitative measures. Secondly, at best, it provides a rough quantitative measure with the additional intention to differentiate among the qualitative 'small', 'medium', 'large', 'very large' differences. The weightage was introduced only to reduce the bias in deciding what was 'large', or 'small' and not to decide the exact quantitative differences between these concepts. Therefore, the differences should be qualitatively interpreted. One can only say that Mysore is further away from the 'modern extremity' than Bengal. To be more exact, one may say that the final scores entitle one to conclude that the students in different states can be classified into the following sub-divisions (A, B, C & D) on the basis of data for that respondent group. (Ref. Chapter III)

A. Bengal, Punjab
B. Orissa and Rajasthan
C. Gujarat, Andhra and Maharashtra
D. Mysore

For reasons explained earlier footnote 3 of this chapter no such ranking was attempted in the case of respondent groups other than students.

6. *THE SCALE*:

These facts regarding the gross position scores and the rank order gave rise to the problem of reconciling two seemingly inconsistent findings. At the individual level, there is a lack of consistency between the responses to one question and the responses to other complementary questions. On the other hand, there is a high degree of consistency in the rank order of states in terms of the collective answers of respondents to the different questions. Thus, one has to reconcile the individual inter-question inconsistency with consistency in the rank order of the states.

Since the individual questions did not help to divide the respondents consistently into traditional and modern, one had to consider the possibility that the individual questions did not have the equal value in determining modernism, but represented different degrees of it. If this were so, then the modern respondents would be those who recorded modern responses to all the 11 questions (question 40 being excluded) and the most traditional would be those who did not record modern responses to any of the 11 questions. In between, would be those who were relatively more or less modern, depending on the number of questions which were answered with modern responses. If this conjecture is correct, then the questions would have to be arranged in a certain sequence and each of the respondents would have to be compared with this sequence to determine his or her position in the modern traditional spectrum.

In fact a perusal of the responses to the different questions did reveal that the questions could be ordered according to the percentage giving the modern response to the different questions. This is best illustrated by the data pertaining to the percentage of high school boys recording modern responses to each of the 11 questions.

Q. No.	*Percentage of Modern Responses*	*Q. No.*	*Percentage of Modern Responses*
55	90	41	51
63	84	53	51
52	78	61	29
46	75	59	24
58	69	54	22
64	60		

Except for slight differences in the percentage values, the trend given above remained almost the same for the other four sub-groups of students as well.

In order to test the contention that the questions did in fact operate to differentiate the respondents at different points in the modern-traditional spectrum, the responses of each of the Punjab high school boys was scrutinised for successive questions in the sequence (or stream) given above.

The outcome of this is given below:

Q. No. 1	*Raw Percentage* 2	*Percentage in stream* 3	*Percentage difference* 4
55	98	97	1
63	85	82	3
52	89	73	36
46	84	38	46
58	42	30	12
64	75	26	49
41	52	12	40
53	72	9	63
61	49	7	42
59	31	3	28
54	18	3	15

According to the above table, the findings are contrary to expectations. The number of respondents who flowed back into the stream (after leaving it at an earlier questions) was quite large. One explanation for this would be that the questions have very different rank order positions for the same group of sub-respondents in the different states. This is, however, not entirely true (rho rank order betwen all high school boys and Punjab high school boys is 0.91). Yet, a perusal of column 2 above reveals that questions 58 and 41 in particular are not in the correct sequence.

The possible explanation for this irregularity would be that the questions, as a group, cannot really discriminate at the level of the individual respondents but can differentiate at the macro-level of groups of respondents. Out study undertakes only the latter type of analysis and therefore the irregularity noticed above does not invalidate out analysis.

7. *SOME ISSUES*:

It would now be useful to consider a few major issues related to the analytical procedures described above.

(a) *Why weighted position scores*: Basically, ranks are ordinal numbers. When the rank orders, based on a series of questions, are manipulated we deal with them as cardinals of ordinary arithmetic, and these individual rank order positions can be cumulatively added together. The numerical processes associated with ranking are essentially those counting, not of measurement, i.e., they measure qualitative and not quantitative differences. Thus, while the quantitative point by point differences are not actually measured, one may still be interested in retaining to a degree a partial quantitative component by means of weighted scores, which in turn get converted into ranks. The unweighted rank is a less accurate way of ordering relations between the variables. It is less accurate because it does not reveal how close the various categories (states in this case) are on the spectrum. The introduction of weighted scores improves this situation to a large degree though it is still not accurate. Although the weighted score does not attain the status of a quantitative measure, it provides some indication of the quantitative differences and functions as a possible substitute for measurement. This saves time and obviates the problems of setting up an objective scale of the various quantitative measures.

A supplementary question here is: would it make any difference to the results if the weightage was based on a percentage difference larger or smaller than 5 per cent. The answer is obviously in the negative. No doubt, a smaller percentage differential weightage will yield a higher consolidated cumulative score. But it will not change the relative positions of the states on the spectrum. However, in arriving at this weightage it would be useful to bear in mind that:

(i) in nearly all sociological research the information collected is not totally accurate. Hence, in the selection of the weightage, one should not attempt to be more exact than the data. For example, using difference of 0.5 per cent or even one per cent as the unit would tend to invest the data with an artificial accuracy of findings ;

(ii) if the range of percentage differences for the vast majority of the questions in a group is very small, then it may not be necessary to have weighted scores. However, if at least half the questions reveal ranges around half the highest value, then it would be worthwhile having weighted scores.

(b) *Preconditions*: The most obvious precondition of the procedure is that each question in the group of questions should have only a dichotomous response. Alternately, if there are more than two responses, these must be capable of being re-grouped to yield a dichotomy. For the purpose of proceeding with the rank ordering, only one of the two responses should be selected and the responses so selected should measure the same aspects of the area being explored. To illustrate, two questions put to the students were regarding the educational and occupational background of the respondents' fathers. The responses on education could be classified as low education level, medium and high education level. Similarly, the occupations can be classified as low, medium and high. In attempting to combine these two questions it would first be necessary to consider only one response to each question. Equally important they must measure one aspect of the background. Thus, low education and low occupation categories or high education and high occupation categories may be selected and combined.

The second precondition is that the questions, which are pooled together, explore a common area. Though, in an arbitrary way any questions in a given questionnaire can be brought together to compute a weighted cumulative score, the final scores would not be amenable to interpretation if the different questions refer to different unrelated variables.

Thirdly, the number of respondents who form the sample of the study should not be small. Since the stability of the percentage is highly influenced by the total number of respondents on which it is based, one should be careful about this. It is also for this reason that this procedure has not been utilised in analysing the data pertaining to college teachers, and heads of institutions.

(c) *Merits and demerits*: The main advantage of the weighted cumulative position scores is that it is fairly easy to compute and is amenable to rank ordering. This would be particularly so in situations where the analyst is interested, not in inter-respondent, but in the inter-group differentials.

A further advantage of this procedure is that it can be most effectively applied to data which cannot be cross tabulated. The procedure as enumerated has the same effect as that of cross tabulation and it lends itself to quite sophisticated statistical analysis, particularly correlations.

Its major limitation, as briefly pointed out earlier, is that it cannot be effectively used in studies with small sample sizes. The reasons for this are not very different from the reasons applicable to the computation of percentages based on small base numbers (say 50 or less). A second major shortcoming of this procedure is that it is useful only in dealing with the nominal responses. If the responses are initially in the form of ordinal or interval scales, then this procedure has no special utility. It would be far better to use other modes of the statistical analysis.

(d) *Extension of the procedure*: So far we have focussed attention only on the methodology for a particular group of questions. It would be useful to discuss the applicability of this procedure to other interview questions which, in the initial stages of the study, are not intended to form a composite group of questions to measure the same variable. Basically, one can see no reason why the procedure cannot be applied to other questions. The only precondition here is that it must be theoretically valid to group together diverse questions. For example, in trying to measure a respondent's socio-economic background it is usual, in sociological studies, to determine the educational, occupational and economic level of the respondent's father and his grandfather and compare these levels with his own situation. Since each of these items measure the same variable, viz. the socio-economic background, one could conveniently group responses to the questions to develop cumulative socio-economic position scores for respondent groups.

CHAPTER III

STUDENTS

SECTION I — THE STUDENT SAMPLE

THE STUDENT sample for this study consisted of 11,631 students selected from eight states and three types of educational institutions. The earlier chapter on the sampling procedure adopted for this study has listed the eight states as well as the types of institutions from which the different respondent groups were chosen. Some of the points made in that chapter may bear repetition since they will serve to remind readers of the limitations as well as the potential significance of the data to be discussed in this chapter.

To begin with, the sample selected for this study, though large in size, is not to be regarded as representative — in a statistical sense — of the students of India, nor even of the states where the study was conducted. The choice of the eight states was supposed to help us gain an idea of the situation as it exists in the four geographical zones of the country. But the choice, in the last analysis, was arbitrary and dictated by reasons of organizational efficiency. Even in these states the sample was not selected randomly from a universe of all students in the state. The students selected were (i) the final year students, (ii) of particular categories of institutions randomly chosen, and (iii) from communities which were themselves randomly chosen from specified groupings of all communities in the state. Thus the student sample was not directly representative of the entire student body.

The size of the sample is also not proportional to the universe in any defined ratio from state to state. The size has been determined by the size of the final year class in the particular institutions that were studied.

One direct implication of the nature of this sample is that it would be incorrect to make any estimates of distribution of characteristics in the total student population of a state on the basis of the findings of the study. In a strict sense, the data tell us what they do only about the sample which has been studied. Any attempt at generalization for the state must therefore be extremely cautious and all efforts at quantitative estimating of distributions of characteristics must be avoided.

The sample of 11,631 students who were canvassed for this study is made up as follows between the different states, stages of education and the two sexes.

TABLE III-1

SIZE OF STATE SAMPLE BY STAGES OF EDUCATION

States	*Hgih School*		*College*		*Professional College*		
	M	F	M	F	M	F	*Total*
Andhra	300	233	193	272	386	46	1430
W. Bengal	226	197	312	301	285	21	1342
Gujarat	392	350	201	273	327	30	1573
Maharashtra	346	328	218	227	313	53	1485
Mysore	446	457	378	275	329	27	1912
Orissa	473	241	242	104	151	29	1240
Punjab	322	365	186	85	322	17	1297
Rajasthan	455	215	298	169	178	37	1352
Total ..	2960	2386	2028	1706	2291	260	11,631

As explained earlier, neither the ratio nor the number of students to be selected in each state was fixed ahead of time. Hence variations in the total number of students per state were bound to occur depending on the number of students in the final year class of each category of institution. The range of variation is from 1,342 in West Bengal to 1,912 in Mysore. Apart from the differences of class strength from institution to institution there were also certain other factors that accounted for the variation in sample size from state to state.

One of these factors was the number of types of communities present in a state. According to the original sample frame there were sixteen logical types of communities that could exist in a state. However, it was expected that only six or seven types of communities would be found to be in actual existence in each state and the number of institutions to be studied depended on the number of types of community. The number of institutions that were planned to be studied in accordance with the sampling design and those that were actually studied in each state is given below.

TABLE III-2

NO. OF INSTITUTIONS STUDIED IN DIFFERENT STATES

	High Schools			*Colleges*		
	Boys or Mixed	*Girls*	*Total*	*Mixed*	*Girls*	*Total*
Andhra	10(10)	8(8)	18(18)	6(6)	4(4)	10(10)
W. Bengal	12(12)	10(10)	22(22)	8(8)	4(4)	12(12)
Gujarat	12(12)	8(8)	20(20)	8(8)	4(4)	12(12)
Maharashtra	12(11)	8(8)	20(19)	8(8)	4(4)	12(12)
Mysore	12(12)	8(9)	20(21)	8(8)	4(3)	12(11)
Orissa	12(12)	8(7)	20(19)	8(6)	4(2)	12(8)
Punjab	12(8)	10(9)	22(17)	8(6)	4(3)	12(9)
Rajasthan	12(12)	8(7)	20(19)	8(8)	4(3)	12(11)
Total ..	94(89)	68(66)	162(155)	62(58)	32(27)	94(85)

The figures in brackets are the institutions actually studied. The variation in the number *proposed* to be studied and the number *actually* studied was due to the non-existence of particular types of institutions in the numbers in which they were required in each community.

In some cases though all the expected types and number of communities were present in the sample work could not be undertaken and/or completed in all communities because of the Indo-Pak conflict (1965) which created disturbed conditions in parts of Punjab and Rajasthan.

As a result, the size of the sample and—in a very limited manner—the composition of the sample have varied from state to state. This does not materially affect the presentation of data since it was never the intention to pool data from all states and work out all India distributions for any characteristic. The emphasis is on identifying inter-state, inter-respondent, and inter-sex variations. These are provided for by the sample frame as well by the mode of organization of tabulated data.

Two additional points need to be made before turning to the main discussion of this chapter. One of these is the use of the word "stages" of education to refer to education in high schools, in undergraduate colleges of arts, science and commerce, and in colleges of medicine, engineering and the polytechnics. It may be conceded that education in high school and in college can be looked upon as education at two stages of education. There may, however, be some question whether education in a professional college or in a polytechnic can be said to constitute a higher or lower stage in education as compared with a college of arts or science. The justification for this usage of the term 'stage' may be found in one of the major interests of this study. Among other things, the study proposes to examine the relationship between student attitudes and student education. To the extent that education in professional colleges of medicine or engineering and in polytechnics can be said to expose the student to the modern complex of rational-scientific ideas to a greater extent than education in liberal arts colleges the progression that is assumed may be justified. Also, even without attributing such a progression, it would still be possible and useful to see the differential distributions for students in these three 'types' of institutions. The word 'types', in this sense, would be better suited than the word 'stages': but the former has already been used to differentiate institutions by their sponsorship. The word 'stages' is, therefore, used as less confusing, though it may appear more judgemental, when used to refer to high school, college and professional college education.

The other point that needs mention is that in the original design of the sample it was proposed to study six respondent groups of students — two groups — men and women — from each 'stage' of education. Data were collected from all six; but the total number of women students in professional colleges in each of the states is rather small. In five cases it is thirty or less. It was felt that a discussion based upon percentages relating to this small figure would be deceptive and not on par with the sizes of other respondent groups among students. It was, therefore, decided to delete the women students in professional colleges from discussions in the chapter.

SECTION II — SOCIAL BACKGROUND OF STUDENTS IN THE SAMPLE

This section will describe some of the demographic and social background characteristics of the student sample in the present study. Specifically, the characteristics discussed will be age, sex, language, religion, caste, educational background, occupational background, rural-urban residence, rural-urban experience of life and distance of place of residence from school or college. These characteristics are described because they will enable the reader to gain a perspective of the differential distribution of the student population of different states on these characteristics and may enable him to anticipate and understand the differences in their responses to attitudinal and behavioural questions which will be discussed later.

1. *AGE*

The age of the student at various stages of education depends upon his age of entry into the educational system. It is generally assumed that 6 + is the right age for a child to enter school. We know, however, that there is considerable variation in the different strata of society and between culture groups in respect of the age at which the child actually enters school. The more educated parents are anxious to have their children begin schooling at an early age. Parents who send their children to kindergarten and nursery schools also find that their children are ready to launch upon their formal educational career much earlier than usual. Both these factors, however, are limited in their operation. On the other hand, the fact that educational authorities in different states and even within the same state vary in the age they specify as the minimum below which children cannot be admitted to primary schools and that they vary even more in the rigour with which this norm is enforced makes for a measure of variation in the average age of the student at various stages of education in different states.

In the eight states studied, the average age of the final year high school student varied from 15.9 to 17.4 for boys and 14.6 to 16.1 for girls. The variation is actually smaller than expected considering that the final year of high school in different states may imply the tenth or the eleventh year depending upon whether they follow the Matriculation, the S.S.C. or the Higher Secondary systems of curriculum organization. The girls are younger by about 1 year in most states. The lowest average age for boys as well as girls is found in Mysore, the highest for boys as well girls is found in Gujarat.

Assuming that the child joins school at the age of 6 + he should be in the final year of high school in his 17th year. The average age for high school boys indicates that in most states this expectation is fulfilled in their case. The girls, however, are uniformly below age by this standard.

At the college level the range of variation is somewhat greater being 19.9 to 22.4 years for boys and 17.8 to 20.9 years of girls. The range is between 2.5 to 3 years. Again, in each state, the average age of girls is lower than the average of boys at the same level of education, but the average age for girls in Orissa (20.9) is higher than the average age for boys in Punjab (19.9) by one year. This highlights the inter-state variation in age. Bengal has the highest average age for college boys (22.4) and the lowest college age for girls (17.8). Punjab has the lowest average age for college boys (19.9) and Orissa the highest average age for college girls (2.9).

Allowing for 14 or 15 years of education before the student reaches his final year in college the student should be 20 or 21 years of age. The boys are consistently older than this expected age by 0.5 to 1.5 years. The girls in five of the eight states are younger by about the same margin. Only in Mysore, Gujarat and Orissa are the girls older than 20 years.

At the professional college level the range of variation is again more limited. The variation between states is 20.9 years to 22.8 years for boys. (The data for women students are not presented.) The difference between the maximum and minimum is thus about 2 years compared with a difference of 2.5 to 3 years at the college level.

TABLE III-3

AVERAGE AGE OF STUDENTS IN VARIOUS RESPONDENT GROUPS AND IN DIFFERENT STATES. (Question 10)

	High School Boys	*High School Girls*	*College Boys*	*College Girls*	*Prof. College Boys*
Andhra	16.5	15.4	20.7	18.8	21.3
W. Bengal	16.6	15.6	22.4	17.8	21.7
Gujarat	17.4	16.1	21.8	20.6	22.8
Maharashtra	16.6	15.4	21.9	19.7	21.5
Mysore	15.9	14.6	20.2	19.0	21.9
Orissa	16.5	15.2	21.0	20.9	22.2
Punjab	16.8	15.6	19.9	18.6	20.9
Rajasthan	16.4	15.8	20.2	18.1	22.6

A comparison of average ages at the school and college levels in each state shows that the difference in age between the high school student and the final year college student is between 3 to 4.5 years. This conforms to what one would expect. However, in Bengal the difference is as large as 5.8 years for boys.

The differnce in age between the final year high school boys and the boys in the professional colleges is about five years. A student has to spend a minimum of five or seven years after high school before he can obtain his engineering or medical degree. On the other hand the polytechnic courses are of shorter duration. The average age of professional college boys, therefore, is somewhat lower than the average age of final year medical and engineering students.

On the whole the student sample of this study is very young in age. Eighteen of the forty averages in Table III-3 indicate ages above 20 years, the rest of the twenty-two indicate ages below 20 years — mostly below 18 years. But there is no reason to assume that this sample is very different in this respect from the student population in the states studied and at the particular stages of education.

The younger age of the girls at all stages and in all states conforms to general observation, but there is no satisfactory explanation about why this should be so. Do girls enter school at an earlier age as compared with boys? Or, do the girls have fewer failures or more accelerated promotions than boys? Even if girls did have fewer failures and accelerated promotions these could not be in large enough numbers to make any difference in the average age. The only possibiity, therefore, is that girls join school earlier in age. There is, of course, the possibility that girls give a lower age than their actual age. This factor, however, is likely to be more operative at the college and university level, if at all, than at the high school level. But, at the college level the difference between the ages of boys and girls is not always or appreciably greater than at the school level.

One possible explanation is that there is a class and caste differential between the boys and girls in the education system. Whereas the boys in schools and colleges are likely to be drawn from poor as well as rich family backgrounds and low as well as high caste backgrounds, the girls are probably drawn from a more homogeneous higher caste, middle-income background. If this is found to be the case on examination of data it could explain the lower average age of the girls. The higher caste, middle income families which have a longer tradition of education are probably more anxious about the education of their children and are likely to enter them earlier in school. The study provides data on the caste, education and occupation of the families from which the students are drawn. These will now be examined.

2. *CASTE*

The data on caste obtained in this study are in some ways defective and incomplete. Every student was asked (Question 11) to mark whether he was a member of the scheduled castes, of the other backward castes of his state, or of the other castes i.e. higher castes. In order to provide for students of religions groups which do not have a caste system an additional alternative — Not Applicable — was given as a possible response.

It was expected that every student would mark his caste group, if he did belong to any caste. Since membership of the scheduled and backward castes has often to be declared when applying for specific facilities offered by government, it was felt that students would have no objection to marking their caste group. They were not required to identify their particular caste.

The data, however, show that a number of students — in some cases as high as 33 per cent — did not answer the question at all. There is no reason to assume that those who refused to answer the question belonged necessarily to the higher castes or to the lower castes. They could belong to either of these groups and not answer the question for entirely different reasons — either as a silent protest against a question on caste or as an unwillingness to identify themselves as members of a particular group.

TABLE III-4

Percentage of 'No Responses' by States and Respondent Groups on Question 11 (Caste)

	High School Boys	*High School Girls*	*College Boys*	*College Girls*	*Prof. College Boys*
Andhra	6	6.0	5	2	7
W. Bengal	—	2	1	8	1
Gujarat	4	8	4	13	5
Maharashtra	18	15.0	33	16	10
Mysore	13	5	11	13	10
Orissa	8	5	16	13	13
Punjab	11	4	9	5	15
Rajasthan	6	6	8	12	11

In view of the considerable percentage of blanks no definite conclusions can be drawn about the caste composition of the student body. There is also an additional problem with the data on caste relating to Bengal. The translation of the term 'scheduled castes' turned out to be erroneous and restrictive. The Bengali equivalent chosen for this term was 'Namashudra' — which, in Bengal, refers to a particular group of scheduled castes and not to all scheduled castes. At the high school level, where the Bengali translation of the questionnaire was used, a number of students who were in fact members of the scheduled castes, but not of the Namashudra category, may have marked themselves as other than scheduled caste.

In spite of these deficiencies the data permit certain observations to be made. The available data indicate that there is a larger proportion of scheduled and other backward caste students among boys at the school and college stages of education as compared with girls. The following table shows the combined percentage for these two categories as based on the number of those who have specifically marked themselves as belonging to these caste group. This assumes that there is no major sex variation in the willingness or unwillingness of individuals to own up their caste affiliation.

TABLE III-5

STUDENTS OF SCHEDULED AND OTHER BACKWARD CASTES IN DIFFERENT STATES AND RESPONDENT GROUPS

	High School Boys	*High School Girls*	*College Boys*	*College Girls*	*Prof. College Boys*
Andhra	28	15	27	12	26
W. Bengal	5	4	22	3	2
Gujarat	18	8	12	3	9
Maharashtra	17	2	5	3	4
Mysore	30	25	34	13	38
Orissa	19	6	19	3	15
Punjab	22	5	6	1	11
Rajasthan	12	2	7	3	4

It is clear that the percentage of scheduled and backward caste students is consistently higher among boys than among girls. In most cases, even if the entire number of non-responding students in each state and in each respondent group were added to the number of scheduled and backward class girls students (making the extreme assumption that only girls from these caste groups evaded answering the question) the total percentage of girls from those two groups would still be less than the percentage of boys who belong to this category. Thus it is clear that girls are drawn from the higher caste and other religious groups to a greater extent than are boys. If, therefore, parents from lower caste groups do in fact show less alertness in putting their children early to school this is likely to be reflected in a higher average age for boys than for girls.

Apart from this specific point the table on caste background of students also shows that consistently in all rspondent groups, Andhra and Mysore, the two southern states, have the highest percentage of scheduled and backward caste students in the institutions studied. This may mean that the proportion of these castes in the total population of the two states is larger than their corresponding proportion in the populations of other states. If this is so then the higher percentage of lower caste students only reflects the general population picture.

It is also possible that independent of, or in addition, to the higher proportion of lower castes in the total population in these states they provide better or special facilities for students from the lower castes to benefit by education. In the absence of reliable data on the population of the other backward castes it is difficult to say decisively which of the factors has contributed to the larger percentages of lower caste students in Andhra and Mysore.

A fact of special significance is that in both these states the percentage of lower caste students is as high in the professional colleges — in fact, higher in the case of Mysore — as in high schools and colleges. Of course the share of the scheduled castes is only about one-third or one-fourth of the total percentage for the lower castes.

The figures from Bengal, as explained earlier, cannot be taken to represent the correct position at the high school level. It is easy to see that the apprehension that scheduled caste students would not mark themselves as such because of the usage of a more restrictive term is in fact borne out by data. At the high school level the 'lower caste' boys are only 5 per cent of the total. At the college level — where the English questionnaire was used — their percentage is as high as 22 per cent. Obviously, students who did not mark themselves as Namashudra, did not mark themselves as other backward castes either.

Of the other states, Orissa has a higher proportion of 'lower caste' students — more than 15 per cent in all groups of men students — and ranks higher than Gujarat or Maharashtra. Punjab and Rajasthan have on the whole the lowest percentage of students of this group.

The total picture of the caste composition of the student sample is that (a) an appreciable percentage of students — the range is 4 to 16 per cent after eliminating the extremes — do not answer the question at all, (b) that there is a variation sex-wise in the caste composition of students: boys have a larger proportion of scheduled and backward caste students, and (c) that Andhra and Mysore have the largest proportion of lower caste students and Punjab and Rajasthan the smallest. These observations are unlikely to be affected even if students who have not responded on the caste question were all found to belong to the lower castes.

It is clear from the sample that persons who identify themselves as belonging to scheduled castes and backward castes are in a minority of about 20 per cent or less. The rest of the student sample is made up of 'higher' caste Hindus, other religious groups and those who do not answer the question at all.

3. *RELIGION*

Unlike on the question of caste, on religion there are very few blanks or no responses. They exceed five per cent only in three instances out of forty.

The overwhelming majority of high school students expectedly belong to the Hindu religion. Their percentage varies between 61 in Punjab to 94 in Orissa. In five states — Bengal, Gujarat, Maharashtra, Mysore and Rajasthan — the percentage is between 75 and 85. The percentage of Muslims is less than 10 in five out of eight states. In Andhra, West Bengal and Mysore, Muslim boys total 24, 16 and 15 per cent respectively. The Christians are less than 5 per cent in all states and for both sexes except in Andhra and Mysore where the girls are 11 and 13 per cent respectively. The Jains are the highest in Gujarat (10 per cent boys and 21 per cent girls) and Rajasthan (6 per cent boys and 14 per cent girls). The Sikhs are the highest in Punjab (36 per cent boys and 30 per cent of the girls).

The percentage of Hindu high school girls exceeds the corresponding percentage for boys in Andhra and Bengal by more than 5. The two percentages are equal or nearly equal in Mysore, Orissa, and Punjab. The girls are fewer by more than 5 per cent in Gujarat, Maharashtra and Rajasthan. In Gujarat the lower percentage of Hindu girls is made up by a higher percentage of Muslim (9 per cent) and Jain (21 per cent) girls. In Maharashtra the lower percentage of Hindu girls is made up by proportionately more Christian (4 per cent) and Jain (18 per cent) girls. In Rajasthan the lower percentage of Hindu girls is made up by a higher percentage of Jain (14 per cent) and Muslim (8 per cent) girls.

If a 10 per cent representation in the student body for a particular religious group were regarded as adequate to give it the status of a major group, then Muslims appear as one of the major non-Hindu student groups in Andhra, Bengal and Mysore; the Christians in Andhra and Mysore; the Jains in Gujarat, Maharashtra and Rajasthan and the Sikh in Punjab.

At the *college level* the plurality of Hindu students increases by more than 5 per cent (over the high school level) among boys in Bengal, Mysore and Punjab and among girls in Gujarat and Punjab. In Andhra the percentage of Hindus drops both for boys and girls. It is made up by an increased percentage, at the college level, of Muslim and Christian students. In Maharashtra the percentage drops heavily from 71 to 46 for Hindu girls and is compensated by an increased proportion of Christian girls who rise to 25 against the original 4.

At the professional college level the composition of the student body becomes even more predominently Hindu in most states except Punjab where the percentage of Sikhs among men and of Christians among girls increases appreciably.

TABLE III-6

Percentage of Hindu Students in Different States in The Five Respondent Groups (Q. 13)

	High School Boys	*High School Girls*	*College Boys*	*College Girls*	*Prof. College Boys*	*Hindu in Population of State*
Andhra	68	76	61	68	*85*[1]	88
W. Bengal	82	93	*93*[2]	93	97	79
Gujarat	78	63	79	*80*[3]	*83*	89
Maharashtra	79	71	75	*46*[4]	*77*	82
Mysore	78	80	*91*[5]	76	90	87
Orissa	94	93	93	88	95	97
Punjab	61	61	66	*71*[6]	57	63
Rajasthan	83	70	83	73	90	90

These percentages, it should be repeated, have no value as bases for estimating the distribution of students by religion in the total student population of each state. They help us to see which are the major religious groups that make up the student populations of different states, they help us also in understanding our own sample better, but they can give no basis for quantitative estimates. This reservation is all the more important in

Notes:

1. 24 per cent increase among Hindu boys corresponds to a 20 per cent drop in Muslim boys and 5 per cent drop in Christian boys.
2. 11 per cent increase among Hindu students corresponds to a 11 per cent drop among Muslim students.
3. 17 per cent increase among Hindu girls (college) corresponds to a comparable drop in Muslim and Jain students.
4. The 25 per cent drop among Hindu girls (college) corresponds to 21 per cent increase in Christian girls and marginal increase among Parsi and Muslim girls.
5. The 13 per cent increase among Hindu boys corresponds to 13 per cent drop among Muslim boys.
6. The 10 per cent increase in Hindu girls (college) corresponds to 5 per cent fewer non-responses and marginal drop in percentage of Jain and Sikh girl students.

studying the characteristic of religion because students of different religious groups are not evenly distributed between different states nor even within the same state. Their distribution is governed by the religious affiliation of sponsors of institutions that got chosen in the sample for the study. In selecting this sample no effort was made to provide for a systematic or proportional representation of different institutions by their religious affiliation.

There are no consistent inter-state or inter-sex variations in the percentage of Hindu students in the student population — except probably for the fact that Bengal and Orissa have the largest proportion of Hindu students and Andhra and Punjab have the lowest such proportion.

A fact that may be of some interest to note is that in most states the proportion of Hindus in the student sample is lower than their proportion in the population of that state. This can be seen by a look at the percentage figures in the last column. In the present sample, therefore, some of the religious minority groups are over-represented in comparison with their proportion in the total state populations. It is impossible to say, for reasons explained above, whether this is a characteristic only of the present sample or whether this is true of the student population of the state generally.

An examination of the data on religion of students given in the table below shows that different minority groups are over-represented in this sense in different state samples.

TABLE III-7

PERCENTAGE OF MUSLIM STUDENTS IN THE STATE SAMPLES AS COMPARED WITH THE POPULATION PERCENTAGE OF THE COMMUNITY IN THE STATE (Question 13).

	High School Boys	*High School Girls*	*College Boys*	*College Girls*	*Prof. College Boys*	*Percentage of Muslim in population of State (1961 Census)*
Andhra	24	11	31	18	11	8
W. Bengal	16	—	6	*	1	20
Gujarat	4	9	4	4	4	8
Maharashtra	3	2	12	8	13	8
Mysore	15	1	4	5	2	10
Orissa	3	1	4	0	1	1
Punjab	0	0	0	0	0	2
Rajasthan	6	8	4	0	0	7

* Indicates a percentage figure smaller than 0.5

In Andhra, the Muslims are 11–31 per cent in different sub-samples whereas their proportion in the state population is 8 per cent. In Maharashtra, again, in two sub-samples they are over-represented. In Gujarat and Maharashtra, Jains are the most conspicuously over-represented. Their numbers in the two-state populations are only 1–2 per cent but in the student sample they are 3 per cent to 18 per cent in the different sub-samples. In general, Christians are over-represented in the student samples of all states though this over-representation is limited. Christian girls are represented in the student samples in much larger proportions than they are in the total population. Nowhere in the states in our sample are Christians more than 2 per cent of the total population; but Christian girls make up 4–14 per cent of the student sample in five states.

In so far as these facts conform to general observation, one is inclined to believe that the characteristics of our student sample are not entirely unrepresentative of the characteristics of the general student population in each of the states. To the extent that the data are representative of the general picture they would suggest that education is more wide-spread among some religious communities in one part of the country than among other communities in the same part.

Does this mean that the spread of education in a group is dependent upon its religion? This may seem to be so when one looks at the data

TABLE III-8

PERCENTAGE OF CHRISTIAN STUDENT IN STATE SAMPLES AS COMPARED WITH THE PERCENTAGE OF CHRISTIANS IN THE POPULATION OF THE STATE (Question 11).

	Christians in State Sample					
	High School Boys	*High School Girls*	*College Boys*	*College Girls*	*College Prof. Boys*	*Percentage of Christians in State*
Andhra	4	11	8	12	3	2
W. Bengal	*	4	*	2	1	1
Gujarat	1	1	3	2	1	*
Maharashtra	1	4	4	25	1	1
Mysore	5	13	2	15	4	2
Orissa	2	3	2	8	3	1
Punjab	*	0	0	0	2	1
Rajasthan	2	1	*	4	6	*

* Indicates a percentage smaller than 0.5

relating to Christians and Jains who generally are over-represented among the student sub-samples in all states where they are present. However, this is not true about Muslims. Muslims who are considerably over-represented in the student sample of Andhra and in two sub-samples of Maharashtra are actually *under*-represented, like the Hindus, in most other states. This suggests that the spread of education in a community is not a function of its religion — or, at least, only of its religion. The occupation generally practiced by the community may be a more important characteristic for understanding the spread of education. Communities which are primarily engaged in white-collar occupations and in business are likely to be over-represented in the student samples — particularly at the high school and college level. This would explain the consistent over-representation of Jains *and* Christians as also the selective over-representation of Andhra Muslims in the student sample. The Andhra Muslims though a small minority constituted a good portion of the elite of the erstwhile Hyderabad State. They were professional men, officers of government at various levels and led in business, commerce and industry. They did not, like Muslims in Bengal, for instance, form a part of the rural mass. In Bengal, where the Muslims are 20 per cent of the population, they are consistently under-represented in the student samples drawn for this study.

TABLE III-9

PERCENTAGE OF JAIN STUDENT IN THE STATE SAMPLES AS COMPARED WITH JAINS IN THE POPULATION OF THE STATES

(Question 13).

Jains in Student Samples

	High School Boys	*High School Girls*	*College Boys*	*College Girls*	*Prof. College Boys*	*Percentage of Jains in State population*
Andhra	2	0	0	*	*	*
W. Bengal	0	2	0	0	*	*
Gujarat	10	21	17	15	11	2
Maharashtra	3	18	7	13	5	1
Mysore	5	13	1	*	2	1
Orissa	2	3	0	0	0	*
Punjab	*	0	1	0	3	*
Rajasthan	2	1	8	14	5	2

* Indicates a figure smaller than 0.5

If the relationship between occupation and spread of education, suggested above, is valid then we would expect our student sample to be drawn largely from certain occupational groups — occupations which require education for their practice. This proposition will be examined at a later stage in this chapter.

4. *LANGUAGE*

Since there is now so much emphasis placed on making the regional language the medium of instruction it becomes important to see what proportion of students regard this language as their mother tongue among the different respondent groups and in different states. The following table gives the data on this point.

TABLE III-10

PERCENTAGE OF STUDENTS WHO SPEAK THE REGIONAL LANGUAGE IN DIFFERENT STATES AND IN DIFFERENT RESPONDENT GROUPS (Q. 14 & 15).

State	*Regional Language*	*High School Boys*	*High School Girls*	*College Boys*	*College Girls*	*Prof. College Boys*
Andhra	TELUGU	70	76	65	56	77
W. Bengal	BENGALI	85	90	99	99	94
Gujarat	GUJARATHI	97	93	98	97	90
Maharashtra	MARATHI	84	50	56	27	39
Mysore	KANNADA	51	48	65	39	52
Orissa	ORIYA	88	86	90	71	87
Punjab	HINDI & PUNJABI	99	99	97	98	96
Rajasthan	HINDI	93	68	88	69	66

Notes:

1. In Andhra the main non-Telugu language is Urdu.
2. In West Bengal, at the high school level Urdu is given by 14 per cent of the boys as their language.
3. In Gujarat no language other than Gujarathi is given by more than 5 per cent students except among high school girls, where 7 per cent give Urdu as their language.
4. In Maharashtra —
   at the high school level — Gujarathi and Hindi are the non-Marathi languages mentioned by more than 5 per cent of the students.
   at the college level — Gujarathi, Hindi and Kannada.
5. In Mysore — Konkani, Tamil, Tulu, and Urdu, are the main non-Kannada languages.
   Konkani and Urdu are mentioned by more than 5 per cent in some respondent group or the other.

6. In Orissa no single non-Oriya language is mentioned by more than 5 per cent of the respondents — except Bengali among high school girls.
7. In Punjab there is no language other than Hindi and Punjabi mentioned by any group larger than 5 per cent.
8. In Rajasthan — Punjabi and Sindhi are the main non-Hindi languages mentioned as mother-tongue.

A look at the table shows that Mysore, Maharashtra, Andhra and Rajasthan have mixed school-populations from the point of view of language. An effort to use the regional language as the medium of instruction in all schools and colleges in these states is likely to present problems to more than 20 per cent of the students in almost all respondent groups in these states. Bengal, Gujarat and Orissa have homogeneous student populations from this point of view. Punjab is a case by itself, because it had at the time of study two recognized regional languages — Hindi and Punjabi. Most of the students gave one language or the other. Those who mentioned other languages did not total more than 2–3 per cent in any of the respondent groups in Punjab.

In Mysore and Maharashtra and to a lesser degree in Andhra and Rajasthan the percentage of girls speaking the regional language in the girl student samples of the states is lower than the corresponding percentage for boys. Particularly in Maharashtra and Mysore girls speaking the local language are in a minority among the school and college girls in the sample. The male student population is largely, 55–75 per cent, local but the girl poulation is largely made up of non-Kannada and non-Marathi speaking girls in Mysore and Maharashtra respectively. This suggests a clear differentiation in the value attached to education among Kannadigas and Marathi speaking families in these two states.

Some of the heterogeneity that is noticed in the student samples — particularly at the collge level — is because of some over-representation of students from state capitals in the student population. The state capitals have on the whole a more mixed population. This is more true in the case of Bombay, Bangalore and Hyderabad than Ahmedabad. Chandigarh, Jaipur and Bhubaneshwar. The greater heterogeneity of the student samples from Maharashtra, Mysore and Andhra is partly to be understood in this context. However, if the heterogeneity of the capital city was the only decisive factor then the student sample from West Bengal should also have shown more heterogeneity than it does. It appears, therefore, that the heterogeneity of student samples in some states reflects a mere generalised situation in these states.

5. *FATHERS' EDUCATION*

The datum on father's education has a special significance in understanding the social background of students. On the one hand we expect that parents who are themselves educated are better motivated to provide education to their children and are, in fact, better equipped to help them get it. On the other hand education is looked upon as one of the major channels of upward mobility in a modern society. This necessarily assumes that a proportion of students in schools and colleges is drawn from homes where the parents themselves have had no education. To what extent are the students drawn from homes where the parents already have some education and to what extent from homes where parents have no education? Is there any relationship between the level of parent's education and the level of education attained by the child?

For purposes of this report the education of the father is used in place of an index for education of both parents. This is justified in the Indian context where very few women have education and where mother's education does not define aspirational levels either for the son or the daughter.

(a) *Illiterate Fathers*: It is common knowledge that 75–85 per cent of India's population is illiterate; the percentage of illiteracy is higher in rural areas than in urban areas and it is higher among women than among men. But allowing for all these variations, if the student population in different states were drawn evenly from all families with different levels of educational attainment we should expect to find in any state at least 60 per cent students from illiterate homes.

None of the state samples or sub-samples shows such a high percentage of students whose fathers have had no education at all. At the high school level the highest percentage of students with illiterate fathers is found among high school boys in Rajasthan and Punjab, and the lowest is found in Bengal.

TABLE III-11

PERCENTAGE OF STUDENTS WITH ILLITERATE FATHERS IN DIFFERENT STATES AND RESPONDENT GROUPS (Q. 31).

	High School Boys	*High School Girls*	*College Boys*	*College Girls*	*Prof. College Boys*
Andhra	21	10	15	1	12
W. Bengal	6	3	7	—	2
Gujarat	22	6	20	3	10
Maharashtra	22	2	12	2	4
Mysore	17	6	11	1	10
Orissa	18	2	5	1	8
Punjab	26	5	10	2	16
Rajasthan	26	3	14	2	10

The inter-state variations can serve as an index of how far education has reached out to groups with no tradition of education. Since none of the states can claim that they have moved substantially toward erradication of illiteracy the lower percentage of illiterates among parents can only mean that education has not yet reached such groups or at any rate they are not in a position to utilize these facilities for their children. The very low percentage of illiterate fathers in West Bengal is due to an error in sampling as a result of which the Bengal student sample has inadvertently turned out to be a predominantly urban one. Since there is known to be a rural-urban variation in the percentage of illiteracy, the low figure of illiterates among fathers of students in the sample in Bengal is not unexpected — and it is not an indication, necessarily, of education being still restricted to the educated in Bengal more than in other states.

The inter-sex variation in the percentage of illiterates among fathers of students is very obvious. Very few girls, even at the high school level, come from homes where the fathers are illiterate.

The inter-stage comparison suggests that the higher you go in education the lower is the possibility of your being able to find illiterates among fathers of students enrolled in educational institutions.

Students are overwhelmingly drawn from families where fathers have already been to school. The first generation student families are nowhere more than 25 per cent and are actually often less than 15 per cent. In the case of girl students the percentage of illiterate fathers is even lower — rarely above 5 per cent.

(b) *College Educated Fathers*: At the other end are the college educated fathers. There are many more of them in the sample than illiterate fathers.

TABLE III-12

PERCENTAGE OF COLLEGE EDUCATED FATHERS IN DIFFERENT STATES AND RESPONDENT GROUPS (Question 31)

	High School Boys	*High School Girls*	*College Boys*	*College Girls*	*Prof. College Boys*
Andhra	15	33	22	54	30
W. Bengal	41	58	21	68	63
Gujarat	9	23	14	37	25
Maharashtra	12	31	18	33	36
Mysore	17	50	15	65	24
Punjab	18	37	27	39	22
Rajasthan	21	36	17	52	38

Certain variations are prominent. The one between boys and girls is the most obvious of them. Girls in schools and colleges are drawn from educated homes to a much greater extent than is true for boys. Negatively, this also supports the general impression that education among girls is likely to be largely restricted to educated homes. This seems particularly true of West Bengal and Orissa where 55–65 per cent of the fathers of girls are college educated.

Rajasthan and Punjab which had a high proportion of illiterate fathers also rank high in the percentage of college educated fathers. Maharashtra and Gujarat have the lowest percentage of such fathers. Obviously in their case the majority of fathers belongs to the primary and secondary school educated category.

Another variation is noticeable. As one moves up the education ladder the percentage of college educated fathers increases among boys. This strengthens the suggestion that there is a direct relationship between the level of education attained by the father and the educational level of the son. This impression is further supported by an analysis of the data on fathers' education in the case of the students of medicine, engineering and the polytechnic institutions. The percentage of college educated fathers is consistently and appreciably higher among the students of medical and engineering colleges than among students of polytechnics.

TABLE III–13

PERCENTAGE OF STUDENTS WITH COLLEGE EDUCATED FATHERS IN MEDICAL, ENGINEERING AND POLYTECHNIC INSTITUTIONS (Q. 31)

	Medical College	*Engineering College*	*Polytechnics*
Andhra	31	38	15
W. Bengal	61	77	39
Gujarat	40	24	8
Maharashtra	58	43	10
Mysore	31	45	34
Orissa	27	42	8
Punjab	61	27	13
Rajasthan	37	58	20

(c) *School Educated Fathers*: The major portion of the student body in schools, colleges and professional colleges comes from homes where the father has had school education. This group accounts for about 50 to 60 per cent of the students in nearly all types of institutions — except in the case of girls studying in colleges. In a few states the majority of college-going girls is drawn from homes with college educated fathers. Even those fathers who are educated only upto the school level belong largely to the category of secondary school educated persons and not to the primary educated category.

The percentage of secondary school educated fathers is about 2–3 times the primary school educated fathers in the case of high school girls. The percentage of the secondary school educated fathers is considerably higher among the college girls.

The fathers of high school boys, on the other hand, are nearly equally divided between the primary educated and secondary educated categories. Even among college boys the proportion of primary educated fathers is not very low.

TABLE III–14

PERCENTAGE OF SCHOOL EDUCATED FATHERS IN DIFFERENT STATES AND RESPONDENT GROUPS.

	High School Boys	*High School Girls*	*College Boys*	*College Girls*	*Prof. College Boys*
Andhra	56	47	58	40	52
W. Bengal	52	36	69	29	32
Gujarat	64	68	64	61	64
Maharashtra	62	62	68	58	57
Mysore	56	44	66	43	47
Orissa	61	45	68	32	65
Punjab	52	50	63	53	61
Rajasthan	46	47	61	35	46

TABLE III–15

PERCENTAGE OF PRIMARY SCHOOL EDUCATED AND SECONDARY SCHOOL EDUCATED FATHERS AMONG PARENTS OF GIRLS IN SAMPLE.

	High School girls		*College girls*	
	Primary Educated Fathers	*Secondary Educated Fathers*	*Primary Educated Fathers*	*Secondary Educated Fathers*
Andhra	15	32	5	35
W. Bengal	9	27	3	26
Gujarat	22	46	17	44
Maharashtra	16	46	8	50
Mysore	14	41	5	39
Orissa	11	34	1	31
Punjab	10	40	9	44
Rajasthan	9	38	1	35

This shows clearly that there is a difference in the educational background of boy students and girl students in the sample. The boys are generally drawn from homes with primary and secondary educated fathers, the girls from homes with secondary and college educated fathers. But for both groups of students we find that there is a relationship between the education of the father and the level of education of the student. Students in colleges have somewhat higher percentage of college educated fathers.

TABLE III–16

PERCENTAGE OF MEN STUDENTS WITH PRIMARY AND SECONDARY SCHOOL EDUCATION AT DIFFERENT LEVELS OF EDUCATION.

	High School boys		*College boys*		*Prof. College boys*	
	Primary Educated Fathers	*Secondary Educated Fathers*	*Primary Educated Fathers*	*Secondary Educated Fathers*	*Primary Educated Fathers*	*Secondary Educated Fathers*
Andhra	27	29	28	30	24	28
W. Bengal	17	35	30	39	5	27
Gujarat	40	24	32	31	27	37
Maharashtra	31	31	32	36	21	36
Mysore	25	31	23	44	14	34
Orissa	32	29	28	50	26	39
Punjab	20	32	19	45	15	46
Rajasthan	21	25	29	32	13	33

While considering the characteristic of age it was noticed that girls have a lower average age as compared with boys. At that time it was suggested that caste, education and occupational differences in the social backgrounds of boys and of girls may help explain the difference in age. We have seen that girls are overwhelmingly from the upper caste groups, whereas the boys have among them a higher percentage of students drawn from the 'lower' caste groups — and these groups have turned to education only recently. In terms of educational background, again, we notice that girls are generally drawn from better educated homes than boys.

To facilitate an inter-state comparison of the percentage of students drawn from educationally advanced families it was decided to group together the percentage of students whose fathers had either secondary school or college education. Adding together these percentages we get the following distributions.

TABLE III–17

PERCENTAGE OF STUDENTS WHOSE FATHERS HAVE HAD SECONDARY SCHOOL AND FURTHER EDUCATION — IN DIFFERENT STATES AND RESPONDENT GROUPS.

	High School Boys	*High School Girls*	*College Boys*	*College Girls*	*Prof. College Boys*
Andhra	44	65	52	89	58
W. Bengal	76	85	60	94	90
Gujarat	33	69	45	81	62
Maharashtra	43	77	54	81	72
Mysore	48	69	63	90	72
Orissa	46	84	65	96	63
Punjab	50	77	72	83	68
Rajasthan	46	74	49	87	71

It is easy to see that Bengal has the highest percentage of high school and college educated fathers and Gujarat and Maharashtra have the lowest percentages of educated fathers in nearly every respondent group.

(d) *Ranking of state samples by proportion of Educated Fathers*: In another part of this report a procedure has been suggested for weighting the relative position of each of the state samples on a given characteristic. Using that procedure and weighting the position of the state samples for each of the five respondent groups on the characteristic of Father's education we find that the total rank order and position scores for the eight states is as follows:

State Samples	*Position Scores on Fathers' Education*	
1. W. Bengal	14	Higher proportions of educated fathers
2. Orissa	15	
3 Punjab	16	
4. Mysore	17	
5. Rajasthan	20	
6. Maharashtra	21	Lowest proportions of educated fathers
7. Andhra	24	
8. Gujarat	28	

6. *FATHER'S OCCUPATION*

The occupations of fathers of students in the sample are discussed at two places — here and again as a context for the discussion of occupational aspirations of students. Occupations serve as a crude index of economic status and rural-urban orientations of individuals. They may also influence attitudes to education. It is possible to broadly group occupations as primarily urban or primarily rural — though some occupations can be practiced in both areas. It is also possible to distinguish between white-collar and manual occupations. In our society the white-collar occupations enjoy a generally better status than manual occupations and are usually also rewarded with better earnings and emoluments.

The questionnaire asked every student to mark the occupational group to which his father belonged. There were eleven groups altogether. For the purpose of discussion these eleven groups are further grouped into three or four categories. An effort will be made to see what the occupational backgrounds of students are, whether they differ from state to state, between sexes and at different levels of education.

(a) *High School Students*: Only data on the following four major categories will be presented — viz.

I. Rural Occupations — Occupational Groups 1 + 2 + 3 as given in the questionnaire.
II. Urban White-Collar Occupations — Occupational Groups 4 + 6 + 7 as given in the questionnaire.
III. Small Trade and Business — Occupational Group 5.
VI. Urban Manual — Occupational Groups 8 + 9 as given in the questionnaire.

Students whose parents are in the Armed Forces are only 1–3 per cent; those in other unspecified occupations are 0–3 per cent. Surprisingly the number of 'blanks' is large, between 1–15 per cent. Bengal has the highest number of these.

A quick look at the table below shows that the overwhelming majority of fathers of high school boys are engaged in occupations which are likely to be urban and only about 25–35 per cent of them are engaged in the primarily rural occupations of cultivators, land owner, owner of fishery, etc. It is true that small trade and business could be practiced in rural as well as urban areas, but proportionally they are likely to exist more in the urban than in the rural areas.

Among the urban occupations the white-collar occupations have a slight plurality over the others. Bengal and Mysore have more than 40 per cent of their students who come from the white-collar occupational group. That the student sample from Bengal is largely urban was known, but the Mysore sample also has a substantial proportion of boys from white-collar homes of professionals like doctors, lawyers and engineers as well as of persons working as clerks, school teachers, etc.

TABLE III–18

Percentage of High School Boys by Father's Occupations.

	Rural Occupations	*Urban White-collared Occupations*	*Small Trade & Business*	*Manual Urban*
Andhra	25	36	25	12
W. Bengal	18	46	16	4
Gujarat	30	29	25	11
Maharashtra	41	30	8	11
Mysore	28	42	10	9
Orissa	37	33	12	6
Punjab	31	35	20	9
Rajasthan	36	35	16	7

Andhra, Maharashtra and Gujarat are the only states with more than 10 per cent of the fathers engaged in urban manual occupations. One would have expected that the highly urban sample from Bengal would have a greater proportion of urban manual workers among the fathers. Actually it has the smallest percentage of them — 4 per cent.

Andhra has a very evenly distributed sample in terms of the four occupational categories, so has Gujarat and, to a lesser degree, Maharashtra. Maharashtra, Gujarat and Andhra have about 25 per cent fathers engaged in small trade and business. Maharashtra has more fathers who belong to the rural oriented group of occupations than any other state.

The distributions for girl students bring out even more markedly the urban white-collar bias of the sample. Less than 15 per cent belong to the purely rural occupations and 50–65 per cent belong to the urban, white-collar group.

TABLE III–19

Percentage Distribution of High School Girls by Father's Occupation.

	Rural Occupations	*Urban White-collared Occupations*	*Small Trade & Business*	*Manual*
Andhra	16	52	2	6
W. Bengal	7	64	7	6
Gujarat	5	53	28	7
Maharashtra	10	55	16	6
Mysore	14	59	13	6
Orissa	12	65	10	2
Punjab	18	52	19	4
Rajasthan	3	62	26	3

(b) *College Students*: At the college stage one should probably expect a further strengthening of the urban characteristics of the student sample. The change however is in the opposite direction — at least in the case of college boys.

At least in half of the states — Andhra, West Bengal, Mysore and Orissa — the college sample has more fathers in rural occupations than in urban, white-collar occupations. It is, of course, true that not all the land-based occupations grouped together actually require rural residence. Some of the fathers in this category may be land-owners who live in the city. But this cannot explain the difference in distributions between the high school sample and the college sample.

TABLE III–20

PERCENTAGE DISTRIBUTION OF COLLEGE BOYS
BY THE OCCUPATION OF THEIR FATHERS.

	Rural Occupations	*White-collared Occupations*	*Small Trade Business*	*Manual*
Andhra	40	35	14	4
W. Bengal	60	27	10	3
Gujarat	31	31	32	2
Maharashtra	31	44	13	6
Mysore	40	38	12	4
Orissa	46	37	8	4
Punjab	23	47	17	6
Rajasthan	23	36	26	5

A more likely explanation is that sons of small traders and manual workers who formed 20–35 per cent of the high school population cannot afford to or are not interested in studying at the college level. Their percentage in the college sample is between 15–25 except in Gujarat and Rajasthan. In these states the share of the small trade and business groups actually increases. This exception, however, may only help to strengthen the observation that admission to colleges differentiates not between the rural and the urban student, but probably between the one who can pay and one who cannot. Thus the college sample is composed primarily of the sons of the rural gentry and the white-collar urban groups and to lesser a degree of sons of small traders and manual workers.

College girls, however, represent a more purely urban, white-collar section of society than any other group. The percentage range of fathers from this occupational category is 55–75 and fathers engaged in rural occupations are less than 15. Here the low percentage of girls from the rural occupational group is indicative of the relative lack of acceptance of the need for higher education for women even among the well-to-do families in rural areas.

TABLE III–21

Percentage Distribution of College Girls by Occupations of Their Fathers.

	Rural Occupations	*Urban White-collared Occupations*	*Small Trade & Business*	*Manual*
Andhra	15	66	11	1
W. Bengal	6	72	11	4
Gujarat	8	89	26	3
Maharashtra	4	57	16	8
Mysore	9	69	12	3
Orissa	10	60	19	4
Punjab	8	70	18	4
Rajasthan	2	69	13	5

Even among the sample of college girls business and small trade claim a share of 26 per cent in Gujarat.

(c) *Professional College Students*: Among men students the most urban sample is to be found among students of professional colleges; but even in this sample the share of the urban, white-collar occupations is less than 50 per cent in four states — Andhra, Gujarat, Orissa and Punjab. In comparison with the sample of college boys, however, students from professional colleges have a substantially lower share of those from rural occupation groups.

TABLE III–22

Percentage Distribution of Boys From Professional Colleges by The Occupations of Their Fathers.

	Rural Occupations	*Urban White-Collared Occupations*	*Small Trade & Business*	*Manual*
Andhra	37	42	14	3
W. Bengal	13	63	9	4
Gujarat	20	45	23	6
Maharashtra	15	56	11	8
Mysore	29	54	9	5
Orissa	43	40	7	3
Punjab	24	40	23	5
Rajasthan	19	52	18	2

The urban white-collar representation in the professional student sample would be stronger if the sample did not include polytechnic students as well. In six of the eight states the polytechnic students have the lowest percentage of fathers engaged in white-collar occupations. Thus it would appear that fathers engaged in urban white-collar occupations would prefer their sons to study in colleges of medicine and engineering in preference to polytechnics and the non-professional colleges.

TABLE III–23

Percentage of Professional College Students Drawn From the Urban White-Collared Group in each of the three Types of Institutions.

	Medical	*Engineering*	*Polytechnic*
Andhra	46	43	36
W. Bengal	34	80	53
Gujarat	61	43	26
Maharashtra	58	62	38
Mysore	41	60	54
Orissa	43	50	26
Punjab	61	45	31
Rajasthan	55	48	30

(d) *Ranking of State Samples on Occupational Backgrounds*: Earlier at the end of the discussion on father's education an effort was made to compare samples from different states in terms of the percentage of high school and college educated fathers in each respondent group in each state. To facilitate the comparison certain weighted rank or position scores were adopted which could tell the reader in a summary form which sample had, on the whole, the highest percentage of 'well-educated' fathers and which sample had the least.

In the same way position scores were worked out for the state samples based upon the percentage of fathers engaged in urban white-collar occupations. The rank order and the total position scores of the state samples (i.e. the total of the position scores for all the respondent groups in each state) is given below:

Rank Order	*State Sample*	*Total Position Score*	
1	W. Bengal	5	(Highest Percentage of Fathers in Urban White-Collar Occupation)
2	Mysore	8	
3	Rajasthan	11	
4	Punjab	12	
5	Maharashtra	12	
6	Orissa	13	
7	Andhra	16	
8	Gujarat	18	(Lowest Percentage of Fathers in in Urban White-Collar Occupation)

7. *RURAL–URBAN BACKGROUND*

Upto this point in the discussion the nature of parental occupation has been used as one of the indices of the rural or urban origin of the student. Admittedly it is a very crude index because many of the occupations can be practiced both in rural as well as urban areas. In another sense the occupational index is meaningful because it helps us see whether the individual is part of a primarily rural economy or a primarily urban economy.

A separate question was asked to find out how much of experience if any, a student had of living in a village. Apart from saying whether or not he had ever lived in a village the student was also required to mark one of the three alternatives stating whether he had spent less than one year, more than one but less than three years, or more than three years.

We may assume that a student who had spent more than three years in a village probably had his parental home in a village. On this assumption we find that about 40–50 per cent of the high school boys, 50–60 per cent of the college boys, and 40–50 per cent of the professional college boys brobably had their home in a village at some stage in their life.

TABLE III–24

Percentage of Students who have spent more than Three Years in a Village — in Different Respondent Groups and by states.

	High School Boys	*High School Girls*	*College Boys*	*College Girls*	*Prof. College Boys*
Andhra	41	23	59	24	54
W. Bengal	39	26	72	—	49
Gujarat	44	15	53	—	47
Maharashtra	46	10	51	15	31
Mysore	43	20	51	17	50
Orissa	55	28	76	20	64
Punjab	47	21	47	9	49
Rājasthan	50	7	51	4	45

The percentages of students with extensive rural life experience are often larger than the percentage of fathers who were seen to be engaged in rural occupations. This need not be surprising since the fathers who practice urban occupations could very well live in their village homes on the periphery of the small towns where they work. This, in fact, is found to be the case among students at the high school level. In answer to Question 16 — Where do your parents live? — 15–20 per cent of the high school boys said that their parents lived in a village within five miles of their school. Another 15–30 per cent said that their parents lived in further off villages. At the college level 25–50 per cent of the boys say that their parents live in villages. At the professional college this response is given by 20–40 per cent of the students.

Thus the practice of an urban occupation does not necessarily mean urban residence and if we are interested in rural or urban background — as different from involvement in the rural or urban economy we may have to use other data. To that extent our picture of the student sample must be modified. While a majority of students come from homes where the fathers are engaged in urban occupations they are not for that reason all urban residents. At least 50 per cent of the students in the three male respondent groups have had experience of rural life lasting beyond three years.

Even in the case of girl students the percentage of those who have rural experience is larger than the number whose fathers practice rural occupations. But on the whole the girls in the sample are overwhelmingly urban. At the school level only 15–30 per cent have lived in the village for longer than three years. At the college level the percentage is even lower and not more than 20 per cent of them have had extensive rural life experience except in Andhra.

8. *SUMMARY OF SOCIAL BACKGROUND CHARACTERISTICS*

Putting together the data on the social background of the student sample certain major characteristics can be underlined. The student sample is drawn largely from caste Hindu, literate families engaged in urban occupations. The white-collar groups make up a substantial — not necessarily, a major — part of this sample. Generally less than 25 per cent of high school students — and even a smaller number of college students come from illiterate homes.

At the high school level the proportion of students with fathers engaged in rural occupations is smaller than the proportion of students from the white-collar urban groups; but at the college level the rural occupations gain in their representation — largely at the cost of the urban small trades and urban manual occupation groups.

Among girls, both at the high school and college level, one finds the largest representation of the urban, white-collar occupations. This is indicative of the fact that education for girls is less accepted among other groups.

The higher the level of education the greater the likelihood that students come from more educated homes. Education is accepted most by those who are themselves educated. The proportion of first generation school-goers is limited to begin with and is specially low among professional college students. There are hardly any girl students at the college level who come from illiterate homes.

Can the information on the social background of students in the sample help in answering a more general question of some importance in social planning — viz. Does education serve as a channel for social mobility? There are two limitations that must be borne in mind in interpreting the data to answer this question — apart, of course, from the fact that the sample is not a strictly random, representative sample of all school students.

The present sample is restricted to those who have reached at least the final year high school stage. In the very nature of things the number of those who reach this stage is very limited, especially in a country which is largely illiterate. Any absolutist expectation, therefore, that families of all educational and occupational groups would have equal chance of being represented in the student sample is to that extent misplaced. Our data show clearly that the overwhelming majority of the students in the sample come from homes where the fathers have studied in primary and secondary schools. While literacy or school education is not a very good index of social and economic status it suggests that the student sample includes a very small percentage of individuals drawn from the lower status levels.

Using the occupational index we notice that the percentage of students drawn from the urban, manual group of workers is rarely above 7 to 10 per cent even among high school students. The rural occupational groups have so far been treated as one category. When the category is broken down to identify the agricultural labourers as different from cultivators and tenants we find that this representation is also limited. The overall percentage of agricultural labour households in the country is about 13 per cent. In the state samples this percentage is attained only in two out of forty different groups in the sample.

TABLE III–25

PERCENTAGE OF STUDENTS WITH FATHERS ENGAGED AS MANUAL AGRICULTURAL LABOUR — AT VARIOUS STAGES OF EDUCATION AND BY STATES.

	High School Boys	*High School Girls*	*College Boys*	*College Girls*	*Prof. College Boys*
Andhra	7	3	6	3	5
W. Bengal	—	—	2	—	—
Gujarat	7	1	11	2	3
Maharashtra	2	1	2	—	1
Mysore	22	4	12	—	4
Orissa	17	4	10	1	13
Punjab	5	1	2	—	3
Rajasthan	5	—	3	1	—

On occupational and economic criteria, therefore, it would appear that the educational system tends to draw students more from the relatively upper strata of land owners and cultivators in the rural areas and white-collar workers in the urban areas.

On the criterion of caste the data provided by the study are not wholly satisfactory. Proceeding on the basis that all those who have identified themselves as of the scheduled castes are the only ones that belong to it the percentage of scheduled castes in the three sample groups of men students is found to be smaller than their percentage in the population of each state except in four cases.

TABLE III–26

PERCENTAGE OF SCHEDULED CASTE STUDENTS IN THE MALE STUDENT SAMPLES AS COMPARED WITH THE PERCENTAGE OF SCHEDULED CASTE INDIVIDUALS IN THE TOTAL POPULATION.

	High School Boys	*College Boys*	*Prof. College Boys*	*General Population*
Andhra	8	6	3	14
W. Bengal	0	.19	1	20
Gujarat	5	*8*	4	7
Maharashtra	10	3	1	6 (Nava Buddha excluded)
Mysore	*10*	4	*10*	6
Orissa	10	3	4	16
Punjab	7	4	2	20
Rajasthan	7	4	2	17

Allowing for inaccuracies in data it is still likely that the Student Populations contain a smaller proportion of scheduled caste than are found in the general population of states. It is of course quite possible that in historical perspective the present ratio of scheduled caste students is higher than at any time in the past. On this aspect the present study gives no data.

On the criterion of religion our data have shown that the smalier minorities of Jains, Christians and Parsees are in fact over represented in the student samples drawn in different states. In the case of the Muslims they are over-represented in Andhra, but in other states they share the same characteristics as those of the majority community. It was argued in that discussion that over or under representation in the student sample is not a function of religion but more probably of the occupations practiced by the community.

SECTION III — WORK HABITS OF STUDENTS

A good deal of the success of the educational process must depend upon whether the student follows the lessons in class and whether —- when needed — he feels free to ask the help of his teachers. These questions, therefore, formed part of the questionnaire apart from other questions which dealt with his attitude to education, his study habits outside of class, his social background and his general social attitudes.

The two questions were not listed in the order in which they are mentioned here, Question 35 asking whether the student asked his teachers for help preceded Question 36 whether he folowed all the subjects in class. There was no particular reason for putting the questions in that order and, on a second thought, it appears that it would have been better if the order had been reversed so that the question on seeking help from teachers could have specifically related to whether or not the student followed his lessons in class. The discussion of the questions will now follow this revised order.

Apart from questions relating to class work students also answered questions on home work (Q. 22), on whether they had private tutors (Q. 23) on whether they attended coaching classes (Q. 24), and whether their relatives helped them in their studies. (Q. 26).

1. *WHETHER STUDENTS FOLLOW SUBJECTS IN CLASS*

The exact wording of Question 36 was as follows:

(a) Can you follow all the subjects in the class?

1.————————Yes,———————No.

(b) What subjects can you not follow?————————————

(c) If you cannot follow any subjects, what are the reasons? (Mark below)

2.————————Difficulty in understanding the language of instruction

3.————————Teachers do not explain clearly

4.————————Subject, as such, is difficult to understand

5.————————Any other reason (please specify)

6.————————Question not applicable.

The main question was whether the student followed *all* the subjects, in the class. It was expected that students who experienced no difficulties in following their subjects would answer the question in the affirmative and those who experienced any difficulty at all would give a negative reply. Those who had some difficulty were asked to specify the subject. However, the subjects mentioned have not been listed and no distribution of respondents by subjects is available. The types of difficulties experienced by students are, however, tabulated for study.

TABLE III-27

PERCENTAGE OF STUDENTS WHO FOLLOW ALL THEIR SUBJECTS IN CLASS IN DIFFERENT RESPONDENT GROUPS AND STATES. (Q. 36)

	High School Boys	*High School Girls*	*College Boys*	*College Girls*	*Prof. College Boys*
Andhra	64	65	74	74	65
W. Bengal	61	67	65	70	46
Gujarat	68	65	66	73	55
Maharashtra	58	71	64	71	51
Mysore	75	70	70	81	65
Orissa	55	67	65	63	46
Punjab	56	63	66	78	22
Rajasthan	47	58	65	63	73

(a) *The High School Students*: At the high school level 46–75 per cent of the men students and 57–71 per cent of women students in different states said they were able to follow all their subjects in class. There are both inter-state and inter-sex differences in the percentage of those who say that they follow their subjects in class. The differences are generally small and not all in one direction. The meaning of these differences, therefore, is not clear. One can only say that about 60 per cent of the high school students in most states feel that they can follow their subjects in class. Rajasthan has an appreciably lower percentage of men students who give this answer and even among women Rajasthan has the lowest percentage of those who say they follow the subjects in class. In six states out of eight the percentage of girls who say they follow their subjects is marginally higher than the percentage of boys.

The difficulty most commonly mentioned is the difficulty of subject matter itself. Ten to fifteen per cent of the men students in Andhra, Bengal, Mysore and Orissa, 15-20 per cent of the men students in Gujarat and Maharashtra, and 25–30 per cent of the students in Punjab and Rajasthan mention this difficulty. The women students mention this difficulty as often as the men.

The other difficulty mentioned commonly is that teachers don't explain the subject. In four of the states this difficulty is mentioned by only 4–6 per cent of the men students. In the other four it is mentioned by 10–20 per cent of them. Generally, women students mention this difficulty less frequently than men. Their percentage ranges from 1 to 5 in four states and 6 to 10 in the other four.

Difficulty in following the language of instruction is mentioned by 13–14 per cent in Andhra, Orissa and Rajasthan. In other states it is mentioned by 4–8 per cent of the men students. The percentage distribution for women students does not vary markedly from this distribution. In

Andhra and Rajasthan 11 per cent of the women students mention this difficulty, in other states 3–8 per cent mention it.

(b) *College Students*: A comparison of responses of students of non-professional colleges with the responses of high school students shows two differences. One of these is that there is generally a higher percentage of students who follow the subject in class among the college students than among the high school students. This is true for men as well as women.

The difference is nowhere very large and in two states it is reversed — i.e. more high school students are able to follow subjects in class than college students. However, the general trend is that more college students — both men and women — find it possible to follow their classes than high school students.

There is also some variation in the types of difficulties mentioned by the college students as compared with high school students. While the school students tend to ascribe their difficulty to subject-matter, at the college level they are as likely to ascribe it to the teachers' inability to explain the subject as to the difficulty of subject matter itself.

(c) *Professional Colleges*: Professional colleges — particularly medical and engineering colleges attract the best students in every university. Students with less than 60 per cent marks are not easily likely to gain admission to these colleges — except on some special considerations. One would expect that they would have the highest percentages of students who follow their subjects in class. The data, however, show that this is not the case. Compared with men students from non-professional colleges the men students of professional colleges have an almost consistently lower percentage of students who follow all their subjects in class.

Simultaneously with this decrease in the percentage of students who follow all their subjects in class, there is also an appreciable increase in percentage of those who blame their difficulties on the teachers' failure or inability to explain the subject in class.

TABLE III–28

Percentage of Students Who Say Teachers Don't Explain the Subject in Class — in Different Respondent Groups and States.

	High School Boys	*High School Girls*	*College Boys*	*College Girls*	*Prof. College Boys*
Andhra	6	4	10	8	24
W. Bengal	19	5	12	3	26
Gujarat	4	5	9	4	30
Maharashtra	18	7	13	11	32
Mysore	5	2	11	5	20
Orissa	15	5	17	14	34
Punjab	6	10	15	9	26
Rajasthan	12	2	15	4	17

The difference is consistent and in six cases out of eight it is large i.e. more than 15 per cent. This increased percentage of students who attribute their difficulty to the teachers could be interpreted in several ways.

Is the higher percentage of students who blame their teachers due to decreasing inhibition on the part of college students as against school students? This explanation could conceivably help understand the difference in percentage between the high school and the college levels; but it cannot explain the much more striking difference between the non-professional and professional colleges. Are the teachers in high schools and non-professional colleges necessarily better teachers than the teachers in professional colleges. There is no reason to assume that this is the case if the adjectives 'better' or 'worse' are intended to apply to the scholarship of the teachers. The teachers of professional colleges need not be inferior in scholarship to teachers of non-professional colleges or of high schools. The difference probably can be traced to a difference in the perception of the teacher role.

The teacher role has at least two major components. One component is that of an expert or a specialist in a certain discipline, the other is the component of a skilled communicator. Teachers in colleges — and particularly in professional colleges — are likely to look upon themselves more as specialists or scholars in particular disciplines than as teachers. Since college teachers are not required to obtain special qualifications as 'teachers' — as are school teachers — the difference in perspective is already built into the education system. The college teachers probably prefer to emphasize scholar-expert component of their role.

On the other hand students in our educational system are not systematically prepared for functioning with an increased measure of independence. This may give rise to a disparity in role-expectations on the part of the teacher and the student at the college level and particularly in the non-professional colleges.

Whether the teachers basically lack the teaching skill or whether they do not see 'teaching' as their dominant role is immaterial since in either case the result is likely to be dissatisfaction of the student — especially if he continues to expect the college teacher to give him the same kind of help as the school teacher did.

Unfortunately no data are available which bear directly on the students' perception of the teacher role as a pedagogue.

Before concluding the discussion on the percentage of students who say that their teachers do not explain the subjects in class another point may be noticed. Within the group of students from professional colleges those from the engineering colleges blame their teachers more than the students from medical colleges or the polytechnics in five of the eight states.

TABLE III–29

PERCENTAGE OF STUDENTS FROM PROFESSIONAL INSTITUTIONS WHO SAY TEACHERS DO NOT EXPLAIN CLEARLY

Students from	*Andhra*	*W. Bengal*	*Gujarat*	*Maharashtra*	*Mysore*	*Orissa*	*Punjab*	*Rajasthan*
Medical Colleges	10	29	22	6	19	33	22	16
Engineering Colleges	36	32	39	39	28	67	27	18
Poly-technics	16	11	17	43	9	10	27	18

2. *WHETHER STUDENTS KEEP UP WITH CLASS WORK*

From their answers to Question 22 we also know that students from professional colleges have a higher proportion of those who do *not* keep up with their class-work as compared with high school and college boys.

TABLE III–30

PERCENTAGE OF STUDENTS WHO DO NOT KEEP THEIR READING WITH CLASS — IN DIFFERENT STATES AND RESPONDENT GROUPS (Q. 22)

	High School Boys	*High School Girls*	*College Boys*	*College Girls*	*Prof. College Boys*
Andhra	1	—	15	21	29
W. Bengal	22	7	22	25	38
Gujarat	10	9	23	23	52
Maharashtra	7	5	30	38	47
Mysore	11	25	21	37	44
Orissa	12	5	15	14	29
Punjab	10	5	22	8	28
Rajasthan	25	12	37	11	31

At the high school level most of the students keep up with their class work. Those who do not are less than 15 per cent in six states out of eight. Among high school girls the percentage who do not keep up with the class work is even smaller. At the college and professional college level the percentage of students who do not keep up reading with class increases perceptibility. For college boys the percentage is between 15 and 30, for college girls between 8 and 37, and for professional college boys it is between 28 to 52.

Whether the students of professional colleges fail to follow their teachers in class because they do not keep up their reading or whether they fail to keep up their reading because they can't follow their teachers is very difficult to say. But the lack of syncronization between class-work and student reading is part of the process of the growing independence of the college student from his teacher. The difficulty in following the teacher may in part be associated with this process.

3. *WHETHER STUDENTS ASK TEACHERS FOR HELP*

Another question of some importance in understanding the student's study habits in the class-room is related to whether the student asked his teacher for help in his studies. (Q. 35)

It was noticed earlier that students of professional colleges had a consistently higher percentage of those who did not follow the subjects in class for one reason or another and particularly because they thought the teachers didn't explain the subjects clearly. Yet professional colleges have also the lowest proportion of students who ask their teachers for help.

TABLE III–31

PERCENTAGE OF STUDENTS WHO ASK FOR TEACHER'S HELP — IN DIFFERENT STATES AND RESPONDENT GROUPS.

	High School Boys	*High School Girls*	*College Boys*	*College Girls*	*Prof. College Boys*
Andhra	85	94	75	60	59
W. Bengal	83	93	77	76	62
Gujarat	72	80	62	73	54
Maharashtra	72	79	58	63	50
Mysore	79	85	65	73	64
Orissa	72	82	60	55	64
Punjab	64	72	54	54	41
Rajasthan	62	81	54	74	59

That the proportion of college and professional college students who ask for assistance from their teachers is lower than the proportion of such students at the high school level is to be expected and would only support the hypothesis of the growing independence of the college student, but the reason that the college student gives for not consulting his teacher shows his ambivalence. The percentage of those who say they 'hesitate' to ask for such help is consistently higher compared with the high *school stage.*

TABLE III–32

PERCENTAGE OF STUDENTS WHO 'HESITATE' TO ASK FOR HELP FROM TEACHERS- IN DIFFERENT STATES AND RESPONDENT GROUPS.

	High School Boys	*High School Girls*	*College Boys*	*College Girls*	*Prof. College Boys*
Andhra	5	3	7	17	12
W. Bengal	4	2	12	14	22
Gujarat	7	7	9	10	14
Maharashtra	13	11	15	18	20
Mysore	10	9	16	13	13
Orissa	12	6	15	20	18
Punjab	12	18	16	27	22
Rajasthan	17	10	15	14	12

4. *WHETHER STUDENTS HAD SPECIAL TUTORS (Q. 24)*

Less than 25 per cent of the high school students had special home tutors except in West Bengal where the percentage was 38 for boys and 45 for girls. Those who had tutors were not many in any of the states; in Maharashtra boys who had tutors were ten per cent more than girls whereas in Rajasthan more girls than boys had tutors.

Very few of the college and professional students, men as well as women, have special tutors. On the other hand it does seem surprising that as many as 9 per cent of the collegiate students should still feel the need for individual instruction outside of class -- even thoug this is limited to one or two states.

5. *WHETHER STUDENTS ATTEND COACHING CLASSES*

The percentage of students who attend coaching classes varies considerably from state to state both in the case for boys and girls. Andhra has more than 55 per cent of its high school boys as well as girls attending coaching classes. This number taken together with 25 per cent who have special home teachers suggests that as many as 70–80 per cent of the students receive formal instruction outside of the school. It is possible, though somewhat unlikely, that students who attend coaching classes also have private tutors at home. In that event the percentage receiving formal instruction outside of school would be only about 55. In West Bengal the students attending coaching classes are 29 per cent among boys as well as girls. Taken together with those who have private tuition the percentage with formal out-of-school instruction works out to 67 of boys and 74 for girls. All other states have students varying from 15 per cent (in Rajasthan) to 40 per cent (in Maharashtra and Orissa) who have such out-of-school arrangements for formal instruction.

These figures are important because they support the general impression that a substantial proportion of high school students find the need for additional help in their studies beyond what their teachers can give them in school. That 40–70 per cent students in high schools seek outside help may be due to several factors — (i) the students' inability to rely on himself, (ii) the well-to-do parents' anxiety about his child's performance at school, (iii) the inadequacies of the system of teaching in schools and (iv) the inabiilty of some parents to help their children at home due to their own lack of education.

At the college level about 17 per cent of the men students in Mysore and Maharashtra and 37 per cent of the students in Andhra attend coaching classes. In other states the percentage is 10 and less. The percentage of women college students who seek instruction in coaching classes is 24 in Orissa, 11 in Andhra and Rajasthan and 2–6 in other states.

Even among professional college students the percentage of students attending coaching classes is as high as 30 in the case of girls from West Bengal and Orissa, 19 among men students from Andhra and Orissa and smaller percentages, less than 10, elsewhere.

6. *WHETHER STUDENTS RECEIVE HELP FROM FAMILY MEMBERS*

To the question whether they received help in their studies from members of their families, 70 per cent of the high school boys in Orissa, more than 50 per cent in Andhra and Bengal, more than 40 per cent in Mysore and Rajasthan, 34 per cent in Gujarat and less than 30 per cent in Maharashtra and Punjab gave a reply in the affirmative. The same question was replied in the affirmative by a little more than 60 per cent of the high school girls from Orissa and Rajasthan, by over 50 per cent in Andhra and West Bengal, over 40 per cent in Gujarat, Maharashtra and Mysore, and by 32 per cent in Punjab. Thus, an appreciable proportion of boys and girls receive help in their studies from members of their families. But this number is generally smaller than the number who receive formal instruction either from a home tutor or as members of a coaching class.

The replies given by students of non-professional and professional colleges to Question 26 are very intriguing. From 10–14 per cent of the non-professional college students and 3–66 per cent of the professional college students say that they are helped in their studies by persons from their families. The only possible way to interpret this response would be to say that the word 'help' was misconstrued — at least by some of the respondents — to mean financial help though the context in which this question was asked and the specific wording 'help in your studies' should have given no occasion for this error.

Even allowing for this error in this particular question the impression is inescapable that the Indian student leans heavily on the formal instructor to be able to meet his study requirements. While the percentage of college students of professional colleges who seek this assistance is smaller it is still large for the level of education at which these students are. They were all final year students in colleges of liberal arts, colleges of medicine, engineering and the polytechnics. It is doubtful, whether this phenomenon of students enrolling in coaching classes and arranging for private tutors characterises the education system in any other country.

SECTION IV — ATTITUDES OF STUDENTS IN THE AREA OF EDUCATION

Three questions were asked of the students to ascertain their attitudes in the area of education. One of these questions related to the teacher, another to the goals of education and the third to the student's own role. These questions will now be taken up for discussion.

1. *ROLE OF TEACHER IN RELATION TO STUDENT*

Students were asked to express their agreement with one of the two statements given below:

1. A teacher should really be like a second parent to his students and should ensure their all-round development
2. A teacher should primarily be concerned with teaching his subject in the class-room and should not worry about student behaviour outside the class-room.

The traditional role of the *guru* extends much beyond class-room activities and in so far as the role of the *guru* is often held up as the ideal to be followed by teachers in our present-day society it should be useful to find out the students' own attitude on this question.

The data show that all the three categories of students overwhelmingly subscribe to the view that teachers should function as second parents.

TABLE III-33

PERCENTAGE OF STUDENTS WHO THINK TEACHERS SHOULD BE LIKE SECOND PARENTS — IN DIFFERENT STATES AND RESPONDENT GROUPS (Q. 37).

	High School Boys	*High School Girls*	*College Boys*	*College Girls*	*Prof. College Boys*
Andhra	92	95	91	87	71
W. Bengal	92	96	91	94	82
Gujarat	95	93	95	97	75
Maharashtra	95	89	88	90	78
Mysore	84	91	82	91	75
Orissa	91	91	88	92	80
Punjab	89	90	84	91	82
Rajasthan	89	98	87	85	73

The data also show that in the three categories of institutions — high school, non-professional colleges and professional colleges — there is successively a fall in the percentage of those who subscribe to this view.

The number of blanks and multiple responses is limited to 1 or 2 per cent. The difference between the distributions of percentage for high school students and for students of professional colleges is consistent and mostly large. This suggests that while the traditional of the *guru* cultural ideal is accepted by most students, this acceptance tends to be adversely affected by higher education — particularly by education in professional colleges.

There are two ways of looking at the attitude expressed by students on this question. One is to regard it as mere verbal, conformity to a traditional pattern without a full acceptance of the implications of ascribing a parental role to teachers. The other is to take the students at their word and see what the implications of such an attitude (expectation) might be for the educational system. If the students really expect the teachers to serve as their second parents, to take interest in them and guide them in their individual careers they are likely to experience a serious disillusionment in what their teachers are actually able to do for them. Can our present system of schooling with large student bodies make it at all possible for teachers to act up to their traditional role?

2. *GOAL OF EDUCATION*

The second question in the area of student attitudes to education was intended to find out what according to students is the principal goal of education. The question offered five alternatives as follows:

(i) To provide economic security
(ii) To achieve higher status in society
(iii) To be a cultured person
(iv) To turn into a good citizen
(v) Any other (specify).

It was expected that students would mark only one alternative out of the five. This expectation was not wholly satisfied; there were many students who gave multiple responses. These multiple responses amounted to:

7% among high school boys in Gujarat
6% among high school boys in Mysore
4% among high school boys in Maharashtra
8% among high school girls in Gujarat
7% among high school girls in Maharashtra
14% among non-professional men students in West Bengal
5% among non-professional men students in Gujarat
10% among non-professional men students in Maharashtra
14% among non-professional men students in Rajasthan
5% among non-professional women students in West Bengal

30% among non-professional women students in Gujarat
9% among non-professional women students in Maharshtra
6% among professional college men students in West Bengal
21% among professional callege men students in Gujarat
22% among professional college men students in Maharashtra
12% among professional college men students in Rajasthan.

Since the question was neither utilized uniformly as a single response question nor as multiple response question the discussion of the responses presents considerable difficulty and can at best be only tentative.

The first point emerges even from a crusery scanning of the data is that in many of the states none of the alternatives is chosen by an absolute majority of respondents. However, the model choice of the respondents in all the states is option No. 4 viz. to be a good citizen. This response is given by 34 per cent of the high school boys in Andhra (still the largest single number for any category), 45 per cent in Mysore, 52 and 55 per cent in Bengal and Rajasthan respectively, 64 per cent in Maharashtra and 70–77 per cent in Punjab, Gujarat and Orissa.

The non-professional college men students give the same response in 40–47 per cent of the cases in Orissa, Punjab and Rajasthan and 50— 58 per cent of the cases in the other states. At the professional college level 39 per cent of the men students give this reply in Mysore. 40–49 per cent in Andhra, Bengal, Gujarat, Maharashtra and Punjab and 55 and 65 per cent respectively in Rajasthan and Orissa.

Thus it would appear that the frequency with which this response is chosen is somewhat lower for college and professional college men students as compared with high school boys.

For the girl students there is no clear trend. At the high school level 41 per cent of the girls in one state, 50–60 per cent in two states and 60–80 per cent and above in the other five states say that the goal of education is to help students become good citizens. In the colleges this response is given by 34 per cent of the girls in one state, 40–50 per cent in five states and by over 60 per cent in two states. Thus the percentage of girls who choose this response is somewhat lower at the college level than at the high school. No percentages are given for girls students in professional colleges since the numbers are too small for comparison.

Among the other responses the one most favoured by college men is the response which says that the goal of education is to make the student a cultured person. Thus the somewhat lower percentage on the goal of "good citizenship" is compensated for by this goal of 'culture'. At the high school level this response does not receive the same percentage of preferences.

TABLE III–34

PERCENTAGE OF STUDENTS WHO SAY THE GOAL OF EDUCATION IS TO MAKE A PERSON A GOOD CITIZEN — IN DIFFERENT STATES AND RESPONDENT GROUPS (Q. 38).

	High School Boys	*High School Girls*	*College Boys*	*College Girls*	*Prof. College Boys*
Andhra	34	41	52	45	46
W. Bnegal	53	59	58	42	43
Gujarat	76	65	58	44	49
Maharashtra	64	62	51	46	42
Mysore	46	51	54	49	39
Orissa	77	88	44	35	65
Punjab	71	78	43	62	45
Rajasthan	55	78	47	68	56

Note: All percentage difference of 8 or more are statistically significant.

TABLE III–35

PERCENTAGE OF STUDENTS WHO SAY THAT THE GOAL OF EDUCATION IS TO MAKE A PERSON CULTURED — IN DIFFERENT STATES AND RESPONDENT GROUPS.

	High School Boys	*High School Girls*	*College Boys*	*College Girls*	*Prof. College Boys*
Andhra	21	22	22	40	24
W. Bengal	22	19	27	36	20
Gujarat	5	18	16	39	22
Maharashtra	16	19	26	49	30
Mysore	24	29	26	40	32
Orissa	6	5	34	49	13
Punjab	3	1	30	17	13
Rajasthan	13	7	31	8	13

Note: Percentage variations of 8 or more are statistically significant.

The non-professional college men have the highest percentage of students choosing this option in four states (Bengal, Orissa, Punjab and Rajasthan) and the professional colleges have the highest percentages in the other four states (Andhra, Gujarat, Maharashtra and Mysore). In every state, however, the high school students have the lowest percentage of students who choose 'culture' as one of the educational goals.

Even among girls the percentage who mention this goal is consistently and appreciably higher at the college level than at the high school level. Even in comparison with boys at the college level the girls at the same level choose this option more often.

Both the goals most often chosen by boys as well as girls and at all levels of education are abstract and traditional as compared with the other two goals of economic security and achievement of higher status. It is not altogether without significance that on the whole the abstract goals are more often mentioned by the students as compared with the more tangible and somewhat more 'materialistic' goals of education. This choice should perhaps gladden the heart of an educator who believes in the liberal goals of education; but it leaves a lurking suspicion that the choice probably only implies a vague, and primarily verbal, conformity to an oft-repeated cliche in educational thinking. If this is what it is then the response of the students on this question is consistent with their earlier response on the question of the teacher's role.

The women students mention economic security as a goal less often than the boys in most states, but the difference are not significant. It is also noticed that, as in the case of men students, college women from non-professional colleges mention this goal somewhat more often than school girls, but the difference is significant only in West Bengal and Gujarat.

Among high school girls economic security is mentioned by 0–5 per cent in six states, and over 10 per cent in two states. At the college level it is mentioned by 0–5 per cent in three states, 6–10 per cent in three states, and above 10 per cent in two states.

TABLE III–36

PERCENTAGE OF STUDENTS WHO MENTION 'ECONOMIC SECURITY' AS THE GOAL OF EDUCATION — IN DIFFERENT STATES AND RESPONDENT GROUPS.

	High School Boys	*High School Girls*	*College Boys*	*College Girls*	*Prof. College Boys*
Andhra	18	19	12	6	14
W. Bengal	9	5	16	15	21
Gujarat	7	13	12	32	24
Maharashtra	3	2	11	4	24
Mysore	9	5	8	4	8
Orissa	7	1	10	3	11
Punjab	5	1	9	9	15
Rajasthan	8	4	11	7	15

3. *STUDENT'S OWN ROLE—SCOPE OF ACTIVITIES*

A third question (39) in the area of students' attitudes to education related to the student's concept of the type of activities in which he should be engaged. There has been considerable public discussion of whether students should or should not take part in politics, and whether they should not be concerned only with their studies while they were students. The question sought to find out the students' own views in this area. The question was worded as follows:

Of the following statements with which do you agree most?
1. — A student should be concerned with his studies only
2. — A student should also devote time to household duties
3. — A student should also devote time to welfare work
4. — A student should also take part in politics
5. — I cannot say

The wording of the question has been faulty. Its main defect lies in the fact that the referent of the word *also* in options 3 and 4 is not clear. In option '2' it is clear that the word *also* refers to the activity of 'study' mentioned in option one as the basic activity. In options 3 it is not clear whether the term 'also' cover only option 1 or 1 *and* 2. Does the student who choose option 3, viz. "A student should *also* devote time to welfare work", mean that this activity is in addition to study *and* household work or is it an alternative to option 2 viz. household work. (One can assume that minimally the term *also* refers to option 1 viz. study). The same question arises in respect of option 4 viz. 'political activity'. Do those who mark this option mark it as an addition to the activity in option 1 — i.e. study, or as an addition to activities mentioned options 1, 2 & 3.

In other words, is the student likely to interpret options 2, 3 & 4 as independent options or is he likely to regard them as arranged in a scale where every successive option in inclusive of all the previous ones ?

Where students have given multiple responses it is clear that they have not regarded the options as arranged in a cumulative scale. But where they have chosen only one of the options one cannot be certain that they have necessarily understood the arrangement of the options as constituting a cumulative scale.

The percentage of multiple responses has been generally low, i.e. less than 5 per cent, except in Bengal, Gujarat, and in the case of non-professional college students in Maharashtra and Rajasthan. Since, however, the absence of a multiple response itself does not remove all ambiguity in the interpretation of the responses it is proposed to make only those observations which are not dependent upon the existence and non-existence of a cumulative scale.

These observations relate first to option 1 and 4. The student who marked option 1 would not normally have marked any other option since the wording of the option is — *A student should be concerned with his studies only*. Thus this percentage gives the proportion of students who take the most conservative (limited) view of the scope of a student's activities.

Those who mark option 4 are also in a category that can be used. If a student wished to say that students *should* only take part in politics to the exclusion of options 3 and 4 he had necessarily to mark option 4 even if he assumed that the items were arranged in a scale since option 4 is the last of the four items.

So far as options 2 and 3 are concerned there is no way of removing the ambiguities. In so far as the percentage of responses in each group of students — high school level, non-professional and professional — totals 100 one could assume that there have been no multiple responses. However there is no way of knowing whether they regarded their responses as a cumulative response which covered all earlier options as well or whether they treated their response as a specific choice of an option which could be taken only with option 1. For example, if 25 per cent students in a state mark option 2, there is no way of saying that they are the only ones who marked this option. Some of those who have marked 3 may as well have assumed that their marking covers option 2 as well. Thus no use can be made of the percentages in these options.

(a) *A student should be concerned with his studies only*: The proportion of men students who say that a student should only concern himself with his studies is less than one-fourth of the total in most states and for all the groups of students. The proportion of women students who give this response is almost consistently lower in each state and in all the groups as compared with the men students.

TABLE III-37

PERCENTAGE OF STUDENTS WHO SAY THAT STUDENTS SHOULD BE CONCERNED ONLY WITH THEIR STUDIES — IN DIFFERENT STATES AND RESPONDENT GROUPS (Question 39).

	High School Boys	*High School Girls*	*College Boys*	*College Girls*	*Prof. College Boys*
Andhra	27	11	25	11	23
W. Bengal	16	28	15	18	13
Gujarat	24	22	24	19	27
Maharashtra	14	13	17	20	25
Mysore	26	11	19	12	30
Orissa	23	7	24	9	24
Punjab	17	8	19	13	16
Rajasthan	22	7	29	13	38

At the high school level 11–15 per cent of the men students give this response — "study only" — in *one* state, 16–20 per cent in *two* states, 21–25 per cent in four states, and 26–30 per cent in *one* state. In the non-professional colleges the percentage of men giving this response is 11–15 in one state, 16–20 in three states, 21–25 in three states and 26–30 in one state. At the professional college level the percentages are — 11–15 in two states, 21–25 in three states, 26–30 in two states and 38 in one state. There is no identifiable pattern of increase or decrease in the percentage of this response from one student group to another. The differences in percentages from one group to another are generally small and not in one direction so that college students cannot be said to be necessarily more or less restrictive in their perception of the student role.

An inter-sex comparison, however, shows that fewer women students take this particular view — "study only" — of their role. At the high school level only 6–10 per cent of them subscribe to this view in five states, 11–15 per cent in one state, and above 21 per cent in two states. At the college level 6–10 per cent of the women students give this response in two states, 11–15 per cent in three states, 16–20 per cent in three states. But, again, among the women themselves the stage of education does not seem to lead to any consistent pattern of variation.

(b) *A Student should also take part in Politics*: At the other end, students who say that a student should take part in politics are also few. But one interesting fact about this option is that high school students — both boys and girls — have a consistently higher proportion of those who advocate participation in politics than students at the college level and the differences are significant in Andhra, Punjab and Rajasthan. Also, in many states, high school girls who give this response have a plurality over high school boys.

TABLE III–38

PERCENTAGE OF STUDENTS WHO SAY STUDENTS SHOULD ALSO TAKE PART IN POLITICS — IN DIFFERENT STATES AND RESPONDENT GROUPS (Question 39).

	High School Boys	*High School Girls*	*College Boys*	*College Girls*	*Prof. College Boys*
Andhra	20	16	10	7	5
W. Bengal	6	27	12	12	8
Gujarat	21	25	15	14	19
Maharashtra	13	14	7	6	6
Mysore	15	17	9	5	7
Orissa	6	2	4	2	7
Punjab	15	24	6	8	7
Rajasthan	13	16	5	14	7

At the high school level the percentage of boys who give a favourable response on the 'also politics' option is 1–5 in the state, 6–10 in one state, 11–15 in four states, 16–20 in two states. In the non-professional colleges the percentage giving this response is between 1–5 in two states, 6–10 in four states and 11–15 in two states. In the professional colleges the comparable distribution is 1–5 per cent in one state, 6–10 per cent in six states and 18 per cent in one state.

The inter-sex difference at the high school level shows that in six states more girls choose this response than the boys. But the differences are small, i.e. less than 5 per cent except in West Bengal and Punjab. In these two states 27 and 24 per cent of the women students favour participation in politics as against 6 and 15 per cent of the men. In the non-professional colleges the inter-sex variation is neither in one direction nor large.

It is clear from the above data that the proportion of students, who would advocate participation by students in politics is less than one-fifth of the total number in any state. On the other hand it is also clear that the proportion who would favour the students' restricting themselves to studies only is also not more than a quarter of the total. Thus a substantial proportion of students would regard household work and/or welfare work as within the legitimate sphere of student responsibilities.

(c) *Student should participate in Welfare Work Also*: The percentage of students who specifically mark 'welfare work' as their option is consistently high and generally the highest in each state. Though this percentage cannot be taken as indicative of the total group of students who have marked this option it can certainly be taken as indicative of at least the minimum group that express their preference for this option. The percentage of students in different states who favour involvement in welfare work is as follows:

TABLE III–39

PERCENTAGE OF STUDENTS WHO MENTION WELFARE WORK AS PART OF STUDENTS ACTIVITIES — IN DIFFERENT STATES AND RESPONDENT GROUPS (Question 39).

	High School Boys	*High School Girls*	*College Boys*	*College Girls*	*Prof. College Boys*
Andhra	25	33	43	33	37
West Bengal	58	55	66	53	58
Gujarat	32	76	43	43	34
Maharashtra	53	37	40	35	34
Mysore	21	19	42	27	27
Orissa	62	78	59	59	60
Punjab	29	32	43	44	46
Rajasthan	36	41	50	35	37

Thus at least 30–35 per cent of high school students in most states would accept welfare work as one of their responsibilities. At the college level the percentages are somewhat higher than at the school level.

If the expression of interest in welfare work by this proportion of students is more than in the nature of lip sympathy it should provide a strong basis for student involvement in community work.

(d) *The 'Can't Say' Response*: This was one of the few questions in the entire questionnaire where 'Can't Say' was provided as a specific option which the respondent could choose. On other questions such respondents would normally leave the question blank.

The percentage of 'Can t Say' responses is not negligible. At the high school level the 'Can't Say' response is above the 5 per cent level is five of the eight states for men respondents and above the 5 per cent level in seven of the eight states for women respondents. At the college level (non-professional) this response is above the 5 per cent level in all states and for both the sexes. This is also true for the men respondents from professional colleges. The range of variation is 3–9 per cent for high school boys, 5–19 per cent for high school girls, 1–11 per cent for boys in non-professional colleges, 1–11 per cent for girls from these colleges and 7–12 per cent for men students from professional colleges.

The number of non-responses or blanks is negligible — less than or around 1 per cent in most cases, except among high school boys in Gujarat where it is 5 per cent.

SECTION V — FUTURE PLANS OF STUDENTS

1. *FURTHER STUDIES OR A JOB*

What do students plan to do after their final examination? Three questions were asked to find out the plans of students after they had finished their school or college career (Questions 27, 28 and 29). The intention was to find out how many students regarded the particular stage of education at which they were located at the time of enquiry as the terminal stage. If they regarded it as the terminal stage they would say that they planned to take up work after they had finished their school/college studies. If they looked upon it as only a preparatory or an intermediary stage they would say that they planned to continue their studies and if, for any reason, they were unable to decide they woud give the 'Can't Say' reply. This last reply may indicate that they wished to study further, but didn't know whether they would be able to (or afford to) do so, or that they would like to stop education (and take up a job or — in the case of girls — get married) but were not sure whether they could or would be able to do so, or, finally, that they had not thought about the subject or made up their mind about it.

TABLE III–40

PERCENTAGE OF STUDENTS WHO WISH TO CONTINUE STUDIES BEYOND HIGH SCHOOL OR COLLEGE OR PROFESSIONAL COLLEGE — IN DIFFERENT STATES (Question 27).

	High School Boys	*High School Girls*	*College Boys*	*College Girls*	*Prof. College Boys*
Andhra	61	53	63	49	45
W. Bengal	84	86	69	63	41
Gujarat	66	62	51	54	40
Maharashtra	62	59	62	40	48
Mysore	67	52	47	36	44
Orissa	77	72	70	67	46
Punjab	69	71	66	64	36
Rajasthan	63	63	51	65	53

It was expected that at the school level a large proportion of students would plan to continue their studies further and at the college and professional college levels this proportion would be appreciably smaller. Generally, this expectation has been validated. At the school level about 60–80 per cent of the male students and 50–85 per cent of the girls say that they plan to continue their studies. The statewise percentages for boys on this response are — 84 in West Bengal, 77 in Orissa and between 60–70 in other states. Similarly, in the case of high school girls the percentages are — 85 in West Bengal, above 70–75 in Orissa and Punjab, 60–65 in Gujarat and Rajasthan and a 50–60 in Andhra, Mysore and Maharashtra.

Boys who plan to go to work immediately after high school are not more than 15 per cent (Maharashtra) in any state. They are 5–10 per cent in West Bengal and Mysore, 10–15 per cent in other states. For girls this percentage is lower: below 5 in Rajasthan, Punjab and Orissa, between 6–10 in West Bengal, Gujarat and Mysore, and 13 in Maharashtra. This confirms the general impression about Indian education viz. that boys who study upto the final year in high school regard it mostly as a preparation for college and not as a stage complete in itself. Larger percentage of those who plan to go to work immediately after high school would indicate that in those states relatively more children from lower-income groups also reach upto the high school stage. But the difference in percentages between states is relatively small except at the extremes between West Bengal and Maharashtra. Here the largely urban sample in West Bengal (as explained earlier) may account for the smaller percentage of students for whom high school education is the terminal stage.

TABLE III–41

PERCENTAGE OF STUDENTS WHO WISH TO WORK AFTER SCHOOL/COLLEGE/ PROFESSIONAL COLLEGE — IN DIFFERENT STATES (Question 27).

	High School Boys	*High School Girls*	*College Boys*	*College Girls*	*Prof. College Boys*
Andhra	11	11	15	10	30
W. Bengal	5	7	22	17	37
Gujarat	12	7	28	21	35
Maharashtra	15	13	24	26	26
Mysore	8	10	24	16	27
Orissa	12	5	16	9	41
Punjab	10	4	14	6	43
Rajasthan	11	4	26	10	28

Of some significance is the fact that as many as 13 per cent of the girl students from Maharashtra expect to take up gainful employment immediately after high school. Mysore and Andhra are the other states where about 10 per cent girls expect to take up work after high school. The eastern and northern states have much smaller percentages of girls who plan to do this. Not much may be read into these differences since the basic percentages are themselves rather small, but they might suggest that education in the southern and western states has reached girls in lower income groups for whom the low paid jobs that may be available at the post high school stage are worth doing. This might also suggest that employment of women — even in non-professional jobs — is more accepted in these states than in the others.

The 'Can't Say' response number about 10–28 per cent for boys and 7–36 per cent for girls. It is not surprising that the percentage of girls who give this response is in most states higher than the percentage of boys. Girls from most middle class families have a third alternative to consider, viz. marriage, besides the alternatives of a job or continuation of education. Also in the priorities of middle class families the education of girls takes a second place as compared with the education of boys. This makes the girls less certain about whether or not will be allowed to continue their education.

An analysis of responses to this question from male college students shows that even in their case about 60 per cent plan to continue their studies: the percentage of those who plan to take up work is about 20–30 in West Bengal, Gujarat, Maharashtra, Mysore and Rajasthan and less than 20 in the other states. Even in the case of girls more than 60 per cent of them plan to study further in four of the eight states (West Bengal, Orissa, Punjab and Rajasthan). In the other four states (Maharashtra, Gujarat, Mysore and Andhra) those who would continue education are between 35–55 per cent. Maharashtra and Gujarat have more than 20 per cent of women students who plan to take up work. This is quite a substantial percentage considering that even among men students the percentage who plan on immediate work is not higher than 25 in any state.

The proportion of 'Can't Say' responses among college men and women is as high and in some cases higher than the proportion of such responses among high school boys and girls. The range of variation for college men who give the 'Can't Say' response regarding their future plans is 9 to 29 per cent as compared with 10 to 28 per cent for high school boys; for college women it is 19–47 per cent as against 7–36 per cent for high school girls.

If only about one-fifth of the final year college men plan to take up work after they graduate and three-fifths propose to continue their education — while another fifth are uncertain of what they would do — it is clear that the pressure on postgraduate education facilities will amount to a point where the demands cannot be met within the resources that are likely to be available for the necessary expansion.

It is of course true that not all the students who are in the final year pass the examination and that, even if they do, they may not be able to afford further studies. Even so the distribution of responses is indicative of what the students would like to do and, therefore, also indicative of the potential for frustration that the situation holds for them.

The students of professional colleges — consisting of the medical and engineering colleges on the one hand and polytechnics on the other — have a pattern of responses not basically different from the response of the liberal arts and science students. The percentage of professional college students who will immediately take to work after obtaining their degrees or diplomas is, of course, higher than the corresponding percentage for the non-professional college men students, but it is still lower than 45 per cent of the total. In Maharashtra, Rajasthan and Mysore, only about 26–27 per cent of the men students plan to take up work after obtaining their first professional qualification; in Andhra, West Bengal and Gujarat this percentage is about 30–37 per cent and in Orissa and Punjab it is 41–43 per cent.

Correspondingly the men students who would continue their education beyond the first qualification level are larger in number — between 36–53 per cent, with six states being in the 40–48 per cent range.

The percentage of those who are undecided is still high — about 20–25 in Andhra, Bengal, Gujarat, Maharashtra, Mysore and Punjab and 12 and 16 in Orissa and Rajasthan respectively.

Thus the general pattern is that about 30–35 per cent will take up work immediately on graduation, 40–45 per cent will continue their studies and about 20–25 per cent have still to decide what they will do. For students of professional college this is rather a large number that plan to continue studies beyond the first degree.

2. *ABILITY OF PARENTS TO SUPPORT FURTHER EDUCATION*

A separate question (28) was asked of all student respondents to ascertain whether their families would be able to support their continued education either partially or fully.

At the high school level about 28–48 per cent of the male students thought that their families would be able to support them. As seen earlier 61–84 per cent planned to continue their studies. Some of the others varying from 20–34 per cent expected partial support.

The percentage of men students expecting family financial support is the highest in Punjab and Rajasthan 46 and 48 per cent respectively and least in Maharashtra and Andhra (28 per cent and 9 per cent). This suggests that students in Punjab and Rajasthan come from economically better groups than students in other states.

Also, in the case of women students in high school the percentage of those expecting family support is much higher, 47–65 per cent, than in the case of men students. This also suggests as argued earlier that a larger proportions of women students come from higher income groups as compared with the men students.

Among the college men and women the proportion of students expecting continued family support is about 20–30 per cent lower than those who plan to continue their studies. And, again as in the case of high school students there are proportionally many more girls (54–72 per cent) than boys (20–53 per cent) who expect continued family support.

On the whole, taking students in all the three categories of institutions together, it appears that while a large number of them would like to continue their studies beyond the particular stage at which they are, only about half of them expect to get full financial support from their families in their endeavour. The others expect partial support and about 10–20 per cent at the school level and 20–30 per cent at the non-professional and professional college level expect no support from their families in pursuit of higher education. In the professional colleges education beyond the first qualification examination is often made possible by internships, assistantships and followship arrangements for quite a large number of students. Besides, for students of medicine it is possible to find opportunities for work with established senior professionals while they are engaged in postgraduate studies. In the liberal arts and science colleges such opportunities are limited. At the post-high school — i.e. the undergraduate college-level these opportunities hardly exist except by way of freeships and a few scholarships.

In view of these facts it was felt that a question should be asked to find out how many of those who planned to continue their studies thought that they would be willing and able to do so even if their family could not finance their studies (Q. 29). Surprisingly, the percentage of students who answer the question in the affirmative is consistantly as high as, and in many cases higher than, the percentage of those who said that their families would be able to support them.

At the high school level 28–48 per cent of the boys in different states expect that their families would support them, but 38–59 per cent of the students say that they would pursue their aim even if their families were unable to give financial support. Even in the case of girls at the high school level the percentage that hope to be able to continue education without family support, if need be, is 21–49. Among college students the corresponding percentages for men are 28–54 and for women 16–59. In the professional colleges 28–49 per cent of the men and 20–53 per cent of the women think they can continue their studies without financial support from their families.

Orissa has more than 50 per cent men students at each of the three levels who say that they would continue studies without family support. West Bengal and Andhra have the lowest percentage of men students at the high school and college level.

3. *MEANING OF CONTINUANCE OF STUDENT ROLE*

From a review of the answers given by students about their future plans it is apparent that a large proportion of students at each of the levels wish to continue their studies to a higher level. There could be several interpretations to this finding — e.g. (i) Students are strongly motivated from the academic point of view and wish to continue their academic work and involvement. (ii) Students expect to improve their employment qualifications by further studies. (iii) Students wish to continue in their student role because of problems associated with the other alternative roles of bread-winner and/or housemaker.

The three alternatives are not mutually exclusive. Students are deeply academically involved may also be pursuing professional or occupational goals in continuing their studies and their academic involvement itself may, at the personality level, be an escape from certain other role obligations. The person who is pursuing non-academic occupational goals may also find a certain security in the student role as compared with the other roles that he may subsequently have to take up.

No direct questions were asked on 'why' they wished to continue studies. It is also unlikely that meaningful replies could have been obtained by such a direct question. Much of the discussion that follows is therefore an interpretation of data obtained on other questions which may indirectly throw light on the factors motivating students who wish to continue in the education system.

The possibility that students wish to continue their studies because they consider that further studies will improve their employment and occupational qualifications can be partially examined by analysing responses on what students aspire to do occupationally (Q. 34) and by whether they see education as related to what their aim in life is (Q. 45).

Data on occupational goals are examined in the next section. The data show that an overwhelming number of men students at the school and college level look forward to white-collar jobs. It is therefore understandable that most of them should wish to continue their education.

This continued education may consist of going on to the M.A. or M.Sc. to become a college teacher, a researcher, a civil servant of a professional in law, education, management, social work, or any other of the professional fields that are open to a liberal arts or science graduate.

The proportion of students at the high school level who think that education can help them to achieve their aim in life is high in most states except in Andhra and West Bengal. In these two states only about 50 and 57 per cent students at the high school level think that education can help achieve goals. In other states the percentage is 66–90 per cent.

TABLE III–42

Percentage of Students who think Present Course will help them to achieve their Goal in Life (Question 45)

	High School Boys	*High School Girls*	*College Boys*	*College Girls*	*Prof. College Boys*
Andhra	52	49	36	66	55
W. Bengal	58	76	55	69	61
Gujarat	92	85	62	82	78
Maharashtra	76	75	69	72	74
Mysore	74	70	51	67	63
Orissa	62	66	58	75	63
Punjab	78	66	52	57	71
Rajasthan	67	65	51	61	76

At the college stage this faith in education seems to suffer. The range of percentage with faith in education is 36–69 and in most states the percentage drop from the high school group to the college group is more than 10. Correspondingly there is a larger percentage of students who either say that education will *not* help them achieve their aims in life (10–20 per cent in Maharashtra and Mysore, 20–30 per cent in Bengal, Gujarat, Orissa, Punjab and 43 per cent in Andhra) or say that they 'Can't Say' whether education will help them do so (10–20 per cent in Gujarat, Maharashtra, Orissa, and Rajasthan and 20–30 per cent in Andhra, Bengal, Mysore and Bengal). For a group that proposes to go in for white-collar jobs the percentage of doubters and non-believers in the value of education is rather high. It is quite possible that this doubt reflects not so much on the quality of education as on the economic situation in the country. Even so a system of education which carries in its final year undergraduate class any where from 30–60 per cent students who either doubt or deny its utility for them cannot function very effectively. One very important participant in the education process is, to say the least, likely to be inadequately motivated to perform his role well.

Incidentally, it may be noticed that at the college level the percentage of girls who have faith in the usefulness of education is consistently and appreciably larger than the percentage of boys in all the states.

Surprisingly, even in the professional colleges the combined percentage of those who think that education cannot help them achieve their aim in life and those who are uncertain whether it can is as high as 25–45 per cent. One would have thought that people being educated for medicine and engineering, at least, were more certain in their mind of the value of what they were learning for attaining their aim in life.

Against this background of a lack of conviction about education in the minds of a substantial minority of students the desire of the students to continue education begins to have a different meaning. It suggests that while their occupational preference makes continued education necessary and, therefore, the students' desire to continue education that much more understandable, there is a possibility that the students' desire to continue education is due in part to the uncertainty of their being able to find a job. Educational institutions particularly at the postgraduate stage serve as a convenient halting place for boys waiting to get jobs and a justification for being without them. It also protects their egos against frustration and self-denigration.

SECTION VI — OCCUPATIONAL ASPIRATIONS OF STUDENTS

There is a wide variety of approaches to the study of occupational choice and behaviour in any population. What is attempted in this report — at any rate, at this stage — is simply a broad and descriptive statement of the type of occupations students aspire for and the types of occupations practised by their parents. No information was collected in the study about why students chose particular occupations. The questionnaires do contain information which could on analysis throw light on the characteristics of students who choose particular occupations but no cross-tabulations relating these characteristics to occupational choice are presented in the report.

The questionnaire used for the study asked the student

(i) to read through a classification of occupations provided in the questionnaire itself,

(ii) to mark the occupational group of his grand-father and father,

(iii) to mark the occupational group which he aspired to enter, and

(iv) to write down, in words, the occupation he desired to follow.

The classification of occupations utilized for the study divided all occupations into ten groups and provided for an eleventh residual group. The classification categories make it possible to distinguish between the primarily rural and primarily urban occupations. e.g. Group I, II and III are primarily rural occupational groups and Groups IV–X are primarily urban occupational groups — though some overlap is possible in such occupations as small retail business, school teacher, etc.

GROUP 1	Owner of farm, fishery, dairy, land etc.
GROUP 2	Tenant cultivator, peasant proprietor, independent fisherman etc.
GROUP 3	Manual labourer in agriculture, dairy etc.
GROUP 4	Proprietor/Director/Managing Agent, etc. of big industrial concern, mine etc.; big businessman wholesale merchant, proprietor of transport, commission agent.
GROUP 5	Owner of small business, retail shop (grocery, tailoring shop, haircutting saloon); handicraftsman; independent businessman employed by none and employing none, like tailor, banker hawker, peddlar; priest, country medicineman, etc.
GROUP 6	Executive and scientific/technical personnel (degree holder equivalent): like manager, accountant; Various types of Officers; physicist, analyst, chemist etc.; professional like doctor, lawyer, lecturer, professor, etc. employed by public or private sector or working on his own.
GROUP 7	Ordinary administrative staff: clerk, stenographer, cashier, recordkeeper, school teacher, retail shop employee, etc.
GROUP 8	Skilled manual workers of all types: foreman, mechineman, miner, factory worker, craftsman working as an employee of concern etc.
GROUP 9	Unskilled staff: peon, darwan, cooly, non-agricultural day labourer, etc.
GROUP 0	Armed forces personnel.
GROUP X	Other occupations.

It will be seen that the urban and rural occupations are grouped in such a way that, at least in the judgement of the investigators, occupations within a given group are closer to each other in terms of the social status accorded to them than they are with occupations in other groups. The evaluation of the status of an occupation by the community is based grossly on a general notion of the income potential of an occupation and, additionally, in respect of urban occupations, on the amount of educational preparation that goes into it. An effort has been made to provide a set of occupational groups which take account of the rural-urban, income and educational characteristics of occupations.

Two major flaws have crept into the data. One of these cannot be corrected and must therefore serve as a limitation. The graduation sought to be achieved in rural occupations — as between owner-cultivator and owner of larger farm, or between a fisherman and owner of a fishery — was probably too fine to have served that purpose in a self-administered questionnaire where the investigator had no chance to explain or probe. It has been assumed that the distinction between the urban occupational groupings is relatively clear. As a result, while the distinction between the rural and urban occupations is likely to be clearly reflected in the data, the distinction *among* rural occupations may not be a dependable one.

The other flaw can be corrected, but it will call for a manual re-analysis of the datum relating to the specific occupation chosen by the student. After the data were tabulated it became apparent that overwhelmingly students aspired to a set of white-collar urban occupations which had been put together in one group on the basis of the general logic followed on developing the classification. As a result the tabulated material will be of limited use in getting a break-down of this omnibus group into its constituent occupations unless the verbal notings of respondents are analysed. This has not been attempted at this stage.

1. *OCCUPATIONS MOST SOUGHT AFTER BY HIGH SCHOOL BOYS* (See Table III–43)

The occupations most sought after by students in all the states are those clustered in Group VI. This group consists of:

> *Executive and scientific/technical personnel* (degree holder or equivalent): like manager, accountant; *various types of officers*; physicist, analyst, chemist, etc.; *professionals* like doctor, lawyer, lecturer, professor, etc. employed by public or private sector or working on his own.

In Andhra 68 per cent of the high school boys opt for this group. In Bengal, Maharashtra, Mysore, Orissa and Rajasthan 50–55 per cent of the are not available at this stage of analysis. Such a cross-table would have facilitated a discussion of occupational mobility achieved by different groups and in different states.

In the absence of such data what is attempted here is a comparison of percentage distributions of students' occupational preferences as related to the percentage distributions of occupations of their parents. Such a comparison gives us an idea of the occupational groups which are likely to gain and the groups which are likely to lose if students actually succeed in taking up the occupations for which they have expressed a preference. (See Table III–43)

The occupational group which would gain most if students were able to act on their choices is expectedly Group 6. Only about 10–22 per cent of the fathers of students belonged to this occupational group, but 46–62 per cent of the students would prefer to take up occupations in this group, which comprises of the professions of law, engineering, medicine, and of the higher administrative and technical positions.

Group 7, which consists of occupations such as school teacher, clerk, etc., was among the second most preferred, but it is not a group that consistently gains in all states. Eight to twenty-two per cent of the parents in different states belong to this category, and students who choose this group vary from 4–22 per cent. In Maharashtra, Mysore, Orissa, Punjab and Rajasthan the gains or looses are marginal. In Punjab and Mysore there is a small gain of 1 per cent and 3 per cent respectively; in Maharashtra, Orissa and Rajasthan there is an equally small loss to this group. However, in Gujarat 22 per cent of the students choose occupations from this group whereas only 13 per cent of the parents practiced these occupations. In Andhra and West Bengal only 14 per cent and 4 per cent of the students opt for this group, while 21 per cent and 22 per cent parents respectively belonged to this occupational group.

The only other occupational group which shows a gain — in some cases a substantial gain — is the occupational group consisting of the armed forces personnel (Group 0). The parents who belonged to this group made up only 0.2 per cent to 3 per cent of the total in most states. The students who choose this group are 3–27 per cent of the total. This group is most often chosen in Punjab (27 per cent), Rajasthan (21 per cent) and Maharashtra (12 per cent), but the gain is substantial even in Gujarat where 6 per cent of the students choose this group as against 0.2 per cent of their parents who belong to it. In Rajasthan only 1.5 per cent of the parents belong to this group and 21 per cent of the students opt for it. In Punjab the student percentage opting for this group is nine times the percentage of parents in the group; in Orissa this multiple is seven, in Maharashtra and Mysore five, in West Bengal three and in Andhra two.

In terms of the extent of gain in student preference Group 0 occupies the first place. Even Group 6, which is sought after by the majority of students in all except one state does not gain in student preference in any state, more than five times the percentage of parents who already belong to the same occupational group. This shows clearly that a career in the armed forces has gained much more acceptance in the younger generation which has just completed high school than it had in the earlier generation of its parents. The reasons for this increased preference are many, but probably the most important single reason was the immediate political context of the short war with Pakistan which took place during the period of data collection in 1965. At least part of the substantial percentage of students (about 25 per cent) who opt for a military career in Punjab and Rajasthan must be accounted for in terms of this event.

Apart from these three occupational groups, 6, 7 and 10, all other groups are potential losers. In each case the number of students who opt for the particular occupational group is smaller than the number of parents who belong to it. Group 5 made up of owners of small business such as retail shop, a grocery, etc. and of small independent trades such as tailor, hawker, peddler, priest, etc., probably suffers the heaviest losses. 5–10 per cent of the parents in Mysore and Maharashtra, 10—15 per cent in Orissa, 15–20 per cent in West Bengal, Punjab and Rajasthan and 25 per cent of the parents in Andhra and Gujarat belong to this group, but the percentage of students who opt for this group is less than 5 per cent in all states except in West Bengal and Gujarat where it is between 5 to 10 per cent. Two facts need to be underlined about this group of occupations. An appreciably large proportion of parents — the largest in Andhra, Punjab and Gujarat and the second or third largest in other states — is drawn from this group, but it takes only the fourth or fifth place in the percentage of students who choose occupations in this group.

Rural occupations taken as a whole also suffer a heavy loss comparable to the predominantly urban occupational group discussed above. About 25–40 per cent of the parents belong to one or other of the first three occupational groups which may be described as rural. It is true that not all individuals who practice these occupations — particularly the owners of large farms, etc., as in Group 1 — live in rural areas, but the occupation has to be practised in predominantly rural areas whether this is achieved through continuous stay in rural areas or by intermittent visits to it. Students who opt for these occupations do not total more than 7 per cent in any state. In most states they are less than 4 per cent of the student sample.

Thus the rural occupations as a whole and the urban occupations of small businessmen and small tradesmen which provide between them one-third to half of the students who study in high schools succeed in motivating only about one-tenth of the students to take up these occupations.

Apart from these occupations the other occupational groups which suffer consistent loss in student preference are those of skilled manual workers and unskilled workers. Their contribution to the student body is less than 5 per cent in West Bengal, between 5–10 per cent in Andhra, Mysore, Orissa, Punjab and Rajasthan and between 10–15 per cent in Gujarat and Maharashtra. They constitute the occupational choice of less than 5 per cent of the students in all states.

The student sample in this study is not a random sample on the basis of which estimates could be made about the distribution of particular characteristics. The observations made in the course of discussion are, therefore, largely applicable only to the sample itself and only generally indicative of what we may expect to find if the entire student universe, or a representative sample of it were studied.

One other fact needs to be noticed before any further observations are made on the data presented in the table. In most of the states there is a noticeable percentage (5 per cent and above) of students who have not given any response on one or the other of the questions on occupations. West Bengal has the highest proportion of such students (22 per cent), but even in other states this percentage is not negligible. The fact of non-response on the occupation of the father may indicate ignorance, inability to classify the occupation and, in some cases, unwillingness to disclose it. But the non-response on one's own occupational aspirations — and this number is consistently larger — indicates primarily a lack of decision. As stated earlier this need not be considered a fault in the data, but rather an important datum in itself, viz. that a proportion of students, varying between 5–10 per cent, and studying at the high school final level are uncertain of what occupation they would like to follow after they pass their examination.

Allowing for these limitations the general distributions in all the states show that the major preferences of the high schoo lboys lie in the occupational groups 4, 6 and 7 — the white-collar urban occupations. Roughly about a quarter to one-third of the students are drawn from homes where the parents are engaged in rural occupations and the rest are drawn from the urban occupational groups. This predominantly urban occupational composition of the student sample only underlines the fact that secondary school education of the student sample is still largely a part of the urban complex both in the occupation groups from which it draws and the groups to which it contributes. Secondary education in fact serves as one of the major channels through which children of the rural middle and upper classes — peasant proprietor and large owner of farm — pass in prepara-

The following table summarizes the discussion of the types of occupational background from which students in our sample are drawn and the types of occupations students aspire for at the high school stage. For purposes of convenience and clarity, occupational groups are further collapsed into five categories — 1. Rural Occupations (Gr. 1, 2 and 3), 2. Urban White-collar Occupations (Gr. 4, 6 and 7), 3. Urban Small Trade and Business (Gr. 5), 4. Urban Manual Work (Gr. 8 and 9), 5. Armed Forces (Gr. 0) — Other, Blanks.

TABLE III–43

OCCUPATIONAL BACKGROUNDS AND ASPIRATIONS OF HIGH SCHOOL BOYS

Percentage Distribution of Students By Parental Occupations								*Percentage Distribution of Students By Occupation Aspired For*						
Rural Occupations 1, 2, 3	*Urban White-Collar 4, 6, 7*	*Urban Small Trade & Business 5*	*Urban Manual 8, 9*	*Armed Forces 0*	*Other*	*Blanks*		*Rural Occupations 1, 2, 3*	*Urban White-Collar 4, 6, 7*	*Urban Small Trade & Business 5*	*Urban Manual 8, 9*	*Armed Forces 0*	*Other*	*Blanks*
25	36	25	12	2	3	1	Andhra	7	85	2	2	3	0	6
18	46	16	4	1	0	16	W. Bengal	7	60	9	3	3	0	23
30	29	25	11	*	3	1	Gujarat	4	73	7	5	7	1	6
41	30	8	11	2	1	7	Maharashtra	4	69	3	4	12	2	6
28	42	10	9	2	1	9	Mysore	4	70	3	3	7	0	14
37	33	12	6	1	2	8	Orissa	5	70	4	2	9	1	10
31	35	20	9	3	0	3	Punjab	3	59	2	3	27	0	6
36	35	16	7	2	1	4	Rajasthan	3	68	2	3	21	1	4

Percentage total to more than 100 because of multiple choices in a few cases,

TABLE III–44

OCCUPATIONAL BACKGROUNDS AND ASPIRATIONS OF HIGH SCHOOL GIRLS

Rural Occupations G1 + 2 + 3	*Urban White-Collar* G4 + 6 + 7	*Urban Small Trade & Business* G5	*Urban Manual* G8 + 9	*Armed Forces* G 0	*Other* G X	*Blanks*		*Rural Occupations* G1 + 2 + 3	*Urban White-Collar* G4 + 9 + 7	*Urban Small Trade & Business* G5	*Urban Manual* G8 + 9	*Armed Forces* G 0	*Forces* G X	*Blanks*
16	52	2	6	0	3	1	Andhra	0	71	1	0	0	—	28
7	64	7	6	1	0	16	W. Bengal	6	69	1	4	—	1	21
5	53	28	7	1	1	8	Gujarat	0	78	0	1	1	0	20
10	55	16	6	1	0	12	Maharashtra	1	59	2	1	0	0	37
14	59	13	6	0	0	4	Mysore	0	74	2	0	2	1	26
12	65	10	2	3	5	3	Orissa	1	80	5	0	4	1	10
18	52	19	4	6	1	2	Punjab	1	83	3	1	0	0	13
3	62	26	3	0	1	4	Rajasthan	0	54	0	2	2	0	41

tion for urban occupations. Twenty-five to forty per cent of the high school boys in the sample were drawn from these groups and less than 8 per cent expected or aspired to stay on in them.

3. *OCCUPATIONAL ASPIRATIONS OF HIGH SCHOOL GIRLS*

If high school boys were drawn largely from urban occupation groups, this is much more so in the case of high school girls. Among the boys there were 25–40 per cent who came from rural occupational groups, among the girls this percentage is between 0–10 for Rajasthan, Bengal, Gujarat and Maharashtra and 10–20 for the other four states. The majority of girls — 51–64 per cent — are drawn from the urban white-collar groups.

In common with the boys, most girls express a preference for the urban white-collar occupations. As compared with the 51–64 per cent who are drawn from this group, 54–82 per cent desire to enter it. Correspondingly, in the case of rural occupations and urban manual occupations, very few of the girls whose parents are engaged in these occupations themselves express a preference for it.

The major variation in the choice pattern of girls as compared with the boys is the larger number of blanks among the girls. For boys the blanks ranged from 3–22 per cent, for girls the variation is between 10 and 41 per cent. That high school girls should be more uncertain than boys of what occupations, if any, they would take up is in conformity with the cultural norms where urban and upper-caste women are still largely expected to restrict themselves to their household roles. It is true that more and more women with education aspire to take up gainful occupations outside the home but the proportion who actually succeed in doing so is very limited.

The modal occupational group chosen by the girls is the urban, white-collar group as in the case of the boys. In fact, the girls hardly mention any other occupational groups except in one or two per cent of the cases.

A further break-down of choice percentages within the group of white-collar occupations again shows that the pattern of distribution for girls is much the same as for boys — executive and professional positions receiving the greatest preference and the clerical and school teaching positions receiving the second preference. Two differences, however, can be noticed. Hardly any girls in any of the states, express a preference for the 'manager' 'owner' category of occupations and the percentage of girls who opt for the clerical and allied categories of jobs is consistently and considerably higher than the comparable percentage for boys. Among the boys, those who choose these occupations are between 4–21 per cent of the number in each state, among the girls this percentage varies from 13–38 per cent.

This conforms to the general observation that 'respectable' but modestly paid jobs such as those grouped in category 7 are likely to be more acceptable to women than to men. This is so far a number of reasons — one of the main ones being that among the white-collar section of the population the women's job is regarded as secondary (in comparison with her other familiar roles) for her a well as for the family. The primary bread winner is the husband–father. It is his job that determines the income level and also the social status of the family. The women is at best a supplementary earner. Besides, careers in business offices or in professions are more exacting in terms of time demands and to that extent less easily reconcilable with the greater demands of a woman's familial roles.

The difference in the relative aspirational levels between boys and girls becomes all the more significant when it is noticed that the number of girls who are drawn from the manager–owner and executive–professional groups is consistently higher in each state than the number of boys drawn from these groups. This precludes the possibility that the girls probably choose the 'lower' occupational category because they themselves come from the lower occupational strata. More than 50 per cent of the girls in every state are drawn from the white-collar occupation groups — 4, 5 and 6. Only 28–42 per cent of the boys belong to such families. Further, the girls whose fathers are in the highest white-collar category (4) of managers, proprietors, etc. number 7–15 per cent, and the boys in this category are only 2–4 per cent in any state. Similarly, girls with fathers who are executives and professionals range between 17–32 per cent, whereas boys with this background are only 10–22 per cent. This makes it unlikely that the more modest occupational aspirations of girls are due to their economically modest family backgrounds.

4. *OCCUPATIONAL ASPIRATIONS OF COLLEGE MEN*

The occupational aspirations of men students from the non-professional colleges are not very different from those of high school boys. They opt overwhelmingly (63–91 per cent) for the urban, white-collar occupations; within this broad grouping again their choice is only marginally different from the choice of high school boys. The percentage of college men who opt for the owner-proprietor category (4) is somewhat higher in most states than the percentage of high school boys. The range of variation for college men who aspire to be "Proprietor-Director-Managing Agent" etc. is 2–10 per cent; for high school boys this range is 2–4 per cent. Those who aspire to the clerical, and school-teaching positions (Group 7) are generally fewer among college men than among high school boys — and the difference is again only about 4–7 per cent.

As in the case of the high school boys army careers attract the next highest group of college men (1–12 per cent) in different states. The states where army careers have the most appeal for college men are Punjab (12 per cent), Mysore (8 per cent), Rajasthan (7 per cent) and Orissa (7 per cent). Maharashtra which had 12 per cent, high school boys who opted for the armed forces has only 5 per cent college men who give this as their choice.

College men who choose rural occupations are about same proportion of the total as are the high school boys except in West Bengal. Here 14 per cent college men as against 7 per cent high school boys opt for rural occupations. Most of them aspire to be owners of large farms, fishery, dairy, etc. But the percentage of college students whose fathers are engaged in rural occupations is higher in four states — Andhra, West Bengal, Mysore and Orissa — than the comparable percentage for high school boys. In the other states the percentage is either the same or lower. West Bengal again has the highest percentage (59 per cent) of college men whose fathers are engaged in rural occupations. Rajasthan and Punjab have the lowest percentage of such college men.

Since colleges are located mostly in urban areas one would have expected that the proportion of students with rural occupational back-grounds would be lower at the college level as compared with the high school level. This is not seen to be true except in the two states of Punjab and Rajasthan. In all the other states the proportion of rural representation among the male college students continues to be the same, or is in fact a appreciably larger, than at the high school stage. This may suggest, on the one hand, that rural occupational background does not constitute a further disadvantage to the student in seeking admission to colleges. On the other hand it may also be indicative of a difference in the type of college — non-professional and professional — to which the rural and urban student is likely to be admitted. This possibility needs examination and will be discussed later where data relating to professional college students are presented.

The only other point that may need underlining at this stage is the proportion of college men students who turn in a blank response on the question of occupation. In most states the blank responses for college men are fewer than for high school boys; yet in five of the eight states they total more than 5 per cent of the sample and in West Bengal they are as many as 18 per cent.

5. *OCCUPATIONAL ASPIRATIONS OF COLLEGE WOMEN*

College women, like college men, opt overwhelmingly for the urban, white-collar groups of occupations and those who don't express this preference usually express no preference at all. The percentage of blanks ranges

TABLE III-45

Occupational Background and Occupational Aspirations of Men Students from Non-Professional Colleges

BACKGROUND								ASPIRATIONS						
Rural Occupations 1, 2, 3	*Urban White-Collar* 4, 6, 7	*Urban Small Trade & Business* 5	*Urban Manual* 8, 9	*Armed Forces* 0	*Other* X	*Blanks*		*Rural Occupations* 1, 2, 3	*Urban White-Collar* 4, 6, 7	*Urban Small Trade & Business* 5	*Urban Manual* 8, 9	*Armed Forces* 0	*Other*	*Blanks*
%	%	%	%	%	%	%		%	%	%	%	%	%	%
40	35	14	4	2	12	3	Andhra	6	78	4	—	5	5	7
60	27	10	3	—	—	10	W. Bengal	14	63	2	3	1	—	18
31	31	32	2	—	5	1	Gujarat	1	92	4	1	2	2	4
31	44	13	6	—	2	5	Maharashtra	4	82	3	—	5	—	7
40	38	12	4	2	1	3	Mysore	9	73	2	1	8	—	7
46	37	8	4	—	5	—	Orissa	4	78	5	—	7	—	3
23	47	17	6	3	4	—	Punjab	2	78	3	2	12	2	2
23	36	26	5	2	6	2	Rajasthan	4	74	5	1	7	1	6

TABLE III–46

Occupational Background and Occupational Aspirations of Woman Students from Non-Professional Colleges.

BACKGROUND								*ASPIRATIONS*						
Rural Occupations 1 + 2 + 3	*Urban White-Collar* 4 + 6 + 7	*Urban Small Trade & Business* 5	*Urban Manual* 8 + 9	*Armed Forces* 10	*Other* 11	*Blanks* 12		*Rural Occupations* 1 + 2 + 3	*Urban White-Collar* 4 + 6 + 7	*Urban Small Trade & Business* 5	*Urban Manual* 8 + 9	*Armed Forces* 10	*Other* 11	*Blanks* 12
15	66	11	2	2	4	2	Gujarat	—	78	—	—	2	5	15
6	72	11	4	—	—	6	W. Bengal	1	88	—	1	—	—	9
8	59	26	3	—	3	—	Andhra	—	76	3	—	—	5	16
4	57	16	8	3	5	7	Maharashtra	—	58	1	—	1	2	37
9	69	12	3	2	1	4	Mysore	1	78	3	—	1	5	14
10	60	8	1	—	22	—	Orissa	—	90	—	—	1	2	7
8	70	19	4	8	1	—	Punjab	—	86	1	—	1	4	7
2	69	13	5	4	1	7	Rajasthan	—	69	2	—	—	2	28

from 6–37 per cent. In Maharashtra more than one-third of the women give no occupational preference, in Rajasthan this number is about one-fourth of the total, in Andhra, Gujarat and Mysore they are one-seventh of the total number of college women in the state. The high school girls with no occupational preference were 10–41 per cent of the sample in each state and in four states they totalled more than one-fourth of the sample of girls.

Among the white-collar jobs, again, the most favoured are the executive-professional jobs, followed by the clerical-school-teaching jobs, except in West Bengal and Maharashtra where the number choosing the clerical teaching positions is larger than the number choosing the executive-professional positions. In five states more than 25 per cent of the college women opt for the clerical-teaching positions. College women are likely to opt for these lower, white-collar jobs more often than school girls in five of the eight states as may be seen from the following figures.

TABLE III–47

PERCENTAGE OF GIRLS EXPRESSING PREFERENCE FOR THE CLERICAL-TEACHING GROUP OF OCCUPATIONS IN DIFFERENT STATES.

	Andhra	*W. Bengal*	*Gujarat*	*Maharashtra*	*Mysore*	*Orissa*	*Punjab*	*Rajasthan*
College girls	24	55	32	30	25	8	22	7
School girls	19	36	34	15	24	13	21	38

The gain in the percentage of college girls choosing the clerical-teaching positions is not due entirely to corresponding losses in the proportion of girls choosing the executive-professional positions. It is, also, the result of fewer girls in the 'blank' category at the college level.

TABLE III–48

PERCENTAGE OF GIRLS IN THE BLANK CATEGORY IN DIFFERENT STATES AND AT THE TWO LEVELS OF EDUCATION.

	Andhra	*W. Bengal*	*Gujarat*	*Maharashtra*	*Mysore*	*Orissa*	*Punjab*	*Rajasthan*
College	15	9	16	37	14	7	7	28
School	28	21	20	37	26	10	13	41

This probably means that college girls consider it much more likely that they may be able to pursue a gainful occupation than school girls do.

The occupational background of the college girls is comparable to the occupational background of high-school girls (in both cases a majority is drawn from the urban, white-collar groups of occupations) and is sharply different from that of the college boys who are about equally divided between the rural and the urban, white-collar occupational groups. 22–46 per cent of the college boys and only 2–15 per cent of the college girls are drawn from families pursuing one or the other of the rural occupations. The high-school boys are closer in their occupational background to the college boys as the high school girls are closer to the college girls. The girls belong overwhelmingly to the urban, white-collar groups, the boys are distributed between three groupings — rural, urban white-collar and the urban small trade, though as in the case of the girls the total urban group for boys as well is more than half of the sample in each state.

6. *OCCUPATIONAL ASPIRATIONS OF PROFESSIONAL COLLEGE BOYS*

The questions on occupational background and aspirations were answered by all students including students who were already in polytechnics, and engineering and medical colleges. The question on the occupational background of students in professional colleges was expected to provide comparison with the background of students from non-professional colleges. Since the number of seats in professional colleges is very limited in comparison with the demand and since education in the professional colleges — particularly the engineering and medical colleges — is generally more prolonged and more expensive the students admitted to these institutions are expected to be academically among the most competent and socially from the privileged groups in society. While occupational background cannot testify to the students own academic standing and is only crudely indicative of his economic well-being, it was felt that the students in professional institutions are even more likely to be drawn from the urban, white-collar occupational groups than is the case with the students in non-professional colleges — and that within the urban, white-collar group, they are more likely to belong to the manager-director and executive-professional categories than to the the clerical or teaching category.

The question on occupational aspirations was expected to be found redundant with the students marking themselves in the "executive-professional" group of occupations. But partly because of the inclusion of polytechnic students and partly because of other factors which will be discussed

TABLE III–49

OCCUPATIONAL BACKGROUND AND OCCUPATIONAL ASPIRATIONS OF MALE STUDENTS IN PROFESSIONAL COLLEGES

BACKGROUND								*ASPIRATIONS*						
Rural Occupations 1 + 2 + 3	*Urban White-Collar* 4 + 6 + 7	*Urban Small Trade & Business* 5	*Urban Manual* 8 + 9	*Armed Forces* 10	*Other* 11	*Blanks* 12		*Rural Occupations* 1 + 2 + 3	*Urban White-Collar* 4 + 6 + 7	*Urban Small Trade & Business* 5	*Urban Manual* 8 + 9	*Armed Forces* 10	*Other* 11	*Blanks* 12
%	%	%	%	%	%	%		%	%	%	%	%	%	%
37	42	14	3	1	2	3	Andhra	3	90	1	3	4	1	2
13	63	9	4	—	—	11	W. Bengal	—	84	2	1	—	—	13
20	45	23	6	—	—	6	Gujarat	—	85	2	8	1	—	4
15	56	11	8	2	5	5	Maharashtra	—	77	3	9	5	—	6
29	54	9	5	9	—	4	Mysore	1	87	6	—	3	—	3
43	40	7	3	3	3	1	Orissa	—	69	3	26	2	—	1
24	40	23	5	9	3	4	Punjab	—	82	2	14	1	—	1
19	52	18	2	1	1	6	Rajasthan	1	87	2	1	6	—	5

later even the "professional" students sometimes placed themselves in categories or groupings other than the "executive-professional".

The expectation that students in professional institutions would be drawn to a greater extent from the urban, white-collar occupations than were students of non-professional colleges is borne out in seven of the eight states.

TABLE III–50

PERCENTAGE OF STUDENTS DRAWN FROM URBAN WHITE-COLLAR OCCUPATIONS.

Students from	*Andhra*	*W. Bengal*	*Gujarat*	*Maharashtra*	*Mysore*	*Orissa*	*Punjab*	*Rajasthan*
Professional Colleges	42	63	45	56	54	40	40	52
Non-Professional Colleges	35	27	31	44	38	37	47	36

The difference in percentages is not always large. In Punjab the "professional" student is actually less often drawn from the urban, white-collar occupational background than is the student of non-professional colleges. A difference of 8 per cent is a statistically significant difference. Five states are found to show such a difference in the percentage of professional and non-professional students drawn from urban white-collar occupational groups. These states are West Bengal, Gujarat, Maharashtra, Mysore and Rajasthan. In two other states — Andhra and Orissa — the difference still supports the possibility that more students in professional colleges are drawn from this particular background than are students from non-professional colleges, but the difference is smaller than 8 per cent. In Punjab, the difference in percentage points the other way — though, here again, the difference is small.

On the whole the data support the assumption that students in the professional colleges are drawn from the urban, white-collar group in somewhat more numbers than is true of students of the non-professional colleges. Among the professional college students there is a further difference between students from the three types of institutions.

TABLE III–51

PERCENTAGE OF STUDENTS DRAWN FROM THE URBAN WHITE-COLLAR OCCUPATIONS.

Students from	*Andhra*	*W. Bengal*	*Gujarat*	*Maharashtra*	*Mysore*	*Orissa*	*Punjab*	*Rajasthan*
Medical	46	34	61	58	41	43	61	55
Engineering	43	80	43	62	60	50	45	69
Polytechnic	36	53	26	38	54	26	31	30

Apart from West Bengal and Mysore, in the other six states polytechnics have the smallest percentage of students drawn from the urban, white-collar occupational groups in comparison with the medical and engineering colleges.

The data relating to rural occupational background of professional and non-professional college students were compared to find out whether they support the other suggestion made earlier — viz. that rural students are likely to be somewhat fewer in the professional colleges than in non-professional colleges: The data support the suggestion but the difference is not unifom in size, nor always statistically significant.

TABLE III–52

PERCENTAGE OF MALE STUDENTS WITH RURAL OCCUPATIONS BACKGROUNDS IN PROFESSIONAL AND NON-PROFESSIONAL COLLEGES.

Students from	*Andhra*	*W. Bengal*	*Gujarat*	*Maharashtra*	*Mysore*	*Orissa*	*Punjab*	*Rajasthan*
Non-Professional Colleges	40	60	31	31	40	46	23	23
Professional Colleges	37	13	20	15	29	43	24	19

In Andhra, Orissa, Punjab and Rajasthan the difference is negligible, in Gujarat, Maharashtra, Mysore and West Bengal the difference is statistically significant.

The internal variation for rural occupational background among the three types of male professional college students is, however, instructive.

TABLE III–53

PERCENTAGE OF MALE STUDENTS WITH RURAL OCCUPATIONAL BACKGROUND FROM MEDICAL, ENGINEERING AND POLYTECHNIC INSTITUTIONS IN DIFFERENT STATES.

Students from	*Andhra*	*W. Bengal*	*Gujarat*	*Maharashtra*	*Mysore*	*Orissa*	*Punjab*	*Rajasthan*
Medical Colleges	34	11	15	10	35	41	11	12
Engineering Colleges	35	9	18	14	26	21	19	11
Polytechnics	37	26	32	13	26	62	27	42

In seven out of eight states — Mysore being the exception — the polytechnics have the highest percentage of students with rural background. The medical and engineering colleges have generally a lower proportion of students with a rural background. Bengal, Gujarat, Maharashtra, Punjab and Rajasthan have less than 20 per cent of the engnieering and medical students drawn from rural occupational backgrounds.

The discussion of occupational backgrounds of male professional college students shows that the observations made about students of non-professional colleges hold true in their case as well. Students are drawn primarily from the urban occupational groups and among those from the white-collar groups. The rural occupations are represented in a minority of students. In some of the states — Bengal, Maharashtra, Gujarat, Punjab and Rajasthan — the professional students are even more predominantly drawn from the urban white-collar groups than the non-professional students. Within the professional group the medical and engineering students are still more selectively drawn from this group of occupations.

The occupational aspirations of "professional" students should not normally have merited any discussion. One would expect that all of them — or nearly all of them — would say that they would follow the professions for which they were being educated and we would expect them to figure in the urban white-collar grouping.

Table III–54 shows that about 80 per cent of the students do in fact give an occupational preference which falls in the urban, white-collar grouping. But it is significant that even among professional students there are 20 per cent who give some other response and in Maharashtra and Orissa, this number is actually higher. A varying percentage say that they will go into urban, manual occupations. In Orissa this number is as high as 25 per cent of the professional students. An examination of the responses suggests that this number is made up largely of the polytechnic students who expect to be employed as urban, skilled workers.

TABLE III–54

PERCENTAGE OF STUDENTS IN DIFFERENT TYPES OF PROFESSIONAL INSTITUTIONS WHO OPT FOR URBAN SKILLED MANUAL JOBS.

Students from	*Andhra*	*W. Bengal*	*Gujarat*	*Maharashtra*	*Mysore*	*Orissa*	*Punjab*	*Rajasthan*
Medical	—	—	—	—	1	—	6	—
Engineering	2	1	3	8	—	13	1	—
Polytechnic	10	2	32	16	—	78	28	3

Among the other responses given, a small percentage, varying from 0–6 per cent say that they will join the Armed Forces and the rest, 1–6 per cent give no response at all. In W. Bengal the "no response" category is as large as 13 per cent. The no response or blank category among professional college students cannot be interpreted as indicative of a lack of knowledge of what they planned to do. It may indicate a feeling that since their choice of occupation was already known it was not necessary for them to mark the answer.

SECTION VII — SOCIAL ATTITUDES AND VALUES OF STUDENTS.

One important objective of the field studies in the sociology of education was to gain some understanding of the social attitudes, values and personality orientations of the major participants in the educational process — viz., the student and the teacher. At least twelve different questions were asked of both these respondents which were not directly related to education but which gave us an insight into the mental world of the student as well as the teacher. The data so gathered can be used in several ways:—

i. To gain a general understanding of the respondents' attitudes and values.

ii. To compare the attitudes and values of students (a) at different levels of education, (b) as between the sexes, (c) and as between different social backgrounds.

iii. To compare the attitudes and values of sets of respondent groups to see the congruence or the disparities between them.

This section deals only with the attitudes and values of students and will present a descriptive picture as well as provide comparisons between different sub-groups of students. An inter-respondent comparison will be taken up separately in Chapter VII.

The questions between them cover five areas as explained the introductory chapter. They tell us something about the respondent's position vis-a-vis:

i. secularism,
ii. activism,
iii. optimism,
iv. achievement orientation, and
v. citizen role.

On the basis of the responses to these questions an effort will be made to group respondents along the modernity-tradition axis. The questions will be discussed in the sequence indicated below:—

1. Attitudes to Caste: ('Conservative' or 'Radical')

Q. 40 — Please choose one statement from the two given below with which you agree most.

1 — Caste and religion should not play any part in social and political life.

2 — Under certain circumstances, it may be inevitable that caste and religion should play a part in social and political life.

Q. 41 — Please choose one statement from the two given below with which you agree.

1 — While caste should not play any part in Public life, I think it has an important role in one's personal life.

2 — Caste has no role to play either in public or in personal life.

Q. 53 — Whether or not a man strives to improve his lot in life depends on whether or not he believes in any religion. Do you agree ?

1 — Yes, it wholly depends upon whether he has a religion.

2 — Yes, it partially depends on religion.

3 — No, I do not think religion has anything to do with it.

4 — I don't know

2. Attitude to Change and to the Future: (Optimism: Pessimism)

Q. 61 — Is it hard for a man to increase his prestige and change his

position to move upwards on this (i.e. the status) ladder ?
1 — Easy 2 — Hard 3 — I do not know

Q. 63 — Many things are changing in our daily life and in the society in which we live.

1 — Some people think that these changes are, on the whole, for the better.

2 — Others think that these changes are, on the whole, for the worse.

What is your opinion in the matter ?

1————— 2—————

Q. 64 — Do you believe you can have some influence on these changes ?
1 — Yes 2 — No 3 — Don't know

Q. 46 — Taking everything into account how do you consider your chances for achieving the goals you have set yourself (especially with regard to occupation) ?
1 — Bright. 2 — Fair. 3 — Poor. 4 — Cannot say.

3. Self in Relation to Leaders (Self Important — Self Unimportant)

Q. 54 — In your view, how much attention do politicians (leaders of the country) pay to the opinions of people like yourself ?
1 — A great deal 2 — Only a little
3 — None at all 4 — Don't know

Q. 59 — Have you ever talked or written to some government official or political leader to tell him your opinion on some public issue, such as what government should do about education ?
1 — Many times 2 — Sometimes
3 — Never

4. A) Orientation to life: this wordly and other worldly.

Q. 52 — There were two sons of a father, both of whom wanted to help their country. The *first one* set out to be a holy man. He gave up everything in order to show to his countrymen the path of goodness in this life, and salvation hereafter. The second son set out to establish a big factory, which gave work to hundreds of his countrymen, and which produced inexpensive goods that many people needed.

Which of the sons do you personally admire most ?
1 — First son 2 — Second son
3 — I am not clear about my choice.

B) Purposive, Goal-oriented Activity and Passive Enjoyment.

Q. 55 — There were two persons talking about how they liked to live. They had different ideas.

1. One said: I like to accomplish things.
I like to see results which are worth working for.
2. The second said:
I have no particular objectives
I wish to be left alone to enjoy life as I go along.

Which of the persons, in your opinion, has the better attitude to life?

5. Criteria for Evaluating others (Status and Achievement)

Q. 58 — In your view, which of the following should carry the greatest weight in determining the respect (prestige, honour) a man deserves?

1 — Coming from a well-known or distinguished family.
2 — Having a large income.
3 — Coming from a high caste.
4 — Having high education.
5 — Any other.
6 — I do not know.

There are two main ways in which the responses to these questions could be statistically handled. One way would be to treat the responses to each question separately and discuss the percentage distributions between different options. These percentages would tell us something about the groups under discussion and the predominance of one or the other set of attitudes among their members.

Another way would be to seek to develop a typology of attitude combination by using responses on all the questions together so that the tabulated data will tell us about the distributions of 'personality-types' in the groups of students under discussion. This mode of analysis is much more sophisticated and theoretically significant but also complicated. It calls for a considerable measure of detailed statistical processing which could not be undertaken for want of personnel and financial resources.

The discussion, therefore, will follow the simpler alternative of considering responses on individual questions separately and not as part of a computed index. However, an effort will also be made to characterize respondent groups — not individual respondents — as more or less modern based on the percentage of respondents from a particular group who make the modern response on a given question and then cumulatively on the whole set of questions.

Questions 40, 41 and 53 discussed attitudes to caste and these attitudes were dichotomously grouped as indicating secularism or traditionalism on the part of the respondent. Questions 46, 61, 63 and 64 between them gave an indication of the optimism or pessimism of the respondent in his attitude to the future. Questions 54 and 59 sought to assess the respondent's self-image as a citizen in a democratic policy and between them the questions differentiated those who considered themselves important or unimportant as citizens. Questions 52 and 55 brought out the orientations to life in terms of the 'this worldly' — 'other worldly' and purposive-passive' dichotomies. Question 58 attempted to differentiate those who valued achievement characteristics as different from ascriptive characteristics as the basis for according respect to individuals.

Do these five dichotomies between them explore a common psychological area? We really cannot say on the basis of available data, but it was assumed that one of the two sets of characteristics indentified by each question represented the 'modern', as different from the 'traditional' personality. The 'modern' personality, it was expected, would tend to be secular, self-confident' 'this-worldly', activist and achievement oriented. It would express itself by a tendency, to choose the responses which reflected these attitudes or orientations.

The 'modern' and the 'traditional' responses to the questions discussed above may be tentatively grouped as follows:

	'Modern' Response	*'Traditional' Response*
Question 40	No place for caste in public life.	Some place for caste in public life.
Question 41	No place for caste even in personal life.	Some place for caste in personal life.
Question 46	Bright/Fair chances of achieving goals in life.	Poor/Uncertain chances of achieving goals in life.
Question 53	Religion has nothing to do with whether or not an individual will strive for improving his lot.	Religion has something or everything to do with it.
Question 54	Leaders care a great deal for what we have to say.	Leaders do not care for what we have to say.
Question 59	Have communicated sometimes or often with officials and leaders.	Have never communicated with them.
Question 64	I can influence changes around me.	I can't influence changes around me.
Question 52	Prefer the son who establishes a factory.	Prefer the son who becomes as ascetic.
Question 55	Prefer the 'accomplishing' type of a person.	Prefer the 'Passive' person.

Question 58	Education is the most important criterion for respect given to a person.	Family/caste is the most important criterion for respect given to a person.
Question 61	Changes taking place around us are for the better.	Changes are for the worse.
Question 63	Easy to improve one's position.	Difficult to improve one's social position.

At the level of individual respondents, based upon the theoretical assumptions stated above, we would distinguish between respondent's as more or less modern depending upon the relative number of 'modern' responses they chose. At the level of the group ws say that a group which had a larger number of respondents choosing the 'modern' response is more 'modern' than another group which has fewer such respondents.

It is, in fact, based upon such logic that we have rank ordered the state samples (as well as respondent groups) and given them position scores to indicate which group or which state sample is more 'secular', or more 'activist', or more 'this-worldly' that another.

The data made available by the study in the five attitude — areas outlined above will now be discussed in detail.

1. *ATTITUDE TO CASTE AND RELIGION*

In a pluralistic society such as the one we have in India religion and caste can be a divisive force and a great deal of importance attaches therefore to the value of secularism. Secularism has meant different things to different people but minimally it must imply that no discrimination will be practised in public life on grounds of caste for creed. It is assumed however, it would be difficult for an individual to support such a value in public life without a strong sentiment in its favour which extends to his individual life as well. Though law may require the practice of secularism only in public life, it needs a support in the individual's commitment to rationality in action. Whether secularism in public life is consistent with ritualism in individual life is a moot point, but it stands to reason that persons who accept the need for rationality in action in individual life are likely to find secularism in public life easier to sustain.

To what extent do students in India subscribe to the goal of a 'caste-less' society? Do they accept this goal only as relevant to social and public life or do they think that it is a value for individual life as well? Does education tend to support the value of secularism? Do students in college — who have been exposed to the process of education for a longer period — show freedom from considerations of caste primacy to a greater extent than school students? These are some of the questions that must be borne in mind while discussing the responses to questions 40 and 41 mentioned above.

a. *Caste Has No Place In Social & Political Life?* Question 40 required the respondents to choose one of two statements. The first statement averred that caste and religion had no place in social and political life. The second statement said that under certain circumstances caste and religion could have a place in social and political life. The assumption is that persons who subscribe wholly to the principle of secularism in public life would choose the first option. Those who chose the second option were those who had some — however slight — reservations on this point. The question did not provide for any third response and it was hoped that there would be no multiple response. If there was a multiple response it would be assumed that the individual had some ambivalence and he would be counted with those who marked the second option. Actually, however, this adjustment has had to be done only in three instances — (i) in the case of high school boys from Andhra where 2 per cent of the students had marked more than one option, (ii) in the case of high school boys from Rajasthan where 7 per cent of the students gave a multiple response, and (iii) in the case of high school girls from Rajasthan, where 2 per cent students marked both the options. For the rest no adjustment had to be made because the multiple responses, if any, were limited to one or two individuals.

The number of blanks was also very limited — 1–2 per cent. Even in the case of blanks the respondent could be said to be ambivalent and was counted with those gave a qualified approval to the goal of secularism in public life.

At the high school level the percentage of boys who give unqalified support to the idea that caste and religion should play no part in social and political life varies between 45 in Rajastha nto 80 in Bengal — with Andhra and Gujarat in the 50 — 60 group, Maharashtra and Punjab in the 60 — 70 group and Mysore and Orissa in the 70 — 80 group. The percentage of 'secular' responses is slightly lower for high school girls in all states except Gujarat, where 4 more girls give this response. The range is from 36 per cent in Rajasthan to 76 per cent in Mysore, with Andhra and Maharashtra between 40 — 50 per cent, Gujarat between 50 — 60 per cent and Orissa and West Bengal between 60 — 70 per cent. In the case of boys as well as girls the majority of them could be said to support the secular goal in most states.

At the non-professional college level the percentage of 'secular' responses is generally higher for both boys and girls. The rangs is 51 — 81 per cent for boys with only one state in the 50s, one in the 60s, two in the 70s and four in the 80s. For college girls the range is 44 — 80 per cent with one state in the 40s, two in the 50s, two in the 60s, two in the 70s and one in the 80s. Bengal has the highest percentage — 82 — for college boys and Orissa has the highest — 81 for college girls.

At the professional college level the percentage of secular responses is even higher. The range is from 63 per cent to 84 per cent with only one state (Gujarat) in the 60s, three states in the 70s and four states in the 80s.

A comparative set of percentages for students at the three stages is given below separately for boys and girls.

TABLE III–55

PERCENTAGE OF STUDENTS WHO SAY "CASTE SHOULD HAVE NO PLACE IN SOCIAL AND POLITICAL LIFE" — IN DIFFERENT STATES AND RESPONDENT GROUPS.

	High School Boys	*High School Girls*	*College Boys*	*College Girls*	*Prof. College Boys*
Andhra	51	44	64	76	83
W. Bengal	80	68	82	63	80
Gujarat	54	58	53	52	63
Maharashtra	61	49	72	55	81
Mysore	77	77	73	75	84
Orissa	73	63	80	81	75
Punjab	70	64	81	61	83
Rajasthan	45	37	64	44	78

In the case of men students it is noticed that higher levels of education are generally also accompanied by higher percentages of 'secular' responses — at least in six of the eight states. This is true for only four of the eight states in the case of women students.

Also there is a statistically significant variation of ten per cent from the high school to the professional college stage in five of the eight states for men students. The variation is limited and not constent for women students. It must be noted, though, that because of their small members in professional colleges no percentages are available for women at that stage of education.

There is some internal variation among professional men students depending upon their particular speciality, but the differences are not consistent.

TABLE III-56

PERCENTAGE OF MEN STUDENTS FROM PROFESSIONAL COLLEGES WHO SAY "CASTE AND RELIGION HAVE NO PLACE IN SOCIAL AND POLITICAL LIFE" — BY TYPES OF SPECIALIZATION AND STATES.

Students from	*Andhra*	*W. Bengal*	*Gujarat*	*Maharashtra*	*Mysore*	*Orissa*	*Punjab*	*Rajasthan*
Medical Colleges	83	87	75	89	89	80	78	70
Engineering Colleges	85	86	63	76	81	74	85	87
Polytechnics	79	58	47	81	89	70	82	88

The Ranking of States : The discussion so far has used the percentage of respondents giving a particular type of response in each respondent group in each state as the basic datum. There are five respondent groups — high school boys, college boys, professional college boys, high school girls and college girls -- and eight states. This gives us forty data items on each question.

A comparison of these data either as between states or between respondent groups becomes cumbrous and difficult unless we have some way of measuring the variations from one commen point and in terms of a fixed unit. To facilitate such measurement, a certain procedure was developed as explained in the last section of the second chapter. That section may be consulted for a detailed methodological discussion of the procedure followed. This procedure allows us to rank each state and each respondent group on one or more questions with the help of the position scores.

For purposes of inter-state comparison the highest percentage in the array of percentages for all the states on a given question for a given respondent group is taken as the starting point. Thus on Question 40, for the respondent group of high school boys, West Bengal with 80 per cent will serve as the starting point and will be given the position score — 0. From this point all variations are measured in units of 5.

All the eight states are then given their position scores. A difference of 1 — 5 per cent gives the state a position score 1, a difference of 6 — 10 per cent gives it position score 2 and so on. In terms of this measure the various states are given their particular position scores for every given queston for a given respondent group. Thus for the respondent group of high school boys, on Question 40, each of the states has the following position scores corresponding to their percentage difference from the highest percentage in the array for all states:—

POSITION SCORES OF STATES FOR RESPONDENT GROUP
HIGH SCHOOL BOYS ON QUESTION 40.

		Percentage	*Position Scores*
1.	Andhra	51	6
2.	W. Bengal	80	0
3.	Gujarat	54	6
4.	Maharashtra	61	4
5.	Mysore	77	1
6.	Orissa	73	2
7.	Punjab	70	2
8.	Rajasthan	45	7

Every state thus has for each question five position scores corresponding to five respondent groups. A total of all these position scores shows the relative positions of the state on the attribute dimension implied in the group of eight states.

The total position scores and the rank order of the eight states on Question 40 is given below. A higher rank, i.e. a lower score, on this question implies greater "secularism" — freedom from considerations of caste and religion — in comparison with other states with lower ranks.

Rank Order of States on Q. 40		*Total Position Scores*
1.	Mysore	5
2.	Bengal	7
3.	Orissa	8
4.	Punjab	11
5. & 6.	Andhra and Maharashtra	19 each
7.	Gujarat	27
8.	Rajasthan	30

The Ranking of Respondent Groups: In the same way, for each question it should be possible to calculate position scores for each of the respondent groups irrespective of states. Here we begin with the highest percentage attained by any respondent group within a state as the starting point and calculate the position scores for each of the respondent groups. Each respondent group will have eight right such position scores corresponding to the eight states. The total to these eight position scores or each of the respondent groups will give the total Position Score for that respondent on the particular question .

The Total Position Scores for the five respondent groups on Question 40 are given below. These scores help distinguish the more 'secular' from the less secular respondent groups — taking all states together. The smaller the position score the higher the rank and the more 'secular' a group can be said to be.

Rank Order of Respondent Groups (Question 40)	*Total Position Scores*
1. Professional College Boys	1
2. College Boys	16
3. & 4. College Girls and) High School Boys)	29 each
5. High School Girls	38

The very small total score for professional college students indicates not only that they have probably the highest percentage of 'secular' responses, but also that in most states this group has held this top position. The large difference in position scores between the first number and the last in the rank order suggests a very wide measure of variation in percentages between respondent groups within each state.

b. *Caste Has No Place Either In Personal Or Social Life*: Question 41 required an even more categorical rejection of caste. 'Religion' as different from caste was left out of the question. About caste every respondent was required to say whether it could have a place either in public or personal life. The first option was that while caste may not have a place in public life, it has an important role to play in one's personal life. The second option affirmed that caste had no place either in public or in personal life.

Question 41 differs from question 40 in that the two options here seek to distinguish between those for whom the rejection of caste is a matter of public policy and those for whom such rejection is total and extends to their personal life as well. We should expect that those who take the more radical — i.e. the second — position on Question 41 would be fewer in number than those who take the radical — i.e. the first — position on Question 40. This is generally found to be the case except in three instances — Andhra high school boys, Andhra high school girls and Rajasthan high school boys. In those cases the percentage of those who categorically reject caste in personal as well as public life is slightly higher than those who took the less radical position of rejecting caste in public life on Question 40. This variation is somewhat inconsistent, but in all other cases the percentage of those who categorically reject caste is lower than those who reject it only in public life.

At the high school level the percentage of those who reject caste categorically ranges from 33 to 63 for boys and 29 to 56 for girls. In six of the eight states the girls have a slightly lower percentage of categorical rejectors. The differences, however, are either negligible or small except in Rajasthan.

At the college level one would have expected that the percentage of caste rejectors would be higher than at the high school level. On the earlier question it was found that college students were generally more 'secular' than high school students. This is not found to be the case in response to Question 41. The college boys have actually a lower percentage of caste rejectors than the high school boys in five of the eight states. Even among girls, in four states, high school girls have a higher percentage of categorical rejecters of caste than college girls.

Among the students of professional colleges, there is a higher percentage of caste rejectors than either at the high school or college level in five of the eight states. The differences on this question are not as high as the differences between high school and professional college students on Question 40.

The distributions on Question 41 have a special interest because the positive relationship between level of education and secular attitudes which was noticed in responses to Question 40 is no longer found to exist in responses to this question. Even if we neglect differences in the negative direction as being essentially small, the fact that there is little positive difference associated with education in itself important. It means that so far as the role of caste is personal life is concerned there is some hesitation in its rejection and this hesitation is not less noticeable among the college and professional college students than among students of high schools.

TABLE III–57

PERCENTAGE OF STUDENTS WHO CATEGORICALLY REJECT CASTE — IN DIFFERENT STATES AND RESPONDENT GROUPS.

	H. S. Boys	*H. S. Girls*	*College Boys*	*College Girls*	*Prof. College Boys*
Andhra	63	54	57	52	54
W. Bengal	54	52	57	58	64
Gujarat	33	29	26	38	41
Maharashtra	55	33	40	36	46
Mysore	50	52	44	38	47
Orissa	57	48	62	56	66
Punjab	52	56	53	52	60
Rajasthan	47	34	42	32	48

The Rank and Total Position Scores on Question 41 for each of the states are as follows:—

Rank Order of States on Question 41	*Total Position Scores*
1. Bengal and Orissa	5 each
2. Andhra	8
3. Punjab	9
4. Mysore	16
5. Maharashtra	21
6. Rajasthan	23
7. Gujarat	29

As one moves down the rank order from West Bengal and Orissa to Rajasthan there is a successively smaller percentage of students who totally reject caste — in their personal as well as social life.

The rank order to respendent groups on this question shows that the professional college boys and high school girls retain their respective first and last positions, but the other groups interchange their positions.

Rank Order of Respondent Groups on Question 41	*Position Scores*
1. Professional College Boys	5
2. High School Boys	10
3. College Boys	16
4. College Grils High School Girls	21 each

The range of variation is smaller on this question than on the last one.

(c) *Religion and Striving for Better Lot in Life*: The third question will be discussed in this sub-section is Question 53, "Whether or not a man strives to improve his lot in life depends upon whether he believes in any religion. Do you agree ?" The responses are rather difficult to interpret in the traditional-modern or secular-religious framework. The person who agrees with the statement contained in the earlier part of the question is not necessarily religious or traditional in his attitudes. His answer may be factually correct depending upon the content of the religious message as he understands it. However, it is proposed to discuss the question with the above two because a respondent who disagrees with the statement and says that religion has nothing to do with whether or not a man strives to improve his lot is definitely giving a non-traditional and 'secular' response. It is primarily this negative response that will be studied here.

The question itself provided for four different responses. The first response expressed complete agreement with the statement, the second expressed partial agreement, the third provided for a total rejection and the fourth for the inability to agree or disagree. An examination of the data shows that there is a sizeable proportion of 'Don't Know" and "Partially True" responses on this question. This is only to be expected. The blanks are very few — rarely more than one per cent and the multiple responses are even fewer.

The "Don't Know" response varies between 6 to 17 per cent for high school boys, 5 to 12 per cent for college boys, 4 to 13 per cent for boys from professional colleges. In the case of girls, the range is from 5 to 28 per cent at the high school level and 6 to 22 at the college level. Those who think that it is partially true to say that religion has something to do with our lot in life are to be found in greater proportions. At the high school level the range of percentage for various states is between 5 to 40 for the boys and 7 to 60 for the girls. At the college level it is 20 to 50 per cent for boys and 18 to 58 per cent for girls. For professional college boys the range is from 15 to 32 per cent.

Despite the sizeable number of "Dont' Know" and "Partially True" responses the percentage of the responses is not low. At the high school stage it ranges from 38 to 72 per cent for boys and 32 to 61 per cent for girls. The percentage of those who rejected caste was not any higher among high school boys. At the college level the percentages are lower — 39 to 59 for boys and 27 to 52 for girls. This was also the pattern of variation on Question 41 — where the percentage of those who categorically rejected caste was often lower among college students as compared with high school students. However, in spite of a lower percentage range a state by state comparison shows that in five states out of eight the college boys have a higher percentage of those who say that religion has nothing to

TABLE III–58

PERCENTAGE OF STUDENTS WHO SAY RELIGION HAS NOTHING TO DO WITH WHETHER OR NOT A MAN STRIVES TO IMPROVE HIS LOT — IN DIFFERENT STATES AND RESPONDENT GROUPS (Q. 53).

	H. S. Boys	*H. S. Girls*	*College Boys*	*College Girls*	*Prof. College Boys*
Andhra	38	38	49	51	57
W. Bengal	43	32	48	48	57
Gujarat	63	50	55	38	48
Maharashtra	48	46	51	27	51
Mysore	41	32	43	34	56
Orissa	43	42	59	61	56
Punjab	72	61	39	29	66
Rajasthan	57	45	40	52	51

do with one's lot in life than among high school students. At the professional college level, again, the percentage of radical responses is higher in five states out of six when compared with the percentage of this response among high school boys. A comparison between college boys and boys of professional colleges shows hat latter have a higher proportion of radical responses in five out of eight states.

However, there is no consistent trend from one stage of education to another. In three states the high school students have the highest proportion of radical responses, in two others it is the college students and in the rest it is the students of professional colleges.

Among the girls, again, the same lack of consistent relationship between education and the proportion of radical responses is noticed. In five of the eight states college girls have a higher proportion of radical responses.

The distributions on Question 53 are therefore closer to the distributions on Question 41 than to those on Question 40. So far as rejection of caste in public life is concerned the three levels of education represented increasing probabilities of a secular attitude among students, but this is not always true about rejection of caste in personal life or of religion in relation to striving for a better lot in life.

The Rank Order of States: The rank order based on Total Position Scores on this question suggests that Punjab has the highest percentage of students giving the radical responses and Mysore has the smallest percentage in this regard.

Rank Order of States on Question 53	*Position Scores*
1. Punjab	11
2. Orissa	12
3. Gujarat	15
4. Rajasthan	16
5. Andhra	18
6. Bengal and Maharashtra	20 each
7. Mysore	25

The fact that Punjab which has the highest rank has a total score of 11 suggests that it has not held the first rank in all or many of the respondent groups. Its position has fluctuated.

Ranking of Respondent Groups: On Question 53 the different respondent groups obtained the following rank positions and scores.

Rank Order of Respondent Groups	*Position Scores*
1. Professional College boys	8
2. High School Boys	15
3. College Boys	21
4. High School Girls	28
5. College Girls	29

The range in the position scores indicates a wide variation in percentage of those rejecting any role for religion between the professional college students and the college girls.

An over-all view of the responses of students on all the three questions in this area suggests that about 60–80 per cent of the students at various levels of education agree that caste and religion should have no place in public life. The percentage of those who would deny caste any place either in personal or in public life is between 40–60 and the percentage of those who say religion has nothing to do with whether a man strives to improve his lot in life is generally between 35–55.

2. ATTITUDE TO CHANGE AND TO THE FUTURE

(a) *Changes Taking Place Are For the Better*: Some may question the validity of a general question (No. 63) which requires the respondent to give his reaction to the changes that are taking place in our daily life. Some may even question the assumption that life in our society or country is changing at all. Allowing for these doubts there is still a generalised attitude or feeling tone that most of us have to worn things and events around us. It was felt that it would be useful to know that this generalised attitude is in the case of our different respondent groups though admittedly each respondent would reply the question with his own frame of reference and would probably be reacting to his own particular situation than the common social or national situation. In a way this is true of all responses to formal questionnaires and our statistical measure often give us a summary statement of the responses of the sample of individuals studied to their particular subjective or objective environments. In so far as the responses are sought knowingly to a generalised and, therefore, somewhat ambigious question the variation in frames of reference though considerable is not likely to be important.

An overwhelming proportion of student respondents both at the college and the school level said that the changes taking place were for the better. The percentage of students who gave this favourable response was in no state less than 70 and in most cases it was 80 and above.

The number of students who didn't reply this question is generally small (between 1 — 2 per cent in most states). However, about 5 per cent of the women in Gujarat, in both the categories of students, have left the question unanswered. Similarly, 5 per cent of the College girls from Maharashtra have not replied to the question. It is not clear why women should be slightly over-represented among those who fail to or refuse to respond to the question.

Another fact of some interest is that while the general level of favourable response is consistently high both in the case of boys as well as girls in high school there is a wider measure of variation among the girls (70 per cent in Rajasthan to 93 per cent in West Bengal) than among the boys (77 per cent in Andhra to 86 per cent in West Bengal and Gujarat). Correspondingly the highest and the lowest percentage of those who regard the changes taking place to be for the worse is also to be found among girl students. In Gujarat only 5 per cent of the school girls regard the changes as undesirable, in Rajasthan this percentage rises to 30.

What can one learn from the distribution of replies to the question under discussion. Obviously the answers cannot be construed as being approval or disapproval of particular governmental measures or of aspects of social change. It is the expression of a general sentiment that change is a good thing and an affirmation that students do not regard changes that they are around them as threats to their world.

The differences in the distribution of favourable and unfavourable responses as between types of students — school, college, professional College — for each state are not larger than about 5 per cent in most cases.

TABLE III–59

PERCENTAGE OF STUDENTS WHO THINK THE CHANGES AROUND THEM ARE FOR THE BETTER — IN DIFFERENT STATES AND RESPONDENT GROUPS (Q. 63).

	H. S. Boys	*H. S. Girls*	*College Boys*	*College Girls*	*Prof. College Boys*
Andhra	77	76	76	82	81
W. Bengal	86	93	89	91	86
Gujarat	86	90	88	90	90
Maharashtra	84	90	90	85	85
Mysore	85	87	77	87	82
Orissa	80	81	86	88	88
Punjab	85	83	90	88	89
Rajasthan	86	70	86	89	81

The ranking of the states based on Total Position Scores on Question 63 is as follows:—

Rank Order of States	*Total Position Scores*
1. Bengal	2
2. Gujarat	3
2 & 4. Maharashtra & Punjab	5 each
5. Orissa	8
6. & 7. Mysore & Rajasthan	9 each
8. Andhra	13

Bengal has the largest proportion of students who give the 'optimistic' response and Andhra has the lowest proportion of such students. The small total score at the top of the hierarchy indicates that Bengal has consistently held the top position in many of the respondent groups. The small difference in the smallest and the largest score indicates a very limited variation in scores between the different states on this question.

The rank order of respondent groups on this question shows a striking change.

Rank Order of Respondent Groups on Q. 63	*Position Scores*
1. College Girls	3
2. Professional College Boys	8
3. College Boys	8
4. High School Girls	10
5. High School Boys	11

College girls who occupied the last position on Question 53 — relating to religion — now occupy the first position on attitude to change. High school boys move from the second position to the last position. The variation in total scores is very small suggesting that the difference in percentage of 'favourable' response between different respondent groups is not very high.

(b) *Can you Influence the Changes*? Students were asked another question regarding social change (Q. 64). This sought to find one whether they saw themselves as capable of influencing this change. The proportion of students who answer this question in the affirmative is appreciably smaller (by 10–30 per cent) in most states and for most categories of students. This is not surprising: in fact, considering the social scientist's stereotype of the Indian as a relatively passive individual it is probably surprising that at least in some states (Punjab and Rajasthan) more than 70 per cent of the students regard themselves as capable of influencing the changes taking place around them.

The sex variation in the response to this question is much greater. The percentage of women students who think they can influence the changes around them is between 34–36 for the school group, and 45–78 for the college group and 24–62 for the professional college group. The corresponding percentages for school, college and professional college men are 38—75, 53–85 and 48–72 respectively. Though the range is wide in the case of girls, within each state except in West Bengal and Gujarat the boys have a higher proportion who give the confident reply. It would thus appear that men are more likely to consider themselves in the position of being able to influence the changes taking place around them than women are:

TABLE III–60

PERCENTAGE OF STUDENTS WHO THINK THEY CAN INFLUENCE CHANGES AROUND THEM — IN DIFFERENT STATES AND RESPONDENT GROUPS (Q. 64).

	H. S. Boys	*H. S. Girls*	*College Boys*	*College Girls*	*Prof. College Boys*
Andhra	48	41	59	51	67
W. Bengal	62	86	65	78	61
Gujarat	38	46	53	46	48
Maharashtra	66	34	56	45	60
Mysore	51	46	57	47	59
Orissa	65	47	85	58	64
Punjab	75	57	72	59	72
Rajasthan	73	59	73	60	61

No relationship is noticeable between the level of education and the percentage of those who think they can influence the changes taking place around them, but the difference between the two sexes which was pointed out above is clearly seen.

The rank order of states for the five groups of respondents is as follows:—

Ranking of States on Q. 64	*Total Position Scores*
1. Punjab	8
2. Bengal, Orissa & Rajasthan	11 each
5. Andhra, Maharashtra & Mysore	23 each
8. Gujarat	30

The inter-state ranking on Question 64 shows that three states vie with each other for the second rank. The difference between the first and second rank scores is small. On the other hand, the difference between the fourth and the fifth position is much larger — 12 points — though they are removed from each other by only one rank. The lower and the upper half groups of the eight states differ substantially in their attitudes on the possibility of their being able to affect changes around them.

The ranking of respondent groups on Question 64 shows that college boys are probably more optimistic than other groups. High school girls again revert to their last position.

Rank Order of Respondent Groups on Question 64	*Total Position Scores*
1. College Boys	8
2. Professional College Boys	16
3. High School Boys	17
4. College Girls	26
5. High School Girls	38

From the replies to Question 63 and 64 it is clear that an overwhelming majority of students at all levels of education and in all states consider the changes that are taking place around them to be for the better. This is true for men as well as women. The proportion of students who think that they can in any way influence these changes is much smaller, though even here, a majority — at least among men — hold the view that they can have such influence. Between men and women, women seem less likely to consider that they can influence the changes around them than men.

(c) *Chance of Success in Own Life*: Another question which also probed the student's generalised attitude to the situation around him and particularly to the chances for his own future success brought forth a somewhat different set of responses. The question was:

> Q. 46. Taking everything into account how do you consider the chances for achieving the goals you have set yourself (especially with regard to occupation)?

Before analysing the different sets of responses we may note two factors which are likely to have affected the responses. One of these is the fact that this question came immediately after another question which asked their opinion about the usefulness of the course of study they were following in achieving their occupational goals. Though Question 46 extends the background of factors to be taken into account in evaluating the chances of success or failure it is likely that the student's attitude to education may still have served as a salient point of reference and affected his reply to Question 46 as well.

The other fact which could have affected the replies was the manner in which the responses to Question 46 were structured as compared with Question 63. Question 63 on the attitude to changes provided for only two substantive replies — the changes were either for the better or for the worse. Question 46 which asks for the student's evaluation of the chances of his success or failure in attaining his goals provides for four substantive replies — the chances are graded as bright, fair, or poor. Additionally the student can also say that he is unable to answer the question. Naturally we cannot expect the same polarised reply pattern since the response categories provide for other alternatives.

It is possible to overcome the limitation imposed by this factor by a partial regrouping of responses in different cells. This is suggested later. But even without regrouping the distribution of replies gives useful information.

It is noticed that students who give the very positive response saying that the chances of their achieving their goals are 'Bright' are a much smaller percentage as compared with the proportion of those that said the changes are for the better in answer to Question 63. This is true for all the categories of students and for all the states. Generally, the percentage of students who give the 'Bright' response is between 25-35 in the case of men students except the high school boys in Punjab and Rajasthan where the percentages giving this response rise to 53 and 59 respectively.

Also, in seven out of eight states among high school students the proportion of girls who give the response 'Bright' is somewhat lower than for boys. This was also the case for college students in four out of eight states. The difference between the percentage of boys and of girls who say that their chances are 'Bright' varies considerably. At the High School level the girls who give this response are fewer than boys by 2—19 per cent in the various states except in West Bengal where the percentage of girls giving this response is actually larger by 10 per cent than the boys. At the college level the boys give this response more often than girls in four states, in three others girls give this positive response more often than boys, and in one state (Orissa) the percentages are about equal.

Another variation in response between boys and girls is the generally larger proportion of girls who give the "Can't Say" response — the exceptions are the high school girls in Bengal, Mysore and the college girls in Orissa. But for these three exceptions, the girls in all the states at the high school as well as college level have a higher proportion of respondents who give the "Can't Say" reply. The difference in the percentage for boys and girls who give this response is about 10.

One point emerges from the discussion of responses to Question 46. Students who were compelled to choose between the categorical alternatives "Better" and "Worse" in response to Question 63 (which sought their evaluation of the changes taking place around them) do not give the categorial reply 'Bright' or 'Poor' in response to Question 46 which seeks an evaluation of their own chances of success. They probably get distributed in the cells "Fair" and "Can't Say" — one of which is a moderately positive response, while the other is an equivocal response.

If the responses in cells "Bright" and "Fair" on Question 46 are pooled together it will be seen that a substantial majority of students still give a positive response to the question on their own chances of success and reflect generally the same positive mood as in their replies to Question 63.

TABLE III–61

PERCENTAGE OF STUDENTS WHO SAY THAT THEIR CHANCES OF SUCCESS ARE BRIGHT/FAIR — IN DIFFERENT STATES AND RESPONDENT GROUPS (Q. 46)

	High School Boys	*High School Girls*	*College Boys*	*College Girls*	*Prof. College Boys*
Andhra	57	42	50	60	73
W. Bengal	71	81	73	60	84
Gujarat	83	79	82	76	83
Maharashtra	77	66	73	57	81
Mysore	74	58	71	57	77
Orissa	68	59	67	77	72
Punjab	84	78	72	68	85
Rajasthan	81	85	75	75	86

Fiftyseven to 84 per cent of the school boys, 50 — 81 per cent of college boys and 72—86 per cent of the boys from professional college consider their chances of success to the 'fair' or 'bright'. This is certainly a substantial proportion of the students at all levels. Between the three levels students at the college level have a slightly lower percentage of students giving this reply compared either with high school students or students from professional colleges. Even among women, a majority of them give the same confident reply, though their percentage are lower than those for the boys.

The rank order of states on Question 46 is as follows:—

Rank Order of States in Question 46		*Total position Scores*
1.	Rajasthan	4
2.	Gujarat	5
3.	Punjab	7
4.	W. Bengal	11
5.	Maharashtra	13
6.	Orissa	16
7.	Mysore	17
8.	Andhra	29

The rank order of respondent groups together with their total position scores is as follows:—

Rank Order of Respondent groups on Question 46	*Total Position Scores*
1. Professional College Boys	2
2. High School Boys	12
3. College Boys	21
4. High School Girls	23
5. College Girls	26

It is obvious from a comparison of percentages on Question 46 and 63 that while in respect of both the questions the majority of students give a 'positive' response, the percentage of students who are confident about their own chances of achieving goals in life is smaller(in every state, at each level of education and for both sexes) in comparison with the percentage of students who consider the changes taking place around them to be for the better. This fact taken together with the varying — but never negligible — percentage of equivocal (Can't Say) replies in answer to Question 46 shows that the general approval (and confidence?) on the part of students of the changes taking place in day to day life is somewhat tempered when they evaluate their own particular chance of success.

This tempered mood is even more marked when the students answer the question whether they think it is easy hard to improve their position in the social ladder (Q.61).

(d) *Change of Status Easy?* The third question to be considered in this sub-section is Question No. 61 which is different in a material way from the two discussed earlier. The first two questions sought to obtain the student's generalised attitude to change and the extent to which he could influence it. It was noticed that this generalised attitude is mainly a positive and optimistic one among most respondent groups. The third question is much more specific. Here the respondent is asked whether he thinks that it is easy for him to increase his prestige and change his position on the status ladder.

The responses now are much more guarded. The majority of students in all respondent groups consider that such a change of status is difficult to achieve. Those who give the positive, hopeful response range between 20—40 per cent in most groups as will be seen from the following table.

In five of the eight states the high school students have the lowest percentage of those who think a status change is easy to achieve. The percentages for college and professional college students are somewhat, though not appreciably, higher. Besides, the professional college students are found to have a higher percentage of hopefuls only in one state in comparison with the students of non-professional colleges.

TABLE III–62

PERCENTAGE OF STUDENTS WHO THINK IMPROVEMENT IN SOCIAL STATUS IS EASY TO ACHIEVE — IN DIFFERENT STATES AND RESPONDENT GROUPS.

	High School Boys	*High School Girls*	*College Boys*	*College Girls*	*Prof. College Boys*
Andhra	22	16	29	19	30
W. Bengal	19	23	24	8	22
Gujarat	26	33	32	21	26
Maharashtra	24	23	27	21	26
Mysore	13	8	23	7	23
Orissa	34	34	36	16	26
Punjab	49	45	44	27	36
Rajasthan	43	33	38	36	32

The inter-sex differences show that generally girls have a lower percentage of those who believe improvement of status to be easy in comparison with boys. Also, unlike in the case of boys, the college girls have lower percentages of hopefuls than school girls.

The general optimism of the students about changes taking place around them does not obviously predispose them to consider their own chances for upward mobility to be great or easy. On the whole, college students have a somewhat higher proportion of 'hopefuls' than the schools have and men have more 'hopefuls' than women have.

The following is the rank order of states on Question 61 based on their Total Position Scores :

Rank Order of States Q. 61	*Position Scores*
1. Punjab	2
2. Rajasthan	7
3. Orissa	14
4. Gujarat	15
5. Maharashtra	19
6. Andhra	21
7. Bengal	24
8. Mysore	35

Punjab has consistently kept its top position on this question in most of the respondent groups. There is a probability that Punjab students have the highest proportion of students who expect that it will be easy to change their position from one social status to a higher one. The high position score for Mysore indicates on the one hand its distance from the top and also the greater measure of inter-respondent variation.

The ranking of respondent groups shows college boys again at the top rank as on Question 64. The ranking also shows that both on Question 64 and Question 61 college girls are appreciably less optimistic or hopeful than other groups, though in the appraisal of changes they had the highest proportion of favourable responses. The range of variation is low upto the third or fourth position — only 8 points, but between the first and fifth position the scores vary by as much as 23 points — signifying a sudden drop in the percentage of respondents who give the 'hopeful' response.

Rank Order of Respondent Groups — Question 61	*Position Scores*
1. College Boys	4
2. High School Boys	9
3. Professional College Boys	12
4. High School Girls	12
5. College Girls	27

3. *SELF IN RELATION TO THE LEADER*

Active participation by the individual citizen and a confidence that his views are heeded by the leaders are important requirements for the healthy functioning of a democracy. Where these are absent it will be difficult to build up a strong public opinion and individuals will not bother to formulate their views on any issue. There will be no organized expression of dissent and democracy may then become equated with the operation of a formal, elective machinery and a representative government.

Two questions (Nos. 54 and 59) were, therefore, asked to find out (i) whether the respondent felt that politicians (leaders) paid any attention to opinions of people like him, and (ii) whether he had at any time talked or written to government officers or political leaders to give them his opinion on any public issue.

(a) *Politicians Pay Attention to What We say?* The first of the two questions provided four alternative responses. A person could say that in his opinion politicians paid (i) a great deal of attention, (ii) a little attention, or iii) no attention at all to what people like him said. The fourth alternative was for him to say he didn't know whether or not they paid any attention to views of people like him.

Only the first alternative can be taken as expressing confidence on the part of the respondent that his views really mattered. The second alternative — "a little" — is regarded as a diffident acceptance of the possibility that their views would be heard.

About 10 — 25 per cent of the students at any level feel that leaders pay a great deal of attention to what they have to say — except in Andhra and West Bengal where at the high school and college level 37, 55 and 61 per cent of the students give this response. On the other hand, at the professional college level, this percentage often drops to between 5 — 10. Those who choose the second alternative are between 30 — 50 per cent of the students at each of the three levels.

A comparison of the percentage of respondents who choose the first option in different respondent groups shows that at the high school level there are probably more students who are confident that their views are heard than at the college or professional college level.

Both among men and women, fewer college students are confident about their views being attended to than high school students. There is no consistent inter-sex difference. At the high school level, in four states women have a higher percentage of those who are confident of being heard and in the other four groups men have a higher percentage of such students. At the college level men have a higher percentage of such students in five of the eight states.

TABLE III–63

PERCENTAGE OF STUDENTS WHO SAY POLITICIANS PAY A GREAT DEAL OF ATTENTION TO THEIR VIEWS — IN DIFFERENT STATES AND RESPONDENT GROUPS (Q. 54).

	High School Boys	*High School Girls*	*College Boys*	*College Girls*	*Prof. College Boys*
Andhra	37	31	20	13	9
W. Bengal	55	60	61	21	10
Gujarat	17	28	6	7	8
Maharshtra	20	17	12	7	6
Mysore	15	7	11	8	6
Orissa	15	21	15	19	16
Punjab	18	24	9	11	11
Rajasthan	15	10	10	6	13

On the basis of their Total Position Scores the states can be ranked as follows on Question 54.

Bengal has an unusually high percentage of favourable responses in all respondent groups as compared with the other states. Five of the states Gujarat, Maharashtra, Punjab, Rajasthan and Mysore occupy much the same position on the scale. In these states the proportion of students who say that leaders pay a great deal of attention to what they have to say is much smaller in comparison with Bengal.

Rank Order of States on Q. 54

		Total Position Scores
1.	West Bengal	2
2.	Andhra	22
3.	Orissa	27
4.	Gujarat	31
5.	Maharashtra	
6.	Punjab	
7.	Rajasthan	33
8.	Mysore	34

The rank ordering of respondent groups on this question shows almost a complete reversal of all earlier trends. High school girls have the highest rank and professional college boys the lowest and the difference in the two positions is very large — 24 points. College boys, college girls and professional college boys are much less hopeful than others that leaders would pay attention to what they might have to say.

Rank Order of Respondent Groups on Q. 54

		Position Scores
1.	High School Girls	7
2.	High School Boys	9
3.	College Boys	18
4.	College Girls	29
5.	Professional College Boys	31

(b) *Communication with Leaders*: The second question to be discussed in this sub-section shows that very few of the students had actively communicated either in person or in writing with government officials or political leaders on any social or public issues. The question provided for three alternatives — (i) communicated many times, (ii) some time and (iii) never. Those who had communicated "many times" were less than 10 per cent of the respondent group at all levels of education and often less than 5 per cent. If the percentages for the first two alternatives are added together the total is between 15 — 35 per cent for most states — and occasionally less than 15 per cent. The blanks are very few — less than 1 per cent in most cases and never more than 4 per cent.

It may be argued that students could not really be expected to have opportunities to write or speak often to officials and public men on public issues. Therefore, even if they had spoken "some times" it should be taken as an indication of their independent mindedness and self-confidence. Following this line of reasoning, the discussion below deals with the combined totals for the first two alternatives.

TABLE III–64

Percentage of Students Who Have Communicated With Officials and Leaders on Public Issues — in different States and Respondent Groups.

	High School Boys	*High School Girls*	*College Boys*	*College Girls*	*Prof. College Boys*
Andhra	32	11	30	17	22
W. Bengal	22	6	39	15	17
Gujarat	20	17	32	19	25
Maharashtra	14	3	19	8	18
Mysore	14	8	33	6	22
Orissa	23	12	46	12	32
Punjab	31	28	27	11	16
Rajasthan	36	24	31	41	24

Women as compared with men have a consistently lower percentage of those who have communicated with officials and leaders on public issues — except in the case of college women from Rajasthan where as many as 40 per cent claim to have entered into such communication. As between levels of education the college women have a higher percentage of those who have communicated with leaders and officials in comparison with high school girls — in six states out of eight. Among men, the trend is not clear. Professional college students have a consistently lower percentage of students who have entered into such communication as compared with college students — and, in four states, even in comparison with high school students. Even college students do not have a consistently higher percentage when compared with high school students. In five states college students have a higher percentage, and in three states a lower percentage, of such students.

The rank order of states on this question shows some variation from the order of states on Q. 54. West Bengal no longer has the primary place among states. A greater proportion of students from West Bengal, compared with other states, had said that they thought leaders would pay a great deal of attention to what they had to say, but some of the other states have a larger proportion of students who have actually communicated their views on social issues to leaders and officials.

	Rank Order of States on Question 59	*Position Scores*
1.	Rajasthan	6
2.	Orissa	11
3.	Punjab	15
4.	Andhra	16
5.	Gujarat	17
6.	West Bengal	19
7.	Mysore	21
8.	Maharashtra	26

Gujarat, Mysore and Maharashtra continue in the lower half of the eight states on this question as well.

A similar change of rank takes place among the respondent groups. The high school girls headed the list in terms of the percentage of those who thought that leaders would pay attention to what they had to say. But on the question of active communication with leaders and officials, high school girls take the last place. College boys head this latter list.

	Rank Order of Respondent Groups on Question 59	*Position Scores*
1.	College Boys	4
2.	High School Boys	18
3.	Prof. College Boys	23
4.	College Girls	28
5.	High School Girls	33

(c). *Potentiality for Participation in the Democratic Process*: Treating Question 54 and Question 59 together, it is obvious that only a small percentage of students show potential for active perticipation in discussion of public issues — less than 20 per cent of them think that leaders pay attention to their views and less than 10 per cent have communicater frequently with officials or leaders on these matters.

If the criterion for active participation is made less stringent so that even those students who think that leaders give "some" attention to their views and students who have communicated with leaders "some times" are included in the group which shows potentiality for such participation we find that a larger number of students would then be covered. About 50 — 70 per cent of students belong to the group that thinks leaders pay attention to their views — "some" or "a great deal" — and about 20 — 30 per cent of them have at some time or the other communicated with officials or leaders on a public issue.

For a student group these latter set of percentages cannot be considered to be low. In the light of these latter percentages it could be aid that students *do* consider themselves to be individually important and show the inclination to participate in the democratic process.

4. *ORIENTATION TO LIFE*

Much has been written about the importance of a this-worldly and activist outlook for a modern, industrial society. The current study has two questions which between them seek to obtain data about the students' own orientation along two dimensions which may best be represented by the dichotomies. "This-worldly — other-worldly" and "Purposive — Passive." Question 52 asks the respondent to judge between two sons, one of whom becomes a holy man, a ascetic, and tells people of the path of goodness and the other who establishes a factory and gives employment to hundreds of people. The two sons represent respectively the other-worldly or ascetic and this-worldly or materialistic orientations. By asking the respondent to choose between the two the question seeks to find out the orientation that he cherishes and is, hence, likely to adopt in his own life.

The second of the two questions — Question 55 — again asks the respondent to make a choice — this time between a person who likes to pursue goals and accomplish things and the other who likes to passively sit by and enjoy life as it comes. The choice again is likely to be indicative of the respondent's own orientation.

It would be wrong to suggest that persons who prefer the this-worldly or the purposive person themselves *are* this-worldly or purposive. It is, however, reasonable to suggest that the type of personality they prefer is the one they wish to approximate to. In that sense it reflects the respondent's orientation.

(a) *Ascetic Son or Factory Owner* ? On the first of the two questions an over-whelming majority of students — 65 — 90 per cent — in all states and at all levels of education choose the second, i.e. the this-worldly, materialistic, son. There is no consistent relationship between sex and percentage of respondents who make this choice nor between level of education and the percentage. In five states boys at the high school level choose the materialistic orientation more often than the girls, but the difference is rarely more than 5 per cent. In the other states high school girls choose this option more often than the boys.

At the college level girls have a higher percentage choosing this alternative in four of the eight states. In two states the percentages are equal and only in one state is the percentage of boys higher than that of the girls. Thus, if at all, it would seem that girls are much more likely to choose the materialistic orientation than the boys.

The comparison between stages of education also shows that in four states the percentage choosing the factory-owning son is higher among high school boys than among college boys; but among the professional college boys, again, the percentages are higher in six states than they are among students either in high schools or in colleges.

TABLE III–65

PERCENTAGE OF STUDENTS WHO PREFER THE SECOND SON TO THE FIRST — IN DIFFERENT STATES AND RESPONDENT GROUPS (Q. 52).

	High School Boys	*High School Girls*	*College Boys*	*College Girls*	*Prof. College Boys*
Andhra	78	74	80	73	86
W. Bengal	86	94	83	94	91
Gujarat	78	76	80	76	86
Maharashtra	90	83	83	83	85
Mysore	68	65	73	65	85
Orissa	65	56	69	56	80
Punjab	89	90	85	90	91
Rajasthan	81	94	76	94	71

The rank order of the states on Question 52 gives Punjab the first-place and Orissa the last.

Rank Order of States on Question 52	*Total Position Scores*
1. Punjab	2
2. Bengal	5
3. Rajasthan	9
4. Gujarat	11
5. Maharashtra	12
6. Andhra	14
7. Mysore	21
8. Orissa	23

One would expect to find an appreciable difference in the proportions of students who choose the second son between the states of Punjab and Bengal at one end and Mysore and Orissa at the other.

As between the respondent groups the professional college boys have probably the largest proportion of students giving the "this-worldly" response. College boys probably have the smallest proportion of such students.

Rank Order of for Respondent Groups on Question 52	*Total Position Scores*
1. Professional College Boys	9
2. College Girls	15
3. High School Boys	19 each
4. High School Girls	
5. College Boys	22

The variation in percentages is likely to be appreciable between different respondent groups in the same state.

(b) *The Accomplishing or Accepting Type of Person*: On the second question, again, the overwhelming majority — in fact, even more than on the first question — express themselves in favour of the purposeful, accomplishing type of person. The range of variation is between 80-98 per cent in favour of this orientation to life — both for boys and girls and at all levels of education. Neither the inter-sex nor the inter-educational level variations indicate any trends of variation.

TABLE III–66

PERCENTAGE OF STUDENTS WHO PREFER THE ACCOMPLISHING TYPE OF PERSON — IN DIFFERENT STATES AND RESPONDENT GROUPS (Question 55).

	High School Boys	*High School Girls*	*College Boys*	*College Girls*	*Prof. College Boys*
Andhra	82	79	81	82	85
W. Bengal	95	97	91	93	88
Gujarat	81	77	87	76	84
Maharashtra	91	86	92	87	83
Mysore	91	93	81	90	85
Orissa	85	88	84	94	82
Punjab	98	98	88	95	88
Rajasthan	97	99	88	97	89

(c) *View of Others*: A third question (No. 57) which asked the respondents to say which type of a person would be approved of by most other students universally brought forth a slightly lower percentage of those who felt that other students also preferred the accomplishing type of a person. The overwhelming majority still think that most students would prefer the accomplishing type of person, but the range of this percentage is now appreciably lower 60–85 as against the earlier 80–95. The two sets of percentages are given below for each respondent group.

In the mass of figures given in Table III-67 a few facts stand out. If the responses to questions 55 and 57 are used respectively as self-appraisal and appraisal of others then the difference between the two percentages becomes indicative of the extent of 'charity' with which people view others. The greater the difference the less charitable a particular respondent group is and the smaller the difference the more closely does their appraisal of others approximate their appraisal of self. Since, one of the conditions of normal psychological functioning is that a human being must think well of himself, the closer he thinks others are to his own outlook the more charitable can he be said to be. Based on this thinking the following observations can be made on the data presented above.

TABLE III–67

COMPARATIVE PERCENTAGES OF STUDENTS WHO APPROVE AND WHO THINK OTHERS APPROVE THE ACCOMPLISHING TYPE OF PERSON.

	Andhra	*W. Bengal*	*Gujarat*	*Maharashtra*	*Mysore*	*Orissa*	*Punjab*	*Rajasthan*		
High School Boys	82.0	94.7	81.2	90.5	90.8	85.4	97.5	96.7	Self	
	75.6	83.8	78.1	80.0	80.5	72.7	69.5	70.0	Others	
	6.4	10.0	3.1	10.5	10.3	12.7	28.0	26.7		Difference
College Boys	80.7	90.0	87.1	91.8	81.0	84.3	87.6	87.6	Self	
	72.7	84.5	76.9	76.2	67.8	82.7	82.9	69.2	Others	
	8.0	5.5	10.2	15.6	13.2	1.6	3.7	18.4		Difference
Professional College Boys	84.5	88.2	84.4	82.5	85.1	81.5	87.6	88.7	Self	
	59.6	77.5	64.8	64.5	70.6	71.0	65.8	62.5	Others	
	24.9	10.7	19.6	18.0	14.5	10.5	21.8	26.2		Difference
High School Girls	79.4	97.0	76.5	86.0	92.6	87.5	97.8	98.6	Self	
	70.8	93.7	74.7	73.7	83.2	81.3	61.2	75.8	Others	
	8.6	3.3	1.8	12.3	9.4	6.2	36.6	23.2		Difference
College Girls	82.3	93.1	76.2	87.2	89.5	94.3	95.3	96.5	Self	
	75.6	89.9	64.5	77.1	75.6	85.6	82.5	71.5	Others	
	6.7	3.2	11.7	10.1	13.9	8.7	12.8	25.0		Difference

Between different levels of education, students at the professional college level are seen as the least charitable in their view of others. In every state the difference between self-appraisal and appraisal of others is at least 10 per cent and in three states it is more than 20 per cent. The next group — somewhat more charitable — is that of high school boys which has an above 10 per cent difference in six states and above 20 per cent difference in two states. Among the boys, college students are the least uncharitable in their view of others. Among the girls high school students are probably less uncharitable than the college students.

An inter-state comparison of percentage differences shows that the differences are the greatest in Punjab and Rajasthan. In nearly every respondent group they have the highest percentage differences and in some cases as much as 25 per cent and above. Of the other states Maharashtra and Mysore have a consistent difference of more than 10 per cent in all respondent groups. In these four states the students are somewhat harsher in their judgement of others than they are of themselves.

The above reasoning may be objected to on the ground that the responses to question No. 57 are not really appraisals of others but only of what they would approve. But so are responses to Question 55 not self-appraisal but only a statement of what the respondents approve. In so far as statements of what we like or dislike express aspects of our personalities the answers to Questions 55 and 57 could be said to serve the same purpose.

5. *THE BASIS OF ESTEEM*

The questionnaire contained one question which asked respondents to mention the basis on which the prestige or status of an individual depended. Question 58 asked the respondent to mention the characteristic which in his opinion should carry the greater weight in determining the respect a man deserved. Four characteristic were mentioned, viz., family, income, caste and education.

Of the characteristics two, viz., family and caste, were ascriptive in nature. The individual did nothing to earn them. Education and income, on the other hand, reflected in some measure a man's own achievements. The answers given by students would indicate which of these two sets of characteristics had primacy in their system of values.

There was, of course, the possibility that students might wish to mention some other quality. While the answer 'any other' was provided for the respondent was not required to specify this other characteristic. The answers in this category would, therefore, have to be left out of the discussion. If the percentage of such respondents was high the data could not be meaningfully utilized for study. At the high school and college level this percentage is generally less than 10 per cent. At the professional college level it is between 10 — 15 per cent in six states and less than 10 per cent in two states.

The other possibility was that despite instructions to the contrary some respondents might mark more than one option. This has happened generally in less than 5 per cent of the cases.

The percentage of blanks is less than 1 in most cases, but more than 2 among high school students of Mysore and Gujarat, among college students of Maharashtra and among professional students of Mysore and Orissa.

An overwhelming number of students in most states (60 — 80 per cent) and at all levels of education say that 'high education' should be given the greatest weight in determning the respect we give to a person. 'Large income' is mentioned by less than 7 per cent of the students. The characteristic mentioned most often next to higher education is the status of the family to which an individual belongs. But even in respect of this characteristic the range does not extend beyond 15 per cent and in many cases the percentage is actually lower than 10 per cent.

TABLE III–68

PERCENTAGE OF STUDENTS WHO MENTION 'HIGH EDUCATION' AS THE MOST IMPORTANT CHARACTERISTIC WHICH SHOULD DETERMINE THE RESPECT WE GIVE TO A PERSON — IN DIFFERENT STATES AND RESPONDENT GROUPS.

	High School Boys	*High School Girls*	*College Boys*	*College Girls*	*Prof. College Boys*
Andhra	71	72	72	59	76
W. Bengal	77	85	82	80	73
Gujarat	75	70	76	73	73
Maharashtra	63	63	76	58	70
Mysore	72	47	61	61	57
Orissa	80	84	83	67	78
Punjab	42	69	76	55	71
Rajasthan	68	77	72	68	67

Bengal again tops the list on the basis of the proportion of students choosing education as the basis of esteem taking all respondent groups together. The exact ranking of states in as follows:—

Rank Order of States on Q. 58	*Total Position Scores*
1. Bengal	3
2. Orissa	4
3. Gujarat	9
4. Andhra	14
5. Rajasthan	16
6. Maharashtra	18
7. Punjab	21
8. Mysore	24

The ranking order of respondent groups puts college boys at one end and college girls at the other.

Bank Order of Respondent Groups on Q. 58	*Total Position Scores*
1. College Boys	7
2. High School Girls	13
3. Professional College Boys	14
4. High School Boys	17
5. College Girls	24

The variation from one level of education to another is generally small but it presents one or two interesting features. Among the men students as one moves from the high school group to the college group one notices some increase — except in Mysore — in the percentage of students who choose 'high education' as the determining characteristic for according respect to a person. The variation is small in five states — Andhra, Bengal, Gujarat, Orissa and Rajasthan. It it noticeable — i.e. above 10 per cent — in Maharashtra and very large (in this case, actually 33 per cent) in Punjab. But when the college level percentages are compared with the percentages for professional college students the increase in percentage is not sustained. In fact, in seven of the eight states the professional colleges have a lower per cent of men students who give this prime place to education. The downward variation is also mostly small and probably unimportant. However, what makes this downward variation important is the fact that it is repeated among women students as well, though this time the turning point is at the stage of college education itself. College girls have a lower percentage of those who emphasise 'high-education' in comparison with girls at the high school stage in six states out of eight.

The drop in percentage among men at the professional college level is partly explained by the increase in this group of those who choose the option 'any other' to specify the most important characteristic. At the college level the men students gave the 'any other' response only 5–10 per cent of the cases in each of the states, in the professional colleges this option is chosen by 10–15 per cent of the students. Among the girls the downward variation from high school to the college level is the percentage of those who mention 'high education' is explained by an increase in the percentage of those who choose "wellknown family" in three states, "any other" in three other states, and "Caste" in two others.

The dominant fact, despite these variations, however, is the overwhelming preference for education as the basis for according respect to a person. Of all the four characteristics mentioned in the optional responses, this one is by far the most clearly achievement based criterion. Even income, in comparison with education, is somewhat more dependent on family and inheritance.

Caste is mentioned by less than 5 per cent of the respondents in most groups. However, the high school boys in Punjab and the college girls in Orissa and Punjab mention it in 33 per cent, 21 per cent and 27 per cent of the cases respectively.

6. *A MEASURE OF MODERNITY*:

Five sets of questions have been discussed in this section on the social attitudes and values of students. Each of these sets related to a different area in life, and gave the distribution of students in different states and for different respondent groups between pairs of dichotomous characteristics. On most questions, the discussion proceeded on the assumption that there were really only two possible answers. Where the number of options was more than two the options were grouped into two sets. In every case the distribution on only one of the two alternative answers (or sets of answers) has been discussed.

So far each question has been discussed separately, but when the questions were drafted it was hoped that jointly they would be able to tell us something about the personalities and attitudes of individual respondents and respondent groups. It was, in fact, hoped that the data could be so analysed that a joint index based upon the responses to the different questions could be formulated. This has not been done, as explained above, for lack of resources but also because it had not been possible at the stage of questionnaire formulation to test out the internal consistency between the attitudes identified by the particular sets of questions.

An effort will now be made to see whether at the level of respondent groups and for each of the state samples the answers to the several questions in this sections could in some way be viewed together.

This can only be done on the basis of an assumption that between them the questions explore one common area or a configuration of characteristics. That there is some justification for this assumption has already been seen in Chapter II —. It is now proposed to combine the total position scores assigned to each state on each of the eleven questions discussed above and arrive at a 'gross' — both in its quantitative as well as qualitative sense — position score and an over-all rank for each state sample on the modern-traditional dimension. Such a rank order is given below :

Overall Rank Order of States on all the Eleven Questions	*Gross Position Score of States*
1. West Bengal	114
2. Punjab	126
3. Orissa	150
4. Rajasthan	166
5. Gujarat	208
6. Andhra	212
7. Maharashtra	216
8. Mysore	236

The data suggest that the student samples which were studied in Bengal, Punjab, Orissa, etc. can be arranged in a decreasing order of 'modernity' as suggested by the rank order subject to the following assumptions, viz.

(a) that modernity-traditionality can be conceived of as the polar opposites of one psychological attribute.

(b) that the questions chosen do in fact jointly probe a common psychological area and that this area corresponds to the one we have called modernity or, alternatively, traditionality.

(c) that the statistical procedures adopted for handling the data are not faulty.

On the basis of the Gross Position Scores, it would be incorrect to say that Mysore which has a gross positive score of 236 is exactly half as "modern" or twice as "traditional" as West Bengal which has a total position score of 120, but it would be permissible to say that the sample of students from Mysore who were canvassed for this study are further removed from the 'modern' end of the scale than the student sample than any other state covered by the study. The gross position scores may be said to indicate at least the relative positions of the state samples on the modern-traditional dimension.

Allowing for the fact that it would be wrong to attach exact unit value to each point difference in the gross position scores and also for the fact that the relative positions of the state samples have in fact varied somewhat on each of the constituent questions it would still be possible to mainly arrange the eight-state samples int othree groops which are successively more traditional. Based upon the point distance between successive position scores we can say that West Bengal and Punjab make up Group I, Orissa and Rajasthan make up Group II and Andhra, Gujarat, Maharashtra make up Group III and Mysore makes a separate category Group IV. While the state samples may change their positions within each group it is relatively unlikely that they would shift from one group to another.

7. *GROSS POSITION SCORES FOR RESPONDENT GROUPS*:

Following the same logic and the same procedures as explained with reference to the rank ordering of state samples a total ranking for all questions was arrived at for the five respondent groups as well. It was found that they ranked as follows:—

Rank Order	*Respondent Group*	*Gross Position Score*
1	Professional College Boys	145
2	College Boys	167
3	High School Boys	191
4	High School Girls	250
5	College Girls	265

It is obvious from the above data that professional college boys and college boys make up the most "modern" group and high school and college girls make up the least "modern" group with high school boys occupying a mid-way position between the two.

The implications of this rank order seem to be that sex and education are both important factors in determining the modernity of a group. Between boys and girls, boys are likely to be more modern. Among boys the professional and college boys are more modern than high school boys showing that education is an important variant. It is possible that if the poly-technic students were not to be grouped with the medical and engineering colleges the difference between the professional college sample and the non-professional college sample would be even greater.

Among the girls, however, the direction of difference as related to level of education is exactly the opposite of what one would expect. College girls are more conservative than high school girls.

No immediate explanation is available for this phenomenon. Why does education not act as a 'modernizing' influence among girls? The college girls are older than school girls in the same way as college boys are older than school boys. College boys and girls go through the same education process. College girls are drawn in much larger percentage from the urban, white-collar group than the college boys are. In fact, even as between school girls and college girls the college girls are more urban than school girls both in terms of residence as well as parental occupation. Yet college girls are somewhat more traditional than school girls are.

8. *'PARENTAL EDUCATION' — AN EXPLANATORY FACTOR ?*

What does the rank ordering of state samples suggest? If West Bengal has the most "modern" group of students and Mysore the most "traditional" — the question is what accounts for this modernity or traditionality. Are there any characteristics of the student sample in each state that help explain this rank order on the modern-traditional attribute ? Two characteristics — rural-urban background and parental education were considered.

It was felt that the dominance of the rural or the urban element in the student population may be one explanatory principle. A rank order score was therefore computed for the student samples from every state on the percentage of students with extensive rural life experience (Q. 21) and another on the percentage of students with rural parental occupations (Q. 33). It was found that neither of these rank orders had anything in common with the rank order the modern-traditional attribute.

The rural occupation as well as the rural residence rank orders have the following rankings:—

Rank Order	*Name of State*		
1	Rajasthan	:	Most Urban
2	Gujarat	:	
3	Maharashtra	:	
4	W. Bengal & Punjab	:	
5	Mysore	:	
6	Andhra	:	
7	Orissa	:	Least Urban

This rank order has no resemblance to the modern-traditional ranking of states which begins with West Bengal and ends with Mysore. On that scale Maharashtra and Gujarat belong to the traditional end, though on the urban-rural scale they are nearer the urban end. West Bengal which heads the modern-traditional ranking is mid-way on the urban-rural ranking. Thus rural-urban preponderance seems to have little to do with the modern-traditional characteristics of the sample.

Another social background characteristic which can help explain the different degrees of modernity or traditionality of the state samples may be the level of education at the parental generation. The reasoning will be that the sample groups which have a higher proportion of students drawn from homes with educated fathers are likely to be more modern than sample groups with lower proportions of such fathers. Based on this reasoning a ranking of state samples was obtained for the characteristics of "father's education". The procedure followed was the same as for the "modernity" characteristics. The following ranking was obtained:—

Rank of order of State Samples based on Parental Education	*Total Position Scores*
1. W. Bengal	4
2. Orissa	15
3. Punjab	16
4. Mysore	17
5. Rajasthan	20
6. Maharashtra	21
7. Andhra	24
8. Gujarat	28

The value of association between ranking based on the characteristic of father's education and the ranking based on the characteristic of "modernity" as judged by the overall rank of twelve questions is 68, showing that parental education can be one important factor in determining the "modernity" or "traditionality" of the student sample.

The fact that the more "modern" student samples are in fact drawn from the better educated homes is also independently confirmed by the data on the education of parents as supplied by the parents themselves. These data which are analysed in Chapter VI indicate that even at the primary and secondary school level pupils in the West Bengal, Orissa and Punjab are drawn from homes where the fathers are educated in a larger number of cases than in the states of Andhra, Gujarat and Maharashtra.

West Bengal students who rank first in the 'modernity' ranking also rank first on the proportion of educated parents in the sample. Correspondingly, student samples from Maharashtra, Andhra and Gujarat which rank low on the proportion of educated parents also rank low on modernity. The more educated homes are likely to provide more 'modern' oriented pupils to the educational system.

This also implies that as education expands into rural areas and to groups of first generation pupils, the proportion of modern-oriented pupils will be correspondingly smaller. While the education process may itself be a modernising force its effectiveness depends at least partially on the kind of home from which the pupil is drawn. The more-educated the parent the greater the likelihood of the child absorbing the modern influences of education.

SECTION VIII — SUMMARY

The size of student sample, like that of the other samples in this study, varies from state to state. There are several reasons for this. Communities of all the types mentioned in the sample design based upon varied combination of types of institutions were not available in every state. Moreover, the number of institutions of a particular type specified in the sample design were not uniformly available in all the communities. Finally, the sample design stated that all the students in one section of the final year class in the institution from which the sample was to be drawn were to be interviewed. The size of the classes and of a section within a class varied from institution to institution. Thus even if the number of communities and institutions from which the sample was drawn happened to be the same in two States, the differences in the size of the class made for variations in the size of the sample. However, since the data from all states have not been pooled together the variation does not materially affect the study.

1. *SOCIAL BACKGROUND*

(a) *Age*: The students studied in the sample are generally between 16 and 22 years old. The average age of the student is successively higher at each stage of education. In almost every state, and at each level of education, the girls are younger than the boys. The difference, on the average, being about one year. Inter-state variations exist but they are not consistent as between the different sub-groups of student respondents in each state. Thus it is not possible to say that students from one state are generally older or younger than students from another state.

That the girls are generally younger probably reflects the class and caste difference between the girl students and boy students interviewed. The girls interviewed come, on the whole, from the higher castes and the more advantaged classes than the boys in the sample.

The age of the students provides a clue to the generational differences which enter into the parent-child and teacher-student relationship. The students were born and brought up in the post-war, post-independence period in India. The parents and teachers were born and brought up during the war years, and prior to independence. It is generally acknowledged that there is a great deal of difference in all aspects of life between these two. One may therefore expect considerable lack of concensus between students on the one hand, and parents and teachers on the other.

(b) *Caste*: The data on caste are not wholly satisfactory or accurate, but they do suggest that the percentage of scheduled and backward caste students is considerably higher among boys than among girls.

There is considerable variation from state to state in the caste composition of students. Mysore and Andhra generally have a higher percentage of scheduled and backward caste students. With the exception of these two states the proportion of scheduled and backward caste students in the sample is generally less than 10 per cent, and rarely above 15 per cent. However, it should be noted that the percentage of students who do.not reply the question on caste is consistently high in all the states. Non-response is generally between 4 to 16 per cent in some cases, even higher. The proportion of the scheduled castes and other backward classes students is low among the high school students and even lower among the university students.

The data indicate that education as a channel of social mobility and equaliser of opportunity does not seem to have affected a very large mass of the scheduled castes and of the other backward classes. With free and compulsory primary education, the children of these castes and classes are expected to join the primary school along with the children of the others. Whether this happens or not needs to be investigated. The fact that the percentages of scheduled and backward caste students decrease at successively higher stages of education needs to be probed further. School drop-outs are a common phenomenon. It is necessary to observe whether the proportion of drop-outs is higher among the scheduled castes and other backward classes than among others. Scheduled and backward caste students are given special facilities by way of reservation of seats in the educational institutions, special hostels and scholarships. If in spite of these special facilities the percentage of the students of these castes and classes is low and the rate of drop-outs is higher than among other castes and classes, it is necessary to enquire into the extent to which the measures taken have been effective. It is likely that the facilities offered are inadequate or of the wrong type. On the other hand the problem may merely be one of a non-utilization of the facilities offered. This in turn may either be due to the fact that the members of the scheduled castes and other backward classes are not sufficiently aware of facilities available or due to the fact that the administrative procedures involved may be cumbersome and may hamper individuals from taking advantage of facilities. Thus the poor representation of scheduled and backward caste students in the sample raises several problems that need further investigation.

(c) *Education*: The students in the higher classes of secondary schools and colleges are children of parents who are educated. Only 25 per cent students state that their parents are illiterate. Generally children in higher classes have parents with a higher level of education.

(d) *Occupation*: Parents of a large percentage of students are in what have been called the urban occupations in this country. The percentage of students whose parents are manual workers is very small.

While the proportion of women students is on the whole low in the total student population, the proportion of scheduled castes and other backward class women is even lower, compared to scheduled and backward caste men students. Thus the factors that handicap women from taking education seem to operate even more strongly in the case of the scheduled and the backward castes.

Thus, the data indicate that several problems regarding education among the scheduled castes and other backward classes, need further research.

(e) *Religion*: The overwhelming majority of high school students (61 to 94 per cent) belong to the Hindu religion. Yet their percentage is often lower than the percentage of Hindus in the total population. This implies that some of the religious minority groups are "over-represented" among the students. This greater representation of religious minority groups among students is particularly noticeable among girl students. The communities generally over-represented are Christians and Jains. Muslims are over-represented only in Andhra. Generally the proportion of Hindu students increases at the college and professional college level. However, in four states, the proportion of Hindus drops among the girl students as one moves from the high school to the college level.

Thus, religious composition of the student community do not indicate any relationship between belonging to a religious majority or minority and having

(f) *Mother-tongue*: From the point of view of their mother-tongue, the student population is very mixed. This is particularly true of students at a higher level of education. Between the eight states, student population in Mysore, Maharashtra, Andhra and Rajasthan are considerably more mixed than are those in Gujarat, Bengal, Orissa and Punjab. In the four states in which the population is more mixed a decision to use only the regional language as a medium of instruction might present problems to about 20 per cent of students.

However, it is necessary to make a more intensive study of this issue. It is quite likely that the mother-tongue of students who do not mention the regional language as the mother-tongue is one or another of the dialects of the region. It is likely to be the regional language of a neighbouring region. It is also possible that a large percentage of students are in fact bilingual with the result that the regional language is not their mother-tongue. They can use it with equal eace. One may also expect differences between students from different income groups. It is likely that the students from lower and middle income groups are bilingual in larger percentages than are those from the higher income and higher occupational groups. Or again, it is probable that percentage of students with a language other than the regional language as the mother-tongue are larger in urban areas in general, and in capital cities in particular.

The question really concerns the extent to which instruction in the regional language would create difficulties for children who do not happen to have the regional language as the mother-tongue. To answer this question it is necessary to enquire into the total population of the children of the school going age in a community and examine facilities that exist for the education of those who do not happen to belong to the regional language group. It may turn out that the number of such schools is not adequate or that even if they exist parents are unable to send their children to such school.

At the school level, every state permits the use of the mother-tongue as a medium of instruction and examination. English medium schools are also permitted and exist in every state. Instruction in the mother-tongue is not much of a problem at the primary and secondary stages. It is at the university stage that the problem arises. Yet the policy for that stage will have to be consistent with the policy for the primary and the secondary stage. This implies the acceptance of multilingual instruction at all levels. At the university level, a choice would have to be made between affiliating colleges using different media of instruction and permitting such colleges to be affiliated to universities in other states, with respect to the language concerned. Colleges in turn would have to decide between providing multimedia or single medium of instruction. These adjustments may be administratively difficult but nevertheless feasible.

2. *ATTITUDES AND ASPIRATIONS*

(a) *Education*: Students view education largely in literal terms as the means of preparing good citizens or facilitating the acquisition of culture. The specifically economic orientation is verbalized only by small minority. As will be seen later, this contrasts with the attitudes of parents who in a large proportion say that education is a means to achieving economic security.

Despite the general impression that education is rapidly becoming politicised the students themselves do not show any special preference for political activity. While they reject exclusive pre-occupation only with their studies as their ideal role, they reject active participation in political as well. They generally favour welfare work as an additional activity for students. Anywhere from 21 to 60 per cent students accept this as a legitimate activity. This is at once a challenge and an opportunity for educational planners. The National Social Service scheme could meet with favourable response from students provided, of course, we have the necessary organizational resource to provide the exciting opportunity for constructive work that students look forward to doing.

(b) *Occupational Aspirations*: Overwhelmingly the students see themselves as future white-collar workers. Some aspire to join the learned professions, others expect to become administrators or enter clerical and secretarial services. A large number of them at every level of education expect to or wish to continue their status as students for some time to come. While this may be indicative of their scholastic aspirations, it could in many cases be indicative of indecision or a decision to drift until a choice has been forced on them. The preference for white-collar occupations characterises boys as well as girls and rural as well as urban background students.

(c) *Social Attitudes*: In their social attitudes as judged by their verbal responses, it would appear that students subscribe to the view that public life in the country should be characterized by a secular approach. However, in their personal life some of them see a role for caste and religion.

In their attitude to the future they are optimists in a general way -- that is, in so far as it concerns their appreciation of the changes taking place around them. But with respect to chances of their own personal advancement they are not robust in their enthusiasm.

They also do not think that in their views of leaders, administrators and politicians their views count for a great deal. Very few of them claim to have had much direct communication with leaders, though about 20–30 per cent of them have had 'some' communication with them some time or the other. As a group they obviously do not seem to function or see themselves as a conscious pressure group — despite the strikes and gheraoes that take place on the Indian Campuses.

The students are this-worldly in the criterion by which they would judge others and look upon themselves as 'activists' and accomplishing type of individuals.

How far verbal responses are indicative of tendencies to act, how far they can be said to reflect deeper personality characteristics or attitudes, and, even, if verbal responses are useful and indicative, whether the present set of verbal stimulus and the responses to them meet exacting methodological standards are questions that have inevitably to be kept open for discussion by other scholars. But within these limitations and others, already explained, this chapter has sought to give a picture of the social background and the verbal attitudes of the students surveyed in this study.

CHAPTER IV

SCHOOL TEACHERS

SECTION I — INTRODUCTION

THE present education system introduced by the British was an innovation in the Indian society. It was based on the social structure, the values of the British society and the teacher of the British education system of that period.

Teaching as a profession did not exist in India. The teacher's home and the school were not separate. The school was teacher centred. Teaching was permitted only to persons of the sacerdotal caste among the Hindus and to persons of the sacerdotal order among the Muslims. Thus caste and religion completely dominated education and also allocated individuals to different occupations according to their ascribed positions. The teacher's own role was an ascribed role.

In the new educational system introduced by the British, the teacher's role was an achieved role. The caste, religion or language of a person was no bar to his becoming a teacher. It was open to anybody to become a teacher provided he possessed certain qualifications. Teaching became a profession and any one could enter it by competition. What consequences would the old social structure and the value system have for the new education system and the teaching profession? Would caste and religion still determine who shall be the teachers? What would be the role expectations of the teacher? How would the role be perceived by the teacher? What consequences would these role expectations and perceptions and values and attitudes have for the educational system? These are some pertinent questions that engage a sociologist. The scope of this chapter is not so wide as to answer all these questions. It primarily attempts to describe the teacher as a professional and through this description to suggest how the present day teacher may be different from the traditional teacher of the earlier educational system. It also seeks to bring out his aspirations, his role commitment, his anxieties and values.

The teacher prepares the student for the performance of the roles which contribute to the different systems of society. While preparing the student for these different roles the teacher interacts with the student, with his teacher colleagues, with the school administration, with the sponsors of the school and with parents.

The information about the teacher presented in this chapter is divided under the following broad heads. After this initial introductory section, the second section deals with the description of the socio economic status and the occupational and educational background of the school teachers. The third section deals with the teacher's academic and professional life. The fourth section presents the teacher's views and opinions on various aspect of the educational system. The fifth and the last section deals with the teacher's social attitudes and values in general.

The data were collected and tabulated separately for the primary and secondary teachers and each category of teachers is further subdivided into men and women teachers in each state.

Each section gives a comparative view of men and women primary and secondary teachers.

Distribution of the State Samples of Primary and Secondary Teachers By Sex

	Primary Teachers		*Secondary Teachers*	
	Male	*Female*	*Male*	*Female*
Andhra	53	46	241	178
West Bengal	78	61	156	101
Gujarat	114	105	216	107
Maharashtra	117	56	183	135
Mysore	61	58	105	83
Orissa	87	8	191	57
Punjab	29	102	107	125
Rajasthan	94	22	245	85
	630	436	1444	871

While the sample design provided for a specific number of institutions at the primary and secondary stage as also for a defined number of girls' and boys' schools, it did not specify the number of teachers to be studied either in total or by sex. It was expected that girls' schools would largely employ women teachers, but boys' schools were likely to have both men and women. Besides, at the primary stage no effort was made to choose the schools specifically based on sex. Despite a general expectation that the number of teachers of each sex would be about equal it is found that men teachers have a plurality over women teachers in the state samples, except in Punjab.

SECTION II — SOCIO ECONOMIC STATUS AND THE OCCUPATIONAL AND EDUCATIONAL BACKGROUND OF TEACHERS.

1. *AGE OF THE TEACHERS*:

The age of the teacher in the biological sense is not of much direct relevance to the sociologist. But, in the chronological or generational sense the difference in views, values and attitudes between generations are important for sociological considerations. The generational differences create problems of interaction among the colleagues and between the teacher and the administrator who may belong to an earlier generation. The courses of study prepared by the earlier generation may create problems for the teacher of the younger generation in teaching. It could also be that there might be difference in the interaction between teacher and student according to the age of the teacher.

Under the situation of expanding facilities for education it was expected that there would be a large percentage of men and women teachers of younger age at primary and secondary stages (see table IV-1). In the table the different classes of age groups are collapsed together and only a dichotomous division differentiating the lower and the higher age groups of primary and secondary teachers are retained. The age group 35 and below is called lower and the age group 36 and above is called higher.

It may be mentioned here that in the traditional system a man

PERCENTAGE DISTRIBUTION OF TEACHERS BY STATES AND AGE GROUPS.

		Primary Men	*Primary Women*	*Secondary Men*	*Secondary Women*
Andhra	Lower	49	74	55	75
	Higher	51	25	45	25
W. Bengal	Lower	44	75	54	73
	Higher	55	25	46	27
Gujarat	Lower	72	71	70	77
	Higher	28	29	30	23
Maharashtra	Lower	53	64	62	68
	Higher	47	36	38	32
Mysore	Lower	68	69	55	75
	Higher	32	31	45	25
Orissa	Lower	70	100	62	85
	Higher	30	—	38	15
Punjab	Lower	69	74	70	84
	Higher	31	26	30	16
Rajasthan	Lower	87	77	66	80
	Higher	13	23	34	20

would take up an occupation after he completed his studies and married and entered in the second stage of life called Grahasthashrama. In the contemporary Indian society the age at which a person can enter into teaching and the age upto which he or she can remain in it are fixed by law.

(a) *Primary Teachers*: The percentage of men primary teachers in the lower age group is very high in five states, namely, Gujarat, Mysore, Orissa, Punjab and Rajasthan. It varies between 69 and 86. It is higher than the percentage of teachers in the higher age group which varies between 14 and 56. In Maharashtra, though the percentage of young teachers is comparatively low (53) it is still higher than the percentage of teachers in the higher age group. In Andhra the two percentages are nearly equal. It is only in Bengal that the percentage of teachers in the higher age group is larger by 12 than the percentage of teachers in the lower age group.

The percentage of women teachers in the lower age group is high in all the states. It varies between 64 and 77. In no state is this percentage lower than or equal to the percentage of women teachers in the higher age group.

In all the states the percentage of women teachers in the lower age group is larger than that of men teachers.

Thus the expectations that a larger proportion of teachers would be in the younger age group rather than the higher age group is borne out in the case of primary school teachers.

(b) *Secondary Teachers*: The men and women secondary teachers are similarly distributed over the lower and the higher age groups.

In every state the percentage of men and women teachers in the lower age group is larger than the percentage in the higher age group. Also in every state the percentage of women teachers in the lower age group is larger than the percentage of men teachers in the same age group.

The percentage of men teachers in the lower age group varies between 54 and 71. In the case of women teachers it varies between 68 and 80. In no state is the percentage of men or women teachers larger in the higher age group than in the lower age group.

It is common knowledge that the facilities for primary and secondary education in all the states have expanded primarily after 1947. That opened up opportunities for employment and they were availed of by men and women of lower age groups.

(c) *Lower Age of Women Teachers*: That women belong to the younger age group in larger proportion than men can be partly explained by the possibility of a greater turn over among women teachers. Women often give up their teaching career on marriage or when they have young children to look after. This means that there is a continual in-flow of younger persons in the profession as those with some experience go out to become housewives and mothers. A higher age group among women teachers in a particular state would thus suggest a greater stabilization of women teachers in the profession. This would depend upon the social acceptance and facilitation of work outside home by married women.

Also it is possible that women who have lesser opportunities than men in other occupations do not spend any time as men do in moving from one job to another before going into teaching.

2. *THE CASTE*:

The caste system was the stratificatory system of the traditional Indian society and it worked as the mechanism for the allocation of persons to different occupations. Teaching was generally the privilege of the Brahmins among Hindus. The British Government since 1920 had followed the policy of encouraging the non-Brahmins in different government jobs and gave them facilities for education. The same policy was continued after independence. It is therefore of some interest to know the effects of this policy in the teaching profession also. The caste data in the study were divided into three groups only — the scheduled castes, the other backward castes and the other castes. The fourth group was of those to whom caste was not applicable.

(a) *Primary Teachers*: In all the states, except Andhra and Mysore, the "other castes" is the single largest caste group among the men and women primary teachers. The percentages show that the proportion of women teachers who belong to the "other castes" (upper castes) category is higher than the proportion of men teachers of this category. The percentages of men teachers of these castes are between 55 and 85. The women teachers are between 70 and 95 per cent. This difference was expected. If "backward castes" are considered educationally backward then the women of those castes are likely to be even more educationally backward.

In Andhra among men teachers the percentage of "other backward caste" teachers is the same as that of the "other castes" teachers. The scheduled castes are nearly half of that percentage.

Among women teachers in Andhra those to whom caste is not applicable, e. g. Muslims and Christians, form the single largest group. They are 47 per cent of the women primary teachers. The other (upper) castes are 26 per cent and the other backward castes are 21 per cent. The scheduled caste women teachers are 6 per cent. The over-representation of Muslims and Christians among women teachers suggests that, as compared with Hindu women, the women of these groups are educationally more advanced and|or that they are less restricted in their taking to gainful occupations. This fact is generally known about Christian women. It is new with reference to Muslim women. But it must be realized that this is a phenomenon limited to Andhra so far as Muslim women are concerned. In Andhra — in the erstwhile Hyderabad territory in particular — Muslims belonged to the educationally advanced groups of society.

In Mysore the other backward castes are the single largest group among men teachers (47 per cent). The other castes are the second largest group (31 per cent). The scheduled castes are only 6 per cent.

Among women teachers the other castes and those to whom caste is not applicable are 35 per cent and 33 per cent respectively. The other backward castes are 19 per cent and the scheduled castes are 7 per cent.

Andhra and Mysore are the two states in which the men teachers of the scheduled and other backward castes are in a substantial majority. Among women teachers though their percentage is smaller, it is between 24 and 27.

The percentage distribution of different castes in Andhra and Mysore has to be read keeping in mind the fact that both these states have very inclusive lists of scheduled and other backward castes.

In states other than the above two, the percentage of men of scheduled and backward castes varies between 2 and 12 and 3 and 16 respectively. But if 10 per cent and 12 per cent scheduled caste men teachers from Maharashtra and Gujarat are excluded in other states the percentages of scheduled caste teachers vary between 2 and 7.

The percentage of the "other backward" caste men teachers does not vary much from that of the scheduled caste teachers. In Bengal there are 34 per cent other backward caste men teachers. But in this caste as explained earlier there was some confusion in identifying the castes.

The scheduled castes and the other backward castes women teachers are not more than 7 per cent in any state except Andhra and Mysore.

The percentage distribution of the "caste not applicable" group is not very different from that of scheduled and other backward castes.

Barring those states in which the lists of scheduled and other backward castes are very inclusive the percentage of scheduled and other backward caste men teachers is less than 10 on an average. That would be even more true of women teachers. The average percentage of teachers to whom caste is not applicable is not above 10 for men teachers and it is less than 5 for women teachers.

The scheduled castes are a well defined group and their percentages are more reliable. There are not more than 12 per cent scheduled caste

TABLE IV–2a.

CASTE-COMPOSITION OF PRIMARY SCHOOL TEACHERS BY STATES, SEX AND CASTE-GROUPS.

		Scheduled Caste	*Other Backward Castes*	*Other Caste*	*Not Applicable*	*Blanks*	*Total*
		%	%	%	%	%	N
Andhra	M	17	35	35	11	2	53 (1)
	W	6	21	26	47	—	46 (1)
W. Bengal	M	8	4	84	3	1	78
	W	2	—	95	3	—	61
Gujarat	M	12	4	74	5	5	114
	W	9	7	81	1	5	105 (2)
Maharashtra	M	9	10	60	8	13	117
	W	7	7	71	8	7	56
Mysore	M	6	47	31	8	8	61 (1)
	W	9	19	34	33	5	58
Orissa	M	2	3	55	20	20	87
	W	25	—	25	13	37	8
Punjab	M	7	14	73	3	3	29
	W	6	1	86	1	7	102 (1)
Rajasthan	M	3	10	65	4	18	94
	W	—	—	73	5	22	22

TABLE IV–2b.

CASTE-COMPOSITION OF SECONDARY SCHOOL TEACHERS BY STATES, SEX AND CASTE-GROUP.

		Scheduled Caste	*Other Backward Castes*	*Other Caste*	*Not Applicable*	*Blanks*	*Total*
		%	%	%	%	%	N
W. Bengal	M	17	17	51	22	3	241
	W	3	14	35	42	6	171
Andhra	M	6	1	77	14	2	156
	W	—	—	84	13	3	101
Gujarat	M	3	1	73	9	14	216 (1)
	W	3	1	86	2	8	108
Maharashtra	M	7	3	57	15	18	183
	W	4	3	44	21	30	135 (1)
Mysore	M	2	26	34	17	21	105
	W	—	7	45	23	25	83
Orissa	M	—	9	63	11	18	191 (1)
	W	—	5	60	21	14	557
Punjab	M	3	6	82	6	3	107
	W	1	1	90	3	5	125
Rajasthan	M	—	2	77	15	7	245 (1)
	W	—	—	84	7	9	85

men teachers in any state except Andhra. The percentage of scheduled caste women is still smaller. But if one considers the social conditions of 20 years ago, the scheduled castes would hardly have been expected to from a part of the teaching sample at all. One could not have thought of the present situation in which they teach the students of higher or "other castes". In this sense the personnel in the occupation of teaching is no longer restricted to the traditional teaching castes of Indian society.

(b) *Secondary Teachers*: The situation at the secondary stage appears more favourable to the scheduled castes. In no state, including Andhra and Mysore, are the scheduled caste men teachers more than 8 per cent of the sample. The average will not be more than 5 per cent. In two states there are no scheduled caste teachers at all. There are no scheduled caste women teachers in four states and in the state in which there are, they are not more than 4 per cent.

The other backward castes are better placed than the scheduled castes. There are 24 per cent men teachers of other backward castes in Mysore, 17 per cent in Andhra, 9 per cent in Orissa, 6 per cent in Punjab and 6 per cent in Rajasthan. In Maharashtra, Bengal and Gujarat they are 3 per cent, 1 per cent and 1 per cent respectively.

There are no women teachers of other backward castes in two states. In the remaining states they are 13 per cent in Andhra, 7 per cent in Mysore, 3 per cent in Maharashtra, 5 per cent in Orissa and 1 per cent each in Gujarat and Punjab.

Compared to their representation among primary teachers both men and women teachers of scheduled and other backward castes have a smaller representation among secondary teachers.

The other castes men and women secondary teachers in Andhra and Mysore are in large percentage than among the primary teachers. They are also in a somewhat larger percentage in other states. But the position of the group to which the caste is not applicable is even better in every state over that at the primary stage.

The percentage of blanks is higher than at the primary stage in Gujarat, Maharashtra, Mysore and Orissa.

The following table (table IV-2c) showing the position of all the castes at the primary and secondary stage is instructive from the comparative point of view.

There is a decrease in the percentage of scheduled caste men and women teachers in every state at the secondary stage as compared to the primary stage. In Orissa the percentage variation is to be neglected because the number of women teachers at the primary stage was only 8.

There is also a decrease in the percentage of "other backward castes" men and women teachers at the secondary stage. The only exception is Orissa.

There is an increase at the secondary stage in the percentage of men and women teachers of "other castes" except in Bengal and Maharashtra and Gujarat.

There is an increase at the secondary stage in the percentage of men and women teachers of the group "caste not applicable" in every state.

The decrease in the percentage of scheduled and other backward castes is compensated for partly by the increase in the percentages of other castes and of the "caste not applicable" group. In Bengal and Maharashtra, there is a decrease in the percentages of other castes also. In Bengal the decrease in the percentage of schedule caste, "other backward caste" and "other castes" has gone to increase the percentage of the group "caste not applicable". But in Maharashtra while a portion has gone to the group "caste not applicable", there is a large percentage of blanks in the case of women teachers. So also there is a large percentage of blanks in Mysore.

The increase in the percentages of the non-caste groups and of the other minority religious groups such as Muslims and Christians as seen in the comparative table on religion corroborate one another.

The decrease in the percentage of scheduled and other backward caste need not be attributed to their 'low' birth because there are secondary teachers of both these groups. Also the decrease has not gone to increase the "other castes" representation only. It has also increased the representation of the non-caste groups i.e. minority religious groups.

Posts of secondary teachers require higher educational qualifications and the economic conditions of the scheduled and other backward castes may not permit them to acquire these qualifications. As will be seen later the secondary teachers have come largely from a better economic and educational background and probably, in the case of the scheduled castes, their economic, occupational and educational background rather than their birth in a caste have been mainly responsible for the decrease in their percentage representation at the secondary stage.

In view of the notions of higher and lower caste of the traditional hierarchy and the consequent attitudes of different caste groups towards one another it would be interesting to observe to what extent they enter into the interaction between the colleagues of different caste and between teacher and students of different castes.

TABLE IV–2c.

Percentage Difference in Caste Composition of Teachers at Primary and Secondary Levels — using the Distributions for the Primary School Teachers as the Base.

State	*Sex*	*Scheduled Castes*	*Other Backward Castes*	*Other Castes*	*Not Applicable*	*Blanks*	*Total*	
							Pri.	*Sec.*
1. Andhra	Men	— 10	— 18	+ 16	+ 11	+ 1	53	241
	Women	— 3	— 7	+ 9	— 5	+ 6	46	178
2. W. Bengal	Men	— 2	— 3	— 8	+ 12	+ 1	78	156
	Women	— 2	0	— 11	+ 10	+ 3	61	101
3. Gujarat	Men	— 9	— 3	*	+ 4	+ 9	114	216
	Women	— 6	— 6	+ 5	+ 1	+ 3	105	107
4. Maharashtra	Men	— 2	— 8	— 3	+ 7	+ 5	117	177
	Women	— 3	— 4	— 26	+ 13	+ 23	56	135
5. Mysore	Men	— 4	— 21	+ 3	+ 9	+ 13	61	105
	Women	— 9	— 12	+ 10	— 10	+ 20	58	83
6. Orissa	Men	— 2	+ 6	+ 8	— 8	— 1	87	191
	Women	— 25	+ 5	+ 35	+ 8	— 24	8	191
7. Punjab	Men	— 3	— 8	+ 9	+ 3	*	29	107
	Women	— 5	*	+ 4	+ 2	— 1	102	125
8. Rajasthan	Men	— 3	— 8	+ 8	+ 11	— 11	94	245
	Women	0	0	+ 11	+ 2	— 13	22	85

+ shows increase of secondary school teachers over primary school teachers

— shows decrease of secondary school teachers over primary school teachers

* shows no change

0 shows there were no teachers

3. *RELIGION*

Religion, caste and language are the three important elements of Indian social structure that play an important part in the allocation of personnel over different occupations. Before the new education system was introduced by the British religion and caste determined who could be the teacher.

Under the new education system legally neither the religion nor the caste nor the language of an individual is a bar to a person taking up teaching as an occupation. Yet, there may be several other reasons why an individual may or may not choose teaching as a career. Also, teaching as a profession requires the attainment of certain educational qualifications. If, therefore, members of a religion, caste or language group are to be found in large or small numbers, it is not sufficient evidence for the assertion that their religion, caste or language encouraged or discouraged them from taking up teaching. The reasons for a given distribution have to be sought elsewhere.

(a) *Primary Teachers*: In six states, Bengal, Gujarat, Maharashtra, Mysore, Orissa and Rajasthan 89 to 99 per cent men teachers at the primary stage are Hindus. In Andhra the Hindu men teachers are 77 per cent and in Punjab they are 45 per cent. In Punjab the two major religious groups are Hindus and the Sikhs. There are 52 per cent men and 47 per cent women teachers who are Sikh.

In the same six states mentioned above, the percentage of Hindu women primary teachers varies between 82 and 96. This percentage variation has a slightly wider range than that in the case of men teachers. The minimum and the maximum percentages are also slightly lower than those in the case of men teachers. The Hindu women teachers in Andhra are only 28 per cent and in Punjab they are 52 per cent.

The other religious groups from which the men and women primary teachers are drawn in different states are the Muslim, Christian, Jain and Sikh. The maximum percentage of Muslim men and women teachers is in Andhra. They are 6 and 15 per cent respectively. Muslim men teachers could be found also in Gujarat, Maharashtra, Mysore and Rajasthan but in none of these states in their percentage more than 3. Muslim women teachers are found only is two other states — Bengal and Maharashtra and their percentages in the respective states are 2 and 5.

Christian men teachers are found in two states only, Andhra and Mysore. Their percentages in the two states are 15 and 3 respectively. But the Christian women primary teachers are distributed over six states. In Bengal and Gujarat they are 2 and 3 per cent respectively. But in Andhra they are 57 per cent and they are the single largest group in that state. They are 26 per cent in Mysore, 13 per cent in Orissa and 14 per cent in Rajasthan. Considering all the eight states together Christian women teachers form the next largest group among women teachers after the Hindus.

Jain men teachers are not more than 4 per cent in any state and they are found in Gujarat, Maharashtra, Mysore, Punjab and Rajasthan. The Jain women teachers are found only in Gujarat, Maharashtra and Rajasthan and their percentages in the respective states are 9, 1 and 4.

Neither the number of states in which the religious groups other than Hindus are distributed nor the percentages of those groups are so significant as the percentage distribution of men and women teachers in each of these states. In two states, namely, Andhra and Maharashtra, where both Muslim men and women teachers are found, the percentage of Muslim women teachers is higher than the percentage of men. In Andhra, the percentage of Muslim women teachers is larger by 6 than the percentage of men teachers. This as mentioned earlier may probably be due to the fact that the capital city of Hyderabad and other areas were formerly part of a state with a Muslim ruler. The state encouraged education among the Muslims and gave preference to them in jobs. If so this only shows that given education and occupational opportunity neither religion nor sex need be a handicap in taking up teaching. If the percentage of men was smaller it was probably because they preferred other occupations to teaching. The fact of a higher percentage of Muslim women teachers is also indicative of the greater advancement in education among Andhra Muslim women as compared with the women of other communities.

Similarly, Christian men are not found in the teaching profession in the same proportion as Christian women — again an indication of the non-availability of non-Christian women teachers. Christian women teachers are found in such percentages as 57 in Andhra, 26 in Mysore, 14 in Rajasthan and 13 in Orissa.

(b) *Secondary Teachers*: Barring Punjab the percentage of Hindu men teachers in different states varies between 59 and 95. Leaving out both these extremes of the minimum and the maximum, the percentages in the five states vary between 78 and 91.

Leaving aside again the extremes of 39 per cent in Andhra and 91 per cent in Bengal, the Hindu women secondary teachers are between 63 per cent and 89 per cent. The percentage of women secondary teachers is smaller than the percentage of men teachers in every state except Bengal and Punjab. In Andhra, as was the case among women primary teachers, among the women secondary teachers too, the Hindus are not the first but the second largest group.

Muslim secondary teachers, are to be found in every state except

Punjab, though in Bengal and Orissa they are represented only among men teachers. The percentages of both Muslim men and women secondary school teachers are higher than their percentages among the primary teachers. Muslim men probably find the better paid and higher status job of a secondary school teacher more acceptable and that is why they are now found in larger percentages than their percentages among the primary teachers.

Similarly the Christian men teachers can now be observed at least in seven states as compared to only two among the primary teachers. The women Christian teachers are to be found in all states except in Punjab. Their percentage distribution is 42 in Andhra, 32 in Orissa, 25 in Mysore, 12 in Maharashtra and 11 in Rajasthan. In Bengal and Gujarat they are 5 and 4 per cent respectively.

At the secondary stage even the small religious groups such as neo-Buddhist and Zoroastrians are represented. The men and women teachers of the religious groups other than Hindus are to be found in a large number of states, at the primary and secondary stages. The percentage of the Christian women teachers is particularly noticeable.

That religion is irrelevant to the recruitment of personnel in teaching is further corroborated by the Table IV-3 on page 192.

The table compares the percentages of the different religious groups at primary and secondary stages. The plus sign in the table shows the increase at the secondary stage in percentage. The minus sign shows the decrease in the percentage and the equal sign shows no change. A cross indicates blanks.

The table shows that there is a general decrease in the percentage of Hindu men and women teachers at the secondary stage as compared to the primary stage in all the states except Punjab and that there is a general increase in the percentages of men and women teachers of other religious groups.

Probably some of the Hindu men and women go in for better paid and higher status occupations than teaching and the other minority religious groups find secondary teaching a better paid and higher status occupation than primary teaching or other occupations available to them.

4. *LANGUAGE*:

The language of the teachers is closely related to the medium of instruction. At the primary stage the medium of instruction is very largely the language that the child speaks at home. Now it is also an accepted principle and practice that when there is a certain minimum number of pupils, the municipal authorities, support a separate primary

TABLE IV–3

Percentages Difference in the Religion Composition of Primary and Secondary Teachers — Using Primary School Data as Base.

State	Sex	*Hindu*	*Muslim*	*Christian*	*Jain*	*Sikh*	*Neo Buddhist*	*Zorast-rian*	*Any Other*	*None*	*Blanks*	*Total (In Figures)* Pri.	Sec.
1. Andhra	Men	— 8	+ 10	=	0	0	0	0	0	0	— 2	53	241
	Women	+ 11	+ 4	— 15	0	0	0	0	0	0	0	46	178
2. W. Bengal	Men	— 14	+ 14	+ 1	0	0	0	0	— 1	0	0	78	156
	Women	— 5	— 2	+ 3	+ 4	0	0	0	0	0	0	61	101
3. Gujarat	Men	— 8	+ 1	0	+ 6	0	0	0	0	— 1	0	114	216
	Women	— 5	+ 1	+ 1	+ 2	0	0	+ 1	0	0	0	105	107
4. Maharashtra	Men	— 3	— 2	+ 1	0	0	+ 2	+ 1	+ 1	0	0	117	177
	Women	— 21	=	+ 12	++6	+ 1	+ 1	+ 2	0	0	— 1	56	135
5. Mysore	Men	— 4	+ 4	+ 1	— 1	0	0	0	0	0	0	61	105
	Women	— 8	+ 6	— 1	+ 1	0	0	0	0	0	+ 1	58	83
6. Orissa	Men	+ 1	+ 3	+ 2	0	0	0	0	0	— 1	— 5	87	191
	Women	— 19	0	+ 19	0	0	0	0	0	0	0	8	57
7. Punjab	Men	+ 10	0	+ 1	— 3	— 9	0	0	0	+ 1	0	29	107
	Women	+ 6	0	0	0	+ 1	— 7	0	0	0	0	102	125
8. Rajasthan	Men	— 11	+ 7	+ 6	+ 1	0	0	0	— 1	+ 2	— 2	94	245
	Women	— 8	+ 7	— 3	0	+ 4	0	0	0	0	0	22	85

+ shows increase

= shows no change

— shows decrease

0 there were no teachers

school in that language. In view of that principle and practice, at least a small percentage of teachers whose mother-tongue is different from the language of the state could be expected in the state samples.

(a) *Primary Teachers*: At the primary stage there are very few teachers in the sample whose mother-tongue is different from the language of the state as seen from Table No. IV-4. In the table the figures below the percentage of the teachers indicate the number of languages over which the teachers are distributed.

Except in Mysore the percentage of teachers speaking different languages is small in every state. In Andhra there are 6 per cent men and 13 per cent women teachers whose mother-tongue is not Telugu. But all of them are Urdu speaking. The existence of a large population of Urdu speaking people in Hyderabad, the capital city of Andhra, explains the percentages.

TABLE IV–4

PERCENTAGE OF PRIMARY TEACHERS SPEAKING LANGUAGES OTHER THAN THE REGIONAL LANGUAGE.

	Percentage of teachers non-state-language groups		
State	*Men*	*Women*	
1. Andhra	6	13	1
2. Bengal	—	4	2
3. Gujarat	—	1	1
4. Maharashtra	8	9	3
5. Mysore	30	55	8
6. Orissa	2	—	1
7. Punjab	—	1	1
8. Rajasthan	4	9	8

In Bengal there are no men teachers whose mother-tongue is not Bengali. But there are 4 per cent women teachers whose mother-tongue is other than Bengali, these 4 per cent teachers are divided between two languages only i.e. Gujarati and English.

In Gujarat there are only 1 per cent women teachers whose mother tongue is other than Gujarati and that one per cent is Hindi speaking.

In Maharashtra there are 8 per cent men and 9 per cent women. teachers whose mother-tongue is other than Marathi. They are divided between three languages i.e. Gujarati, Hindi and Konkani. Gujaraties have settled in Bombay and they have their own schools in Bombay and Poona. There are also Tamil, Telugu, Malayalam and Kannada speaking populations. But their schools were not included in the sample.

Mysore is the only state where there are as many as 30 per cent men and 55 per cent women teachers whose mother tongue is not Kannada and they are also divided between 8 languages viz Hindi, Konkani, Marathi, Malayalam, Tamil, Telugu, Tulu, and Urdu.

TABLE IV–5

PERCENTAGE OF TEACHERS SPEAKING LANGUAGE OTHER THAN THE REGIONAL LANGUAGE.

State	*Percentage of teachers of non-state language groups*		
	Men		*Women*
Andhra	8		15
		13	
W. Bengal	11		15
		10	
Gujarat	2		4
		4	
Maharashtra	8		35
		10	
Mysore	28		60
		11	
Orissa	6		18
		5	
Punjab	2		2
		5	
Rajasthan	4		24
		12	

In Orissa there are 2 per cent men teachers whose mother-tongue is not Oriya. These two per cent teachers are Hindi speaking.

In Punjab there is one per cent of women teachers whose mother-tongue is neither Hindi nor Punjabi, and this one per cent are Malayalam speaking.

In Rajasthan there are 4 per cent men and 9 per cent women teachers whose mother tongue is not Hindi and they are divided between 8 languages such as Assamese, Bengali, English speaking teachers are 3 per cent. The others are one per cent each.

This distribution of the teachers whose mother-tongue is not the language of the state indicates that either there are not sufficiently large numbers of persons of other languages living in the states with their families and requiring primary school for their children or if there are such schools they are not represented in the sample. It should be noted that there may be large numbers of unskilled workers speaking different languages in a city like Bombay or Calcutta living in slums but they are not likely to be represented in a population of school teachers. It is only when there is sufficiently large number of white-collar people of a particular language group that the question of both primary and secondary education for their children arises. Also they should have been sufficiently cut off from their native place so that they do not leave their children behind for education. Besides, in big cities like Bombay and Calcutta those who can afford, send their children to the English medium primary schools.

The case of Mysore is different from all other states and it also remains different at the secondary stage. It will be discussed later.

(b) *Secondary Teachers*: At the secondary stage the following table gives the percentages of men and women teachers of language groups different from the preponderent language of the state. The figures below the percentages indicate the number of language groups over which they are distributed.

At the secondary stage in every state the percentage of teachers whose mother-tongue is other than the language of the state is larger than at the primary stage and also the number of languages spoken by those teachers is larger than the teachers at the primary stage whose mother-tongue is not the language of the state. This suggests a greater mobility and immigration between regions among secondary teachers than among primary school teachers. This is related to the slightly higher levels of salaries making inter-regional movement worthwhile for the migrant and to the use of English as a medium of instruction in many schools making it possible for non-local-language teachers to compete for the jobs.

However, among the men teachers there are not more than 11 per cent teachers whose mother-tongue is other than the language of the state except in Mysore.

It is noteworthy that in every state except Gujarat and Punjab the women teachers whose mother-tongue is not the language of the state are more than 15 per cent. They are 60 per cent in Mysore, 35 per cent in Maharashtra and 24 per cent in Rajasthan. This is partly indicative of of a situation where in some of the states women teachers are not available in sufficient numbers from the local population.

At the secondary stage the medium of instruction is the mother-tongue or English. The mother-tongue of the child may be a language other than the language of the state. It is therefore to be expected that there are schools teaching through the medium of languages other than the language of the state. It appears from the figures that there are either a larger number of secondary schools than the primary schools teaching through the medium of a language other than the language of the state or through English, or that there are teachers whose mother-tongue is not the language of the state but who have attained proficiency in that language and can teach through it though they speak their mother-tongue at home.

The percentage of men and women teachers in Mysore both at the primary and secondary stage whose mother-tongue is not Kannada is strikingly larger than in any other state. There are 30 per cent men and 55 per cent women at the primary stage and 28 per cent men and 60 per cent women at the secondary stage whose mother-tongue is a language other than Kannada. It is difficult to explain this distribution without detailed information about the situation in the state but it could be pointed out that out of 11 non-Kannada language groups six are from the neighbouring regions of Mysore. They are Konkani, Malayalam, Tamil, Telugu, Tulu and Marathi. The possibilities are that there might be primary and secondary schools teaching through these languages or that these teachers are bilingual — able to teach in Kannada though they speak their own language at home. If there are many non-Kannada schools in Mysore it would suggest that there are large numbers of non-Mysorean white-collar groups settled in Mysore and settled for such a long time that they have their own schools.

The data provided by Dr. Venkatarayappa in his state report confirms the above suggestions. He writes "Kannada is the principal language and mother-tongue of 62 per cent of the total population. It is the principal language in all districts except Kolar where it is second to Telugu. There are about 16 other languages — Telugu, Tamil, Marathi, Urdu, Konkani etc. — spoken by minor groups making up a total of 38 per cent". The table below showing the number of primary and secondary schools having different media of instruction other than Kannada and English confirms the guess that a large number of people from neighbouring states speaking different languages are settled in

Mysore for a long time and in such a number as to have the schools teaching through their respective language.

Language	*Primary School*	*Secondary School*
Urdu	2436	140
Marathi	850	307
Tamil	228	1
Telugu	83	27
Malayalam	9	—
Gujarati	5	—
Hindi	14	11

The medium of instruction in a school must remain an important factor in the recruitment of teachers to primary and secondary schools. The above figures suggest that the large number of non-Kannada teachers in Mysore is in some way a reflection of the large number of schools in Mysore whose medium of instruction is other than Kannada.

5. *ECONOMIC CIRCUMSTANCES IN WHICH THE TEACHERS GREW UP*:

When teaching becomes a profession and is not merely a hereditary occupation it means that among other things, the teacher must have certain prescribed qualifications. That would imply that the parental family of the teacher must have had the economic ability to educate him or her and also the capacity to wait until he or she begins to earn.

The teachers were asked the question "How would you describe the economic circumstances under which you grew up?" The alternative answers were "Stringent", "Average", "Well off" and "Varied from Time to Time". There is always the difficulty of distinguishing the stringent from the average and average from the well off in some marginal cases. In such cases the subjectivity of the respondent comes into play to a greater degree than in other cases.

Secondary teaching requires higher qualifications and a longer period of waiting before earning. Though there might be some secondary teachers who might come from difficult home circumstances, it was expected that they would be drawn from average and well off circumstances in a larger percentage than is true of primary teachers.

For those who come from difficult circumstances even primary teaching offers a steady though small income. It is a better alternative to manual labour since it offers, additionally, a better social status to the individual.

(a) *'Average' Circumstances*: The circumstances which they describe as "average" from the largest single category of circumstances from which the men secondary teachers come. The percentages in different states vary from 46 to 58 (Table IV-6).

The women secondary teachers who come from "average" circumstances are also in larger percentages. The percentages vary between 53 and 66 in seven out of eight states. In one state (Andhra) 72 per cent of them come from "average" circumstances.

The percentages of primary men teachers who come from the average circumstances varies between 31 and 54. In six states out of eight the percentages vary between 43 and 54. In Orissa and Andhra they are lower, 31 and 38 per cent respectively.

The percentages of women primary teachers who come from "average" circumstances in different states vary between 54 and 66 in seven states. In Rajasthan their percentage is smaller (46). But the percentage of those coming from well off circumstances is higher than in any other state (37).

Thus the model percentage of men and women primary and secondary teachers grew up under average circumstances. Men secondary teachers came in larger percentages from average circumstances than men primary teachers. But women teachers, both primary and secondary, were drawn from average circumstances in larger percentages than the men secondary teachers.

(b) *'Difficult' or 'Stringent' Circumstances*: The next largest group of secondary men teachers comes from the 'difficult' or 'stringent' circumstances. The percentages vary between 28 and 40. But in six states out of eight the percentages vary between 28 and 31. The percentage of those who came from average circumstances varied between 53 and 66. Thus a smaller percentage of men secondary teachers came from stringent circumstances than from average circumstances (Table IV-7).

TABLE IV-6

PERCENTAGES OF PRIMARY AND SECONDARY TEACHERS WHO WERE BROUGHT UP IN "AVERAGE" CIRCUMSTANCES (Q. 23).

	Primary Men Teachers	*Secondary Men Teachers*	*Primary Women Teachers*	*Secondary Women Teachers*
Andhra	38	58	57	72
W. Bengal	50	55	54	56
Gujarat	54	56	65	63
Maharashtra	45	55	61	59
Mysore	49	49	54	66
Orissa	31	46	63	72
Punjab	52	54	66	58
Rajasthan	43	54	46	59

TABLE IV–7

PERCENTAGES OF PRIMARY AND SECONDARY TEACHERS WHO WERE BROUGHT UP IN "STRINGENT" CIRCUMSTANCES (Q. 23).

	Primary Men Teachers	*Secondary Men Teachers*	*Primary Women Teachers*	*Secondary Women Teachers*
Andhra	59	29	26	11
W. Bengal	45	31	26	12
Gujarat	35	29	18	17
Maharashtra	46	29	14	19
Mysore	44	38	28	4
Orissa	61	40	38	4
Punjab	35	29	20	4
Rajasthan	42	31	9	13

TABLE IV–8

PERCENTAGES OF PRIMARY AND SECONDARY TEACHERS WHO WERE BROUGHT UP IN "WELL OFF" CIRCUMSTANCES (Q. 23).

	Primary Men Teachers	*Secondary Men Teachers*	*Primary Women Teachers*	*Secondary Women Teachers*
Andhra	2	3	11	7
W. Bengal	3	5	12	15
Gujarat	1	6	11	14
Maharashtra	—	3	4	15
Mysore	—	6	3	17
Orissa	—	20	—	12
Punjab	3	5	18	19
Rajasthan	10	9	37	19

The percentage of women secondary teachers who come from difficult circumstances is very low. In some states the percentage of women teachers from well off circumstances is higher. In five states, i.e. Andhra, Bengal, Gujarat, Maharashtra and Rajasthan the percentages of women teachers from 'difficult' circumstances are 11, 12, 17, 19 and 13 respectively. In the remaining states i.e., Mysore, Orissa and Punjab, the percentage is 4 in each state.

The percentage of primary men teachers from difficult circumstances varies between 35 and 46 in six states. The percentage of men primary teachers from 'difficult' circumstances is higher than that of both men and women secondary teachers in all states. In Andhra and Orissa this percentage is 59 and 61 respectively.

In the case of women primary teachers the percentage of those from difficult circumstances varies between 14 and 38 in the eight states. Though the percentage variation of women primary teachers is lower than in the case of men primary teachers, the percentages in all states are higher than those of both men and women secondary teachers.

Thus, the data show that though the modal percentage of teachers both at the primary and secondary stage is drawn from 'average' circumstances, there is a greater percentage of primary teachers than secondary teachers who have been brought up in 'stringent' circumstances. This is true of all states and both sexes.

(c) *Well off circumstances*: The percentage of men secondary teachers from 'well off' circumstances varies between 3 and 6 in six states. In Orissa and Rajasthan their percentage is 20 and 9 respectively. (Table IV-8)

In the case of women secondary teachers the percentage of teachers from 'well off' circumstances in Bengal, Mysore, Orissa, Punjab and Rajasthan is 15, 17, 12, 19 and 19 respectively. These percentages are higher than the percentages of those from difficult circumstances in the same states. In Andhra 7 per cent, in Gujarat 14 per cent and in Maharashtra 15 per cent women secondary teachers come from 'well off' circumstances. But in these states these percentages are not higher than for those from "difficult" circumstances.

In three states, i.e. Maharashtra, Mysore and Orissa there are no men primary teachers from well off circumstances. In the other four states the percentage varies between 1 and 3. Only in Rajasthan their percentage is 10. Thus, among men primary teachers, except in Rajasthan, there is hardly any one who comes from well off homes.

The women primary teachers from well off circumstances in Andhra, Bengal and Gujarat are 11 per cent each. In Punjab and Rajasthan they are 18 and 37 per cent respectively. The percentage of primary women teachers drawn from 'well off' homes is thus larger than the relative percentage for primary and secondary men teachers. But, the percentage of primary women teachers who are from 'well off' circumstances is smaller than the comparable percentage of women secondary teachers.

In view of the part that the subjectivity of the respondent is likely to play in the answers to this question all that can be said is that women teachers generally come from better off circumstances than men teachers, and that more primary teachers than secondary teachers come from 'stringent' homes. In so far as more women than men come from well off homes, it could be said that there is a larger section of men teachers than women teachers who take up teaching jobs because of economic need. The differences in the circumstances from which the teachers come could be expected to have their effect on the teachers' attitude towards their occupation. The economically needy may seek primarily pecuniary satisfaction from their occupation, the others may be aware of other satisfaction as well.

6. *OCCUPATIONS OF GRAND FATHERS AND THE FATHERS OF PRIMARY AND SECONDARY TEACHERS*:

(a) *Introduction*: The occupations given in the questionnaire are divided into 11 groups as follows:—

(1) Owner of farm, fishery, dairy, land, etc.
(2) Tenant cultivator, peasant proprietor, independent fisherman, etc.
(3) Manual labourer in agriculture, dairy, etc.
(4) Proprietor/Director/Managing Agent of big industrial concern, mine, etc., big business-man, wholesale merchant, proprietor of transport, commission agent, etc.
(5) Owner of small business, retail shop (groceries, tailoring shop, hair-cutting saloon, etc.), handicraftsman, independent businessman employed by none and employing none, like tailor, banker, hawker, peddlar, priest, country medicineman, etc.
(6) Executive and Scientific/Technical person (degree holder or equivalent) Manager, Accountant, various types of officers, physicist, analyst, chemist, etc. professionals like doctor, lawyer, lecturer, professor, etc.
(7) Ordinary administrative staff: clerk, cashier, stenographer, record-keeper, school teacher, retail shop employee, etc.
(8) Skilled manual worker: Foreman, machineman, miner, factory worker, craftsman, working as employee of a concern, etc.
(9) Unskilled staff: Peon, darwan, coolie, non-agriculatural day labourer, etc.
(10) Armed forces personnel.
(11) Other occupations.

These occupations could be conveniently and reasonably grouped into two groups namely rural and urban. The first three groups of occupations are grouped under rural occupations and those of the groups 4, 6, 7, 8, 9 and 10 are grouped under urban occupations. Occupations of group number 5 could be both rural and urban and, therefore, they are kept as they are as a separate group.

From data on questions number 24 and 25 the grouping of the distribution of percentages of occupations of the fathers and grand fathers of the men and women teachers can be made as in the accompanying table

(IV-9). It is possible to know from the occupational background of the teacher the social group from which the teacher is recruited.

Whether or not a teacher comes from an upward mobile family will largely affect his attitudes towards his profession and his job and a number of other relationships in which he is involved in his role performance. The teacher's rural-urban background in a broad way may also influence his world view, social values and attitudes which will be important elements in his personality. That in turn will have important consequences for the working of the education system and for its efficiency.

(b) *Occupational Background in Grand Father's Generation* :

(i) *Men Teachers*: The grand fathers of men primary teachers were in larger percentage in rural occupations than in urban occupations. The percentages of the grand fathers in rural occupations vary between 41 per cent and 65 per cent in the six states, other than Andhra and Gujarat.

In all the states except Gujarat, the grand fathers of the secondary men teachers similarly were in the rural occupations in larger percentages than in urban occupations. In Gujarat 32 per cent grand fathers were in urban occupations and 27 per cent were in rural occupations. The percentage variation of grand fathers following rural occupations in other states is between 40 and 66. This variation is nearly are same as in the case of grand fathers of men primary teachers.

There was no difference between the percentage of the grand fathers of primary men teachers and of secondary men teachers following the rural-urban occupation (small business, retail shop etc.) in different states. In seven states the percentages of grand fathers of primary teachers in this occupation varied between 13 and 27. In Orissa only 8 per cent grand fathers of primary men teachers followed rural-urban occupations. The percentage variation between different states for grand fathers of secondary teachers who followed the rural-urban occupations was between 10 per cent and 32 per cent in different states.

The majority of grand fathers of men primary and secondary teachers was engaged in rural occupations. There was no difference in the percentage variation of the grand fathers of these primary and secondary teachers following rural occupations.

(ii) *Women Teachers*: The occupational distributions of the grand fathers of women primary and secondary teachers differ from that of the men teachers. The grand fathers of women primary teachers in Bengal and Gujarat were in slightly larger percentage in urban occupations than in rural occupations. In Rajasthan the percentages of grand fathers following the rural occupations and urban occupations were the same. In five states other than Bengal, Gujarat and Rajasthan in which the majority of grand fathers were in rural occupations, the variation in percentages of grand fathers in rural occupations was between 39 and 48. This indicates that a larger percentage of women primary teachers came from urban occupational background than men primary and secondary teachers.

The percentage of grand fathers of women primary teachers following the rural-urban occupation of Group 5 varied between 24 and 33 in Gujarat, Maharashtra and Punjab. In Bengal, Mysore and Rajasthan the percentages were 5, 8 and 4 respectively. In Andhra it was 11 per cent.

The largest single group of grand fathers of women secondary teachers were in urban occupations in all the states except Mysore and Orissa. Their percentages varied between 32 and 49. In some states such as Bengal, Gujarat and Rajasthan the majority was substantial. It was not substantial in Andhra and Maharashtra.

The percentage of grand fathers following rural occupations varied between 11 and 49.

In six out of eight states, the percentage of grand fathers of women secondary teachers following the "rural-urban" occupations varied between 12 and 16. In Bengal only 5 per cent and in Gujarat as many as 21 per cent grand fathers followed "rural-urban" occupations. The percentage variations of grand fathers of women secondary teachers following "rural-urban" occupations are more uniform in different states than those in the case of the women primary teachers.

The women secondary teachers, on the whole, have an urban occupational background in their grand father's generation in larger percentage than the secondary men teachers and both men and women primary teachers.

(c) *Occupational Background in Father's Generation*: Ref. Table IV-9)

(i) *Men Primary Teachers*: In all the states the percentage of fathers of men primary teachers following the urban occupations is larger than that of the grandfathers. Yet, even in the father's generation in Bengal, Maharashtra, Orissa and Punjab the percentage of fathers following rural occupations is larger than the percentage following urban occupations. The difference between the percentages following rural and urban occupations is considerable in Maharashtra and Orissa. In Bengal and Punjab it is negligible. Among the states in which the fathers follow urban occupations only in Rajasthan is the majority considerable — 29 per cent. In Andhra it is 19 per cent and in Gujarat it is 15. In Mysore it is only 3 per cent.

The percentages of the fathers following rural occupations vary between 22 and 62, while the percentages of fathers following urban occupa-

TABLE IV–9

Comparative Table on the Fathers' and Grand Fathers' Occupation of Primary and Secondary Teachers (Questions 24 and 25).

State	Sex		Rural Pri.	Rural Sec.	Urban Pri.	Urban Sec.	Rural or Urban Pri.	Rural or Urban Sec.	Others Pri.	Others Sec.	Blanks Pri.	Blanks Sec.	Total (In Figures) Pri.	Total (In Figures) Sec.
			%	%	%	%	%	%	%	%	%	%	%	%
Andhra	Men	GF	35	50	32	31	19	12	7	4	7	3	53	241
		F	27	34	46	48	13	17	7	2	7	1		
	Women	GF	39	34	36	36	11	16	4	2	7	10	„ 46	„ 178
		F	22	14	59	61	13	13	4	4	2	1		
W. Bengal	Men	GF	41	41	15	23	14	11	—	3	30	23	„ 78	„ 156
		F	31	30	26	35	10	11	5	1	28	21		
	Women	GF	38	22	42	47	5	5	2	4	13	25	„ 61	„ 101
		F	16	4	62	76	8	3	3	1	11	17		
Gujarat	Men	GF	28	27	24	32	27	28	16	10	2	4	„ 11	„ 216
		F	22	22	37	46	30	26	9	4	2	3		
	Women	GF	25	11	34	43	33	21	10	11	2	16	„ 105	„ 107
		F	32	5	81	64	—	19	3	6	2	8		
Maharashtra	Men	GF	62	54	14	40	16	10	2	3	6	3	„ 117 (18)	„ 183
		F	54	43	34	43	14	8	2	2	2	3		
	Women	GF	45	33	24	36	25	12	2	4	9	12	„ 56 (3)	„ 135
		F	22	9	54	70	21	12	2	3	1	7		
Mysore	Men	GF	49	58	21	23	13	11	—	5	17	6	„ 61	„ 105
		F	30	40	33	42	13	14	11	3	13	3		
	Women	GF	48	41	9	35	8	12	—	2	35	10	„ 58	„ 83
		F	30	10	26	72	19	7	—	6	25	4		
Orissa	Men	GF	64	66	8	23	8	15	5	4	15	6	„ 87	„ 191
		F	62	49	15	30	8	13	2	4	13	6		
	Women	GF	38	49	13	32	12	16	—	5	37	2	„ 8	„ 57
		F	38	16	25	56	—	9	—	16	37	5		
Punjab	Men	GF	65	41	9	23	21	32	—	4	4	3	„ 29	„ 107
		F	41	32	37	34	21	29	—	2	—	3		
	Women	GF	46	33	21	46	24	16	4	2	5	5	„ 102	„ 125
		F	20	19	58	68	17	12	1	1	4	1		
Rajasthan	Men	GF	59	40	8	30	25	23	—	4	18	5	„ 94	„ 245
		F	25	27	54	52	17	16	1	4	4	1		
	Women	GF	23	19	23	49	4	14	—	4	50	15	„ 22	„ 65
		F	5	7	46	74	9	11	5	5	35	6	„	„

tions vary between 15 and 54. The percentages of fathers following the "rural-urban" occupations vary between 8 and 30. Thus, inspite of the shift of the families from rural to urban occupations from the grandfathers to the father's generation, the occupational background of a large section of men primary teachers still remains rural in the father's generation.

(ii) *Men Secondary Teachers*: In all the states the percentage of fathers of men secondary teachers following rural occupations is smaller than that of the grandfathers and the percentage of fathers following urban occupations is larger than that of the grandfathers. The fathers followed the urban occupations in a larger percentage than rural occupation in six states and in an equal percentage in one state. Only in Orissa do a majority of 19 per cent fathers follow the rural occupations. The percentages of fathers following rural occupations vary between 27 and 49 while the percentages of those who follow urban occupations vary between 30 and 52.

Though a larger percentage of fathers of men secondary teachers follow urban occupations than rural occupations, the margin of difference is not very large. A sizeable section of men secondary teachers have a rural background.

The difference in the percentages of the fathers of primary and secondary men teachers following the "rural-urban" occupation is also negligible except in Maharashtra and Punjab where it is 8 in each state. They are nearly equal in other states.

In spite of the shift from rural to urban occupations in a large percentage of families of the men primary and secondary teachers a larger section of primary teachers have rural occupational background than secondary teachers have an urban background.

(iii) *Women Primary Teachers*: In all the states the percentage of fathers of women primary teachers following rural occupations is smaller than that of the grandfathers. The percentage of fathers following urban occupations is larger than that of the grandfathers. The families of women primary teachers as in the case of men primary and secondary teachers have moved from rural to urban occupations from the grandfather's generation to the father's generation.

The fathers of women primary teachers in six states follow the urban occupations in larger percentages than the rural occupations. The percentages of fathers following urban occupations vary between 46 and 81 barring Mysore and Orissa where only 26 and 25 per cent fathers respectively are engaged in urban occupations. In both these states and also in Rajasthan there is a very high percentage of non-response. It is as high as 25, 37 and 35 per cent respectively.

The percentage variation in different states of the fathers of women primary teachers following rural occupations is between 5 in Rajasthan and 38 in Orissa. Leaving aside the two extremes of percentage variation in six states is between 16 and 32.

The percentage of fathers following the rural-urban occupations is small and it varies between 8 and 21 in six states. In two states there are no fathers following rural-urban occupations.

Thus there is a large section of women primary teachers whose fathers follow the urban occupations. This section is larger than in the case of men primary and secondary teachers.

(iv) *Women Secondary Teachers*: In all the states the fathers of women secondary teachers follow the urban occupations in larger percentage than in their grandfather's generation and their fathers are engaged in a very large majority in urban occupations. Their percentages vary between 56 and 76. In fact in seven states the percentages vary between 61 and 74. It is obvious that more than 60 per cent of the women secondary teachers come from the families which follow urban occupations in their father's generation.

There is not much difference in the percentage of fathers of women primary teachers and women secondary teachers following rural-urban occupations. The percentages of fathers of women secondary teachers following rural-urban occupations vary between 3 and 19.

Of all the teachers in every state the largest section with an urban occupational background are the women secondary teachers.

In summary, it can be observed that men and women primary and secondary teachers come from families which have occupationally moved from rural to urban occupations from the grand father's to father's generation. But the secondary women teachers have the largest number and proportion with urban occupational background. The women primary teachers have also a large section with an urban occupational background. The men primary and secondary teachers have some among them with an urban occupational background, but they are not as many as among women primary teachers.

The movement from rural to urban occupations in the families of the teachers indicates certain changes in their evaluation of occupations, in the educational status of their families and in their attitudes towards life.

In the traditional evaluation of occupations agriculture came first, trade second and service third. The urban occupations were largely in the nature of employment or service but the movement was in the direction of those occupations only. Also most of these jobs required some educational qualifications. It could therefore be expected that in the families of the teachers there was some change in the occupational evaluations.

(d) *Evaluation by the Teachers of their Occupation in Comparison with their Fathers*: From the occupational and educational background of the teachers it can be observed that all teachers come from families which are occupationally and educationally mobile. There are differences of degree among men and women and among primary and secondary teachers but the trend of mobility is unmistakable.

The teachers were asked to evaluate their occupation in comparison with their father's, in terms of "lower", "higher" or "about the same". They could also choose the alternative "can't say". The data are presented in Table IV-10.

(i) *Men Primary Teachers*: In every state the percentage of men primary teachers evaluating their occupation as higher than their father's is larger than the percentage who evaluate it as lower. It varies between 35 and 53. The percentage of those who evaluate it as higher is a little more than twice the percentage of those evaluating it as lower in Andhra, Bengal, Gujarat, Maharashtra and Mysore. In Orissa the difference is negligible while in Punjab and Rajasthan those who evaluate it as higher are about one and a half times more than those who evaluate it lower.

The percentage of those who say that their occupational status is about the same varies between 17 and 34. In five states it varies between 23 and 34. In three states it varies between 17 and 19. In every state except Rajasthan the percentage of those who say that their occupation is higher than their fathers is at least one and a half times more than the percentage of those who say it is about the same.

In three states namely Bengal, Gujarat and Maharashtra the percentage of those who evaluate their occupation as about the same in status is larger than those who say it is lower. These are the states in which the percentages of those who have evaluated it as lower are the lowest of all the states.

It is evident that the largest proportion of men primary teachers consider themselves occupationally upward mobile.

(ii) *Men Secondary Teachers*: The percentages of the men secondary teachers who evaluate their occupations as higher than their father's are between 41 and 50 in six states. In the remaining two states of Gujarat and Maharashtra the percentages are 24 and 29 respectively. In four states the percentage of those who said their occupation is higher than their father's is one and a half times larger than those who said it was lower. In two other states the percentage of those who said that

TABLE IV–10

THE SCHOOL TEACHERS' EVALUATION OF THEIR OWN OCCUPATION AS HIGHER, LOWER, OR THE SAME IN STATUS AS THAT OF THE FATHERS (Question 33).

State	*Sex*	*High*		*Low*		*Same*		*Can't Say*		*Blanks*		*Total (In Figures)*	
		Pri.	*Sec.*	*Pri.*	*Sec.*	*Pri.*	*Sec.*	*Pri.*	*Sec.*	*Pri.*	*Sec.*	*Pri.*	*Sec.*
		%	%	%	%	%	%	%	%	%	%	%	%
1. Andhra	Men	53	44	25	25	19	20	4	11	—	—	53	241
	Women	41	25	30	37	15	28	13	10	—	—	46	178
2. W. Bengal	Men	50	46	15	26	25	9	17	—	—	—	78	156
	Women	41	—	30	15	13	28	16	30	—	28	61	101
3. Gujarat	Men	47	24	17	31	29	24	7	20	—	1	114	216
	Women	25	21	26	33	34	18	13	28	—	—	105	107
4. Maharashtra	Men	48	29	14	32	29	25	8	14	—	—	117	177
	Women	35	25	20	22	25	36	20	17	—	—	56	135
5. Mysore	Men	48	50	23	11	18	27	11	12	—	—	61	105
	Women	38	22	16	33	26	22	12	22	8	1	58	83
6. Orissa	Men	37	43	35	26	23	23	5	8	—	—	87	191
	Women	13	25	25	31	25	25	37	19	—	—	8	57
7. Punjab	Men	48	44	28	32	17	16	7	8	—	—	29	107
	Women	17	14	37	47	33	23	13	16	—	—	102	125
8. Rajasthan	Men	35	41	23	27	34	25	7	7	1	—	94	245
	Women	14	12	50	37	23	22	13	27	—	2	22	85

it was higher than their father's is about four times the percentage of those who said it was lower.

The percentage of those who say that their occupation is "about the same" as their father's varies between 20 and 27 in seven states. Only in Punjab it is 16 per cent. Except in Gujarat and Maharashtra, in all other states, the percentage of those who say that their occupation is higher than their father's is one and a half times the percentage of those who say that it is about the same.

Thus the largest proportion of men secondary teachers evaluate their occupation as higher than their father's in all the states except Gujarat and Maharashtra, though compared to the primary teachers their percentages are lower.

(iii) *Women Primary Teachers*: The percentage of women primary teachers who said that their occupation is higher than that of their father's is larger than those who say it is lower than their father's occupation in four states. Their percentages in these states vary between 35 and 41. In three other states i.e. Orissa, Punjab and Rajasthan the percentage of those who say that their occupational status is lower than their father's is larger than those who say it is higher.

In five states the percentage of women who said that their occupation is about the same in status as their father's vary between 23 and 34 and it is 13 and 19 in two other states. This variation is not very different from that among men primary teachers.

In four states the percentages of women teachers who said that their occupation is higher in status is larger than the percentage of those who said that it was about the same as their father's. In two states it is less than one and a half times more and in two other states the percentage of those who said that the status of their occupation is the same as their father's is larger than those who said that it is higher.

In view of the above it can be said that there is a section among the women primary teachers which is upward mobile. But that section is not so large as among the men primary teachers. Thus women primary teachers are more likely to consider their occupation lower than their father's than are men primary teachers.

(iv) *Women Secondary Teachers*: The largest single group of women secondary teachers in every state, except Maharashtra and Bengal said that their occupation is lower in status than their father's occupation. In six states their percentages vary between 31 and 47. In Maharashtra 25 per cent teachers said that their occupation is higher as compared to 22 per cent who said that their occupation is lower. In Bengal not a single women said that her occupation is higher in status than her father's, while 15 per cent said that their occupation is lower than their father's. But it should also be noted that in Bengal 30 per cent of the women teachers replied that they can't say whether their occupation was higher or lower than their father's and 28 per cent did not respond to the question.

The percentage of those who said that their occupation is higher in status than their father's varies between 12 and 25. Actually in four states it varies between 21 and 25. Compared to the percentage of those who said that their occupation is lower, this percentage is smaller. Even then this variation is lower than in the case of either men or women primary teachers and men secondary teachers. Except in two states the percentage of those who said that their occupation is lower than their father's is approximately more than one and a half times of those who said that it is higher. This general trend among the women secondary teachers to evaluate their occupation as lower than their father's is mitigated to a small extent in four states where a substantial proportion of women evaluate their occupation as about the same as their father's.

In summary it can be observed that for a number of women secondary teachers their own occupation has a lower status than their father's occupation. This is also true for women primary teachers though for a smaller proportion of them.

For the women teachers teaching involves in many cases downward occupational mobility. For men it means upward mobility. A larger section of men primary and secondary teachers than women primary and secondary teachers evaluate their occupation higher than their father's occupation.

The teacher evaluation of their occupation broadly confirms the expectation that the teachers who belong to families that have moved from rural to urban occupation evaluate their occupation as lower than their father's, as in the case of women primary and secondary teachers, while the men primary and secondary teachers evaluate it as higher.

7. *EDUCATION OF GRAND FATHERS AND FATHERS OF THE TEACHERS*:

(a) *Introduction*: Under the new educational system primary and secondary school teaching came close to becoming a profession and to be separated from its caste affiliation. Some minimum educational and professional qualifications have been prescribed as necessary for entering the profession. In the early stages of the new educational system the teachers were drawn from the families which already had a strong cultural motivation to educate them and had also the economic and social ability to educate them. The grand fathers and fathers were themselves educated — if only in the traditional way. But we would expect that the situation has now changed and that the recruitment of teachers is no longer be restricted only to those families which have a tradition of education. This point needs to be examined. The data in this sub-section relate to the educational attainments of the father and the grand father of the teacher.

In the Indian situation there were two compulsions for attaining an education. One of these was the traditional requirement in some castes that children be educated. This education was largely scriptural and given in Pathshalas and Mosques. Families which belonged to these caste groups were one source of supply of teachers.

The other compulsion for obtaining an education came from the requirement of an occupation. Those families which had taken to new occupations requiring education would educate their children and prepare them for new occupations. A percentage of teachers came from such families.

The teachers in our sample were asked to mention separately for their grand fathers and fathers whether they were (i) Illiterate or barely literate (ii) Primary school educated (iii) Middle/High school educated (iv) College educated (v) Educated traditionally in the Sanskrit or Persian system. Teachers could also say that they didn't know the level of education obtained by their father or grand father as the case may be.

The following table (No. IV-II) comparing the educational levels of the grand fathers and of men and women primary and secondary teachers is prepared from the data on Questions 26 and 27. There is a fairly large percentage of men and women primary and secondary teachers who reply "I Cannot Say" about the education of their grand fathers. The percentage of men teachers who do not know their father's education is not more than 9 in any state. But the percentage of women teachers, both primary and secondary, who belong to this category varies between 10 and 36.

(b) *Grand Father's Educations*:

(i) *Men Primary Teachers*: The percentage of illiterate grand fathers of men primary teachers was low in Bengal, Gujarat and Orissa. It was 18 per cent, 28 per cent and 16 per cent respectively. In the remaining states the percentages were as follows: 53 in Andhra, 60 in Maharashtra, 49 in Mysore, 52 in Punjab and 49 in Rajasthan.

In the first three states the percentage of primary and secondary school educated grand fathers is higher than in the second group of states. In Gujarat, Orissa and Bengal this percentage is about 54–56. In the second group of five states, this percentage is between 13-42. College education is limited to only 3 per cent grand fathers in Punjab and 4 per cent grand fathers in Bengal. Grand fathers in other states had no college education.

TABLE IV–11

DISTRIBUTION OF GRAND FATHERS AND FATHERS OF SCHOOL TEACHERS BY LEVELS OF EDUCATION.

State	Sex		Illiterate		Primary		Middle		College		Traditional		Can't Say		Blanks		Total (In Figures)		
			Pri.	Sec.	Pri.	Sec.	Pri.	Sec.	Pri.	Sec.	Pri.	Sec.	Pri.	Sec.	Pri.	Sec.	Pri.	Sec.	
			%	%	%	%	%	%	%	%	%	%	%	%	%	%	%	%	
Andhra	Men	GF	53	32	36	36	6	15	—	1	6	15	—	7	—	—	53	241	(3)
		F	38	18	5	26	9	38	2	8	—	10	—	1	—	—	,,	,,	(1)
	Women	GF	46	20	15	20	17	37	2	5	11	12	13	17	—	—	46	178	(2)
		F	26	8	20	1	39	.47	9	29	6	4	2	—	—	1	,,	,,	(3)
W. Bengal	Men	GF	18	10	32	24	24	29	4	8	13	21	10	15	—	—	78	156	
		F	6	7	37	12	44	51	8	23	5	8	—	2	—	—	,,	,,	(5)
	Women	GF	7	2	10	8	38	28	33	31	3	21	11	22	—	—	61	101	
		F	—	—	2	—	41	32	54	66	2	10	2	1	—	—	,,	,,	
Gujarat	Men	GF	28	17	48	58	6	13	—	1	3	7	16	17	—	—	114	246	
		F	20	8	52	47	19	.39	2	5	5	4	2	1	—	—	,,	,,	(9)
	Women	GF	25	6	48	32	4	13	3	6	6	6	14	20	—	—	105	107	
		F	7	—	51	13	34	54	6	31	3	8	1	—	—	—	,,	,,	(6)
Maharashtra	Men	GF	60	34	25	35	3	11	—	1	5	12	15	18	—	—	117	183	(1)
		F	46	15	38	42	14	32	—	9	2	4	3	1	1	—	,,	,,	(4)
	Women	GF	25	9	25	27	18	33	—	8	12	6	29	25	—	—	56	135	(17)
		F	14	1	39	8	30	53	12	32	11	6	5	4	—	—	,,	,,	(10)
Mysore	Men	GF	49	29	31	32	13	16	—	9	5	20	8	9	—	—	61	105	(15)
		F	29	12	43	31	23	40	2	10	5	13	—	1	—	—	,,	,,	
	Women	GF	31	7	24	16	9	38	—	11	7	17	26	34	—	—	58	83	(19)
		F	19	4	28	8	38	41	2	42	3	5	—	5	1	—	,,	,,	
Orissa	Men	GF	16	17	49	38	7	12	—	1	11	25	23	11	—	—	87	191	(8)
		F	11	7	65	30	13	42	—	6	11	11	1	1	—	—	,,	,,	
	Women	GF	—	3	62	12	12	49	—	9	12	5	12	35	—	—	8	57	
		F	—	—	75	18	12	58	12	23	—	2	—	2	—	—	,,	,,	(1)
Punjab	Men	GF	52	46	3	22	10	14	3	3	7	8	24	9	—	—	29	107	(1)
		F	41	30	14	23	38	38	3	7	—	1	3	1	—	—	,,	,,	
	Women	GF	34	16	14	15	23	34	3	9	4	6	21	26	2	—	102	125	(8)
		F	25	3	12	6	43	49	15	38	3	3	3	1	—	1	,,	,,	(1)
Rajasthan	Men	GF	49	24	28	25	8	17	—	1	10	24	5	18	—	—	94	245	(18)
		F	34	14	28	30	27	32	—	9	7	14	—	2	4	—	,,	,,	(4)
	Women	GF	4	7	23	12	9	40	18	13	14	17	36	26	—	—	22	85	(12)
		F	—	4	9	12	32	48	36	29	18	8	9	1	—	2	,,	,,	(4)

Grand fathers had traditional schooling in 5–13 per cent of the cases in Bengal, Gujarat, Orissa, Punjab and Rajasthan.

(ii) *Women Primary Teachers*: In all the states the percentage of illiterate grand fathers of women primary teachers is smaller than that of the grand fathers of men teachers. The maximum percentage of illiterate grand fathers is 46 in Andhra and the next highest percentage is 34 in Punjab. In Mysore, Maharashtra and Gujarat the percentage of illiterates is 31, 25 and 20 respectively. In Bengal and Rajasthan the percentages are 7 and 4 respectively. The percentage of illiterate grand fathers of women teachers is smaller than that of the men teachers. And it is also noticed that the percentage of higher level of education is larger and in some cases it is even larger than the percentage of primary educated. Also the percentages of the traditionally educated grand fathers of women teachers are larger in some states such as Andhra, Maharashtra and Rajasthan.

The women primary teachers thus come largely from the families which were educated and also had a higher level of education than the families of men teachers in the grand fathers generation.

(iii) *Secondary Men Teachers*: The grand fathers of men secondary teachers were illiterate in a smaller, and in some states much smaller, percentage than grand fathers of the primary men teachers in all the states. In no state is the percentage of illiterate grand fathers more than 46.

Among the literates the percentage of the middle school educated is consistently higher than among grand fathers of men secondary teachers than among grand parents of men primary teachers. Another noticeable feature is that in every state the percentage of the traditionally educated is higher than that among the grand fathers of primary men teachers. The percentages of the traditionally educated grand fathers are 15 in Andhra, 21 in Bengal, 12 in Maharashtra, 20 in Mysore, 25 in Orissa and 24 in Rajasthan.

Education seems to breed education. This is further corroborated by the education and educational levels of women secondary teachers.

(iv) *Women Secondary Teachers*: The illiterates among the grand fathers of women secondary teachers are at the maximum of 20 per cent in Andhra. In Punjab they are 16 per cent. In the remaining states they are less than 9 per cent in any state. In Bengal they are 2 per cent.

Among the literate grand fathers of women secondary teachers, the middle school and college educated are in larger percentage than the primary educated in all the states except Gujarat. Among the middle school and college educated, the former are larger in percentage than the latter except in Bengal.

The traditionally educated grand fathers are 12 per cent in Andhra, 21 per cent in Bengal, 6 per cent each in Gujarat and Maharashtra, 17 per cent in Mysore, 5 per cent in Orissa, 6 per cent in Punjab and 17 per-cent in Rajasthan.

In the grand father's generation of men and women teachers, the percentage of educated grand fathers and their levels of education increases from primary to secondary stage. It increases in even larger percentage among the grand fathers of women teachers as compared with the grand fathers of men teachers.

(c) *The Father's Generation*: The above trend could be expected to continue in the father's generation as well. Its magnitude could also be expected to be greater.

(i) *Men Teachers*: The largest percentage of illiterate fathers of men primary teachers is 46 in Maharashtra. Their percentages in Punjab, Andhra and Rajasthan are 41, 38 and 34 respectively. In the remaining four states it is less than 30 per cent. In Orissa it is 11 per cent and in Bengal it is 6 per cent. On the whole 10--20 per cent less fathers are illiterate as compared with the grand fathers of men primary teachers.

Similarly the illiteracy among the fathers of men secondary teachers is much less than among their grand fathers. The maximum percentage of illiterates is 30 in Punjab. In all other states it is less than 20 per cent and in many states it is less than 15 per cent.

Among the literate fathers, the percentage of secondary school and college educated fathers is larger than the primary educated except in Gujarat. In Bengal the joint percentage of secondary school and college educated fathers is 51. The average of school and college educated fathers for all the states excluding Bengal will be about 45 per cent. Bengal has the highest percentage of college educated fathers among men secondary teachers — 33 per cent.

The fathers of men primary and secondary teachers have higher levels of education than the grand fathers. The fathers of men secondary teachers have higher levels of education and in larger percentages than the fathers of men primary teachers.

(ii) *Women Teachers*: In Andhra and Punjab the percentage of illiterate fathers of women primary teachers is 26 and 25 respectively. In Bengal and Rajasthan no father is illiterate. In Gujarat 7 per cent, in Maharashtra 14 per cent, in Mysore 11 per cent fathers are illiterate.

The percentage of primary educated fathers of men primary teachers is larger than the percentage of primary educated fathers of women primary teachers. But the percentage of the secondary school and college educated fathers of women primary teachers is larger than this percentage for men primary teachers.

In the case of women secondary teachers, the percentage of secondary school and college educated fathers is larger than the percentage of such fathers among secondary men and primary men and primary women teachers.

The percentage of secondary school educated fathers among women teachers varies between 32 and 58 and that of college educated fathers between 23 and 66. If Bengal is excluded the variation in other states is between 23 and 42. These percentages are higher than those for any other category of teachers.

The percentage of traditionally educated grand fathers of men and women teachers at the secondary stage is higher than the percentages of illiterate grand fathers. In Bengal, Mysore, Orissa and Rajasthan these percentages catch the eye immediately. The sacerdotal castes adjusted to the new education and to the new occupations quite early and took to higher status and better paid jobs at the secondary stage. More so in the case of grand fathers and fathers of women secondary teachers.

It can be said by way of conclusion that the teachers generally come from the families which had some education to begin with either religious or secular.

Generally the women teachers and particularly the women secondary teachers come in a larger percentage than men from families which had higher levels of education.

The secondary teachers both men and women come in a larger percentages than the primary teachers from families which had some education.

These observations generally conform to the movement from rural to urban occupations of the grand fathers, from the grand fathers to father's generation and to the occupational characteristics of the fathers of the teachers.

The movement from the rural to urban occupations from grand father's to father's generation and the corresponding rise in the educational level of the family are also conditions conducive to the growth of a profession.

SECTION III — TEACHERS ACADEMIC AND PROFESSIONAL LIFE

This section deals with some aspects of the role of the teacher as a professional. One group of questions deals with his academic and professional equipment. Another group deals with his standing in the profession, with how he came to the profession and whether or not he would like to continue in the profession.

1. *TEACHER'S ACADEMIC QUALIFICATIONS*:

The minimum qualification required for recruitment of a primary teacher is the vernacular final examination and for the secondary teacher the secondary school leaving examination. It is also more or less compulsory for the primary and secondary teachers to pass an additional professional examination. Two questions were therefore asked — one relating to the teacher's academic qualifications, and the other relating to his .professional qualifications. Teachers were classified on the basis of their academic qualifications, into (i) Non-matrics: Those who had passed the vernacular final examination and some schooling at the middle or high school level. (ii) Matriculates: Those who had passed the final examination of the secondary stage. It also qualifies a person to join as a teacher in a middle school and, in some cases, even the high school. (iii) Non-graduates: Those with some study at the college level after the matriculation or the higher secondary examination but without a university degree. (iv) Graduates: Those with a basic university degree. (v) Post-graduates: Those who had studied beyond the first degree level (Table IV. 12 and 13.).

(a) *Primary Teachers*: The minimum qualification required for primary teaching is the vernacular final examination in each state. But in every state their is a considerable percentage of men and women teachers with higher than the minimum qualifications. Bengal, Punjab and Rajasthan are the states with a very high percentage of men and women teachers who are matriculates and above. The percentages vary from 75 to 90 for men and 65 to 73 for women. In other states the maximum percentage of men teachers who are matriculates and above is 50 in Gujarat and the minimum is 32 in Orissa. For women teachers the maximum and minimum percentages are 50 in Andhra and 20 in Gujarat. The percentages for the eight primary women teachers in Orissa have been left out of consideration.

Thus at the primary stage there is a large percentage of men and women teachers with qualifications higher than the minimum required.

This may mean that the standard of primary teaching is high in most of the states or at least in the states with a high percentage of higher qualified teachers. It may be also mean the likelihood of discontent among teachers because these better qualified persons are in lower status and lowly paid jobs. Higher qualifications of teachers could thus be both an asset and a liability to the education system.

Nearly 90 per cent of these primary school teachers teach only the primary classes except in Orissa.

(b) *The Secondary Teachers*: As a rule only a graduate teacher can

TABLE IV–12

Table showing the Academic Qualificatons of Primary Teachers (Question 16).

	State	*Sex*	*Non-Matric*	*Matriculates and above*	*Blanks*	*Total (In Figures)*
			%	%	%	%
1.	Andhra	Men	64	36	—	53
		Women	52	50	—	46 (1)*
2.	W. Bengal	Men	26	75	—	78 (1)
		Women	35	65	—	61
3.	Gujarat	Men	51	50	1	114 (1)
		Women	79	20	4	105 (8)
4.	Maharashtra	Men	63	37	—	117
		Women	56	49	2	56 (3)
5.	Mysore	Men	31	67	2	61
		Women	52	48	—	58
6.	Orissa	Men	66	32	2	87
		Women	88	12	—	8
7.	Punjab	Men	17	82	—	29
		Women	27	73	—	162
8.	Rajasthan	Men	10	90	1	94 (1)
		Women	23	73	4	22

* Multiple responses have been indicated in brackets.

TABLE IV–13

Table showing Academic Qualifications of Secondary Teachers (Question 16).

	State	*Sex*	*Under Graduates*	*Graduates and above*	*Blanks* %	*Total (In Figures)*
			%	%		%
1.	Andhra	Men	51	48	1	241 (1)
		Women	82	20	—	178 (2)
2.	W. Bengal	Men	11	88	1	156
		Women	11	89	—	101
3.	Gujarat	Men	35	67	1	216 (7)
		Women	40	64	—	107 (4)
4.	Maharashtra	Men	33	69	1	183 (6)
		Women	42	63	—	135 (7)
5.	Mysore	Men	23	79	1	105 (3)
		Women	18	81	1	83
6.	Orissa	Men	34	38	4	191
		Women	56	40	4	57
7.	Punjab	Men	30	71	—	107
		Women	28	72	—	125
8.	Rajasthan	Men	22	76	2	245 (2)
		Women	22	78	2	85

be given classes to teach in what are called high school classes. A 'secondary' school may of course have classes at the lower level as well and these may be taught by teachers with lower qualifications — e.g. matriculates and non-graduates.

Bengal has the highest percentage of men (83) and women (89) teachers who are graduates and above. Andhra and Orissa are the two states which have a very low percentage of graduate men and women teachers. The percentages in these states are 48 and 20 for Andhra and 42 and 40 for Orissa. In other states they vary between 67 and 71 for men and 63 and 81 for women.

In every state there are non-graduate men and women secondary teachers. The highest percentage of such teachers is 51 for men and 82 for women in Andhra. The smallest percentage is 11 for men and women in Bengal respectively. In the other states the percentages of non-graduate men vary between 22 and 35 and for women between 22 and 42. Generally about 25 to 27 per cent teachers are non-graduates.

In every state except Orissa nearly 99 per cent of the secondary teachers teach secondary classes. This means that the less qualified teachers are also teaching the secondary classes, because a good many secondary teachers are not graduates.

2. *PROFESSIONAL QUALIFICATIONS*:

The teachers who acquire professional qualifications are making an investment of their time and resources for the profession and in this sense the professional qualifications are an indication of the teachers' commitment to the profession.

The primary teacher's professional qualification consists of the primary teachers training certificate. The secondary teachers minimally have to take a similar certificate for secondary teaching to be professionally qualified. In addition there are also diploma and degree courses in teaching for the secondary teachers. There are others who in addition to these diplomas or degrees or without them have taken examinations for drawing, physical training and such other specialisations. For the purpose of tabulations these qualifications are grouped into two in the case of primary teachers and four in the case of secondary teachers in the table below (Table IV — 14 & 15).

(a) *Primary Teachers*: Bengal, Mysore, Orissa and Rajasthan are the four states in which the proportion of non-qualified teachers is above 20. Expect in Bengal, in the remaining three states a larger percentage of women than men are without professional qualifications. This is true in most of the states though the percentage of teachers without professional qualifications is not very large.

(b) *Secondary Teachers*: Among the secondary teachers the percentage of those without professional qualification is large in Bengal, Mysore and Rajasthan. In Bengal 38 per cent men and 34 per cent women, in Mysore 23 per cent men and in Rajasthan 28 per cent each of men and women are without any qualifications. In other states the percentage of unqualified men teachers varies between 8 and 15 and the percentage of the unqualified women teachers varies between 7 and 12.

An analysis of the exact professional qualifications obtained by the secondary school teachers is made difficult by the fact that in 10 — 20 per cent of the cases in most states teachers have obtained more than one qualification and marked them both. However, it may be stated that about 30 — 40 per cent of the teachers have a professional degree in education. In Punjab this percentage is 50 for men and 60 for women. The percentage of teachers who have a diploma or a certificate in education varies a great deal from state to state — from 5 per cent in Bengal to 39 in Gujarat.

TABLE IV–14

Showing the Professional Qualifications of Primary School Teachers (Question 18).

State	*Sex*	*Nil*	*PTT, STC/ T.D.*	*Post-graduate teachers Dip. D.P.E. & others*	*Total (In Figures)*
		%	%	%	
Andhra	Men	15	79	6	53
	Women	2	94	4	46
W. Bengal	Men	41	49	13	78 (4)
	Women	28	50	22	61
Gujarat	Men	9	65	25	114 (27)
	Women	12	63	16	105 (17)
Maharashtra	Men	5	84	13	117 (12)
	Women	7	78	24	56 (5)
Mysore	Men	21	72	12	61 (3)
	Women	31	62	8	58 (1)
Orissa	Men	23	64	16	87 (3)
	Women	50	25	25	8
Punjab	Men	14	41	52	29 (2)
	Women	3	61	36	102 (5)
Rajasthan	Men	18	66	16	94
	Women	27	50	31	22 (2)

TABLE IV-15

SHOWING THE PROFESSIONAL QUALIFICATIONS OF SECONDARY SCHOOL TEACHERS (Question 18).

State	*Sex*	*Nil*	*PTC* *STC* *T.D.*	*Teachers degree* *Post-graduate* *Teachers Qualns.* *Foreign degrees*	*Diploma in drawing & other certificates*	*Any other*	*Blanks*	*Total (In Figures)*
		%	%	%	%	%	%	
Andhra	Men	8	36	34	13	10	1	241 (13)*
	Women	9	38	30	12	8	1	178 (18)
W. Bengal	Men	38	6	37	5	15	—	156 (10)
	Women	34	5	44	6	11	1	101 (12)
Gujarat	Men	15	36	24	13	9	8	216 (23)
	Women	12	39	31	9	5	5	107 (22)
Maharashtra	Men	12	24	34	16	12	3	183 (15)
	Women	12	39	31	9	5	5	107 (22)
Mysore	Men	23	12	43	10	13	2	105 (6)
	Women	9	15	52	17	5	1	83 (13)
Orissa	Men	17	27	33	14	11	3	191
	Women	12	33	37	11	5	2	57
Punjab	Men	15	11	50	11	12	2	107 (5)
	Women	7	11	60	3	20	—	125 (6)
Rajasthan	Men	28	21	26	9	12	5	245 (1)
	Women	28	10	41	10	6	4	85 (5)

* Multiple Responses have been shown in brackets.

The percentage of unqualified teachers is above 20 in Bengal, Rajasthan and Mysore.

3. *TEACHER'S STANDING IN THE PROFESSION*:

The teacher was asked how many years he had been in teaching. The table on the next page groups teachers into those who have been in the profession for 10 years and less and those who are engaged for more than 11 years. The latter group is considered to have a long standing and the former group a short standing (Table IV-16).

(a) *Primary Teachers*: Expect in Andhra, Bengal and Maharashtra, the men primary teachers in all other states have a short standing in the profession. Their percentages vary between 52 and 77. In Andhra and Maharashtra the percentages of teachers with short standing are 32, 37 and 41 respectively.

The percentage of women primary teachers in every state with short standing is between 62 and 82. Maharashtra has the smallest percentage of women teachers of short standing (56).

Men teachers with short standing are in a majority in five states, but in all the states the percentage of women teachers with short standing is considerably larger than for men teachers.

(b) *Secondary Teachers*: In every state except Andhra, men teachers with short standing are more than teachers of long standing. But the percentage of women teachers with short standing is much larger than for men teachers in every state. The percentage of men teachers with short standing varies between 51 and 67. This percentage for women teachers varies between 53 and 84.

As mentioned earlier, in the situation of expanding educational facilities it is to be expected that there will be a large number of persons who have short standing in the profession.

4. *YEARS ENGAGED IN PARTICULAR INSTITUTION* :

(a) *Primary Teachers*: In the table on the next page (Table IV. 17) the teachers have been classified into those who have short standing

TABLE IV–16

SHOWING THE TEACHING EXPERIENCE OF PRIMARY AND SECONDARY SCHOOL TEACHERS (Question 19).

State	*Sex*	*10 years and less than 10 years* Pri.	Sec.	*Those engaged more than 11 years* Pri.	Sec.	*Total (In Figures)* Pri.	Sec.
		%	%	%	%	%	%
Andhra	Men	32	49	62	52	53	241
	Women	61	53	39	36	46	178
W. Bengal	Men	37	53	53	47	78	156
	Women	82	63	18	27	61	101
Gujarat	Men	60	67	40	33	114	216
	Women	64	77	37	23	105	107
Maharashtra	Men	41	51	60	48	117	183
	Women	56	64	45	36	58	135
Mysore	Men	52	55	48	45	61	105
	Women	62	63	38	24	56	83
Orissa	Men	65	56	35	44	87	191
	Women	100	82	—	18	8	57
Punjab	Men	62	63	37	37	29	107
	Women	73	84	28	14	102	125
Rajasthan	Men	77	55	24	44	94	245
	Women	76	74	24	25	22	85

and those who have long standing in the particular institution where they were interviewed. Those who have worked for five years or less in the institution under study belong to the former category and those who have worked for more than six years belong to the latter category. Except in Bengal and Maharashtra, 59 to 86 per cent teachers have a short standing in the institution. But in five states (except Gujarat, Punjab and Rajasthan) the percentage of women teachers of short standing is higher than the percentage for men teachers.

TABLE IV–17

SHOWING THE NUMBER OF YEARS THE TEACHERS HAVE BEEN ENGAGED IN THE INSTITUTION IN WHICH THEY WERE INTERVIEWED (Question 20).

State	*Sex*	*5 and less than 5 years*		*Six and above*		*Total (In Figures)*	
		Pri.	*Sec.*	*Pri.*	*Sec.*	*Pri.*	*Sec.*
		%	%	%	%	%	%
Andhra	Men	59	48	41	52	53	241
	Women	74	62	25	37	46	178
W. Bengal	Men	38	51	61	48	78	156
	Women	64	57	36	42	61	101
Gujarat	Men	61	59	39	41	114	216
	Women	61	64	39	36	105	107
Maharashtra	Men	44	54	56	44	117	183
	Women	50	58	50	38	56	135
Mysore	Men	66	73	33	28	61	105
	Women	72	80	28	19	58	83
Orissa	Men	67	63	33	35	87	191
	Women	100	74	—	26	8	57
Punjab	Men	86	76	16	25	29	107
	Women	68	82	32	17	102	125
Rajasthan	Men	83	66	17	34	94	245
	Women	64	80	36	18	22	85

(b) *Secondary Teachers*: Among the secondary teachers in every state, except Andhra, the percentage of men teachers engaged for the shorter period is larger than the number of those engaged for the longer period. The percentages for short period men vary between 48 and 76. The percentages for long period men vary between 25 and 52. The percentages of women teachers engaged for a short period are larger in every state than those engaged for the longer period. The percentages for the shorter period are between 57 and 82; those for the long period are between 17 and 42.

There is a larger percentage of both men and women teachers at primary and secondary stage who have been in service for five years or less in the institution in which they are found at present. Women teachers of short standing are in larger percentages than men teachers.

5. *NUMBER OF INSTITUTIONS CHANGED* :

The question about how many institutions were changed prior to joining the one in which the teacher is presently serving indicates the teacher turn over in the schools as well as their horizontal mobility in the profession.

In the case of teachers employed in Government or Municipal schools, transfers from one institution to another are not uncommon and are provided for in their rules of service. Hence it will not be correct to pass a judgement on the teacher's tendency to stick to a job or to change it on the basis of data obtained by this question.

The teachers are divided into three groups (i) those who have not changed at all so far, (ii) those who have changed two or less than two institutions and (iii) those who have changed three or more institutions. (Table IV-18).

(a) *Primary Teachers*: The percentage of men primary teachers who have not changed at all varies between 32 and 43 in five states. The highest percentages are 64 in Bengal and 65 in Orissa and the lowest is 10 in Punjab.

The percentage of primary women teachers who have not changed any institution is higher than that of men teachers in all the states except Andhra and Bengal. The percentages of those who have not changed varies between 43 and 62 in five states. In Andhra and Punjab their percentages are 24 and 26 respectively. Women primary teachers on the whole are more steady than men teachers.

Among the men primary teachers those who have changed three institutions or more are in larger percentages than those who have changed two or less than two institutions in every state except Andhra and Bengal.

Among women teachers those who have changed two or less than two institutions are larger in percentages than those who have changed three or more institutions in every state.

(b) *Secondary Teachers*: In Bengal 54 per cent men teachers and 57 per cent women teachers, and in Gujarat 52 per cent women teachers have not changed any institutions so far in their career. In all other states, both men and women teachers have changed institutions at least once in 50 per cent of the cases.

The percentage of men secondary teachers who have not changed institutions varies between 23 and 54. There is a negligible difference in the percentage of all men primary and secondary teachers who have not changed any institution. As in the case of women primary teachers the women secondary teachers are more steady than men but not to the same degree as at the primary stage.

Except in Rajasthan the percentage of men and women secondary teachers who changed two or less than two institutions is larger in every state than the percentage who have changed 3 or more institutions. That was also true of women primary teachers but not of men primary teachers.

The male primary teacher is the most mobile of all the teachers at both the stages. Women teachers are less mobile than men teachers at both the stages.

The greater mobility of the primary teachers may be due to the fact that the primary schools are largely run by the municipal or other local self government authorities. The teachers are thus liable to be transferred from school to school in the same community or in different communities. The lower mobility of women may partially be due to the fact that special consideration is often shown to women by limiting their transfers to the minimum.

6. *TEACHER'S COMMITMENT TO THE PROFESSION*:

The two previous sets of questions pertaining to the teacher's professional qualifications and his standing in the profession gave some indication of his commitment to the profession. The impression that one gets is that though the teachers do not have a long standing in the profession they have made some investment in the profession by way of acquiring the necessary professional qualifications. But it may well be that they have acquired the qualifications not because of their genuine interest in their occupation but because they were compelled to acquire them. Three direct questions were asked to them to get some direct data on their attitudes to the profession.

The first question (No. 31) asked whether the teacher had wished to join any other occupation before joining teaching.

The second question was whether he had pursued any other occupation at any time before joining teaching, between two teaching jobs, or concurrently with his teaching. The answers provided were "never", "before joining as a teacher" "between two teaching jobs", or "is pursuing the other occupation at present even while teaching".

The third question was whether the teacher wished to change his occupation even now ?

(a) *Whether the teacher had wished to join any other Occupation before joining Teaching*: (Table IV–19)

TABLE IV–18

SHOWING THE NUMBER OF INSTITUTIONS THE TEACHERS IN THE SAMPLE HAVE BEEN ENGAGED IN, PRIOR TO JOINING THE INSTITUTION THEY WERE INTERVIEWED IN (Question 21)

PERCENTAGE OF	*Sex*	*Blanks or not changed*		*2 and less than 2*		*3 and more than 3*		*Total (In Figures)*	
		Pri. %	*Sec.* %	*Pri.* %	*Sec.* %	*Pri.* %	*Sec.* %	*Pri.* %	*Sec.* %
Andhra	Men	40	37	32	32	29	29	53	241
	Women	24	39	26	33	50	27	46	178
W. Bengal	Men	64	54	27	31	9	14	78	156
	Women	43	57	43	38	9	5	61	101
Gujarat	Men	42	42	24	40	34	18	114	216
	Women	50	52	31	39	19	19	105	107
Maharashtra	Men	43	39	27	46	30	15	117	183
	Women	61	45	29	38	8	17	56	136
Mysore	Men	35	31	20	42	45	28	61	105
	Women	62	43	18	46	20	11	58	83
Orissa	Men	65	28	12	38	23	34	87	191
	Women	100	47	—	48	—	6	8	57
Punjab	Men	10	25	31	47	59	28	29	107
	Women	26	30	52	49	22	22	102	125
Rajasthan	Men	32	23	29	35	39	41	94	245
	Women	50	31	41	33	10	36	22	85

TABLE IV–19

PERCENTAGE OF TEACHERS WHO HAD WISHED TO CHOOSE OTHER OCCUPATION BEFORE JOINING TEACHING (Question 31).

State	*Sex*	*1st choice*		*2nd choice*		*Total (In Figures)*	
		Pri.	*Sec.*	*Pri.*	*Sec.*	*Pri.*	*Sec.*
Andhra	Men	76	56	25	43	53	241
	Women	87	69	13	31	46	178
W. Bengal	Men	40	52	60	48	78	156
	Women	90	66	10	34	61	101
Gujarat	Men	48	41	52	57	114	216
	Women	68	75	32	25	105	107
Maharashtra	Men	45	40	55	60	117	183
	Women	64	65	36	32	56	135
Mysore	Men	58	60	42	40	61	105
	Women	67	59	32	41	58	83
Orissa	Men	58	47	42	53	87	191
	Women	75	62	25	38	8	57
Punjab	Men	52	40	48	60	29	107
	Women	82	56	18	44	102	125
Rajasthan	Men	50	45	50	55	94	245
	Women	68	81	32	19	22	85

(i) *Primary Teachers*: Between 45–55 per cent men primary teachers in six states had not wished to join any other occupatoin before joining teaching. Teaching was their first choice. Andhra is the only state in which 76 per cent teachers opted for teaching as the first choice. Bengal had the smallest percentage of teachers (40) who had taken to teaching as the first choice.

A very high percentage of women primary teachers went into teaching as their first choice. In Bengal the percentage is as high as 90. The smallest percentage of women teachers who took teaching as their first choice was 64 in Maharashtra. Mysore with 67 per cent and Gujarat and Rajasthan with 68 per cent each were very close to it. Punjab and Andhra with 82 and 87 per cent were closer to Bengal. Thus on the whole a much larger percentage of women teachers than men went into teaching as their first choice.

(ii) *Secondary Teachers*: The percentage of men secondary teachers who went into teaching as their first choice varies between 41 and 47 in Gujarat, Orissa, Punjab and Rajasthan and between 52 and 60 in Andhra, Bengal and Mysore. Thus in five states a minority of teachers went into teaching as their first choice and in three others the majority went into teaching as their first choice.

On the whole a smaller percentage of men secondary teachers went into teaching as their first choice as compared with men and women primary teachers.

Women secondary teachers took to teaching as a first choice in larger percentages than men teachers in every state except Mysore. In Mysore 60 per cent men teachers and 59 per cent women teachers took teaching as the first choice. In other states the percentage of women teachers who took to teaching as the first choice varies between 56 and 81.

Women teachers, as distinguished from men, went into teaching as their first choice in larger percentages than men. Primary women teachers went into teaching as their first choice in larger percentages than secondary women teachers.

Men primary teachers went into teaching as their first choice in larger percentages than men secondary teachers.

(b) *Would the Teacher like to change the Profession*?: A teacher may join the profession as his first or second choice. But after joining it the experience may either make him continue in it or change it. Those teachers who go into it as their first choice may become dissatisfied with it after joining it and may wish to change it. Similarly those who go into it as their second choice may feel less dissatisfied or more satisfied than they had expected at the time of joining it and may wish to continue in it.

A direct question was asked to teachers whether they would like to change their occupation? The answers provided were. "Yes", "No", "It is too late to change" and "Can't say". Those who replied "yes" were classed as not committed to the profession while those who said "no" as committed. Those who had "too late to change" and "Can't say" were classed less committed. The answers are tabulated in Table IV-20.

(i) *Primary School Teachers*: 51 to 68 per cent primary teachers of all states said that they would not think of changing their occupation. They are classed as the most committed. Between 13 and 27 per cent of the men primary teachers replied that it was too late to change or that they could not say. They are less committed. 13 to 31 per cent teachers said that they would like to change. They are not committed to the profession. Though the percentages of not committed vary between 13 and 31, in six states they are between 13 and 20 and in two states they are 25 per cent and 31 per cent.

The women primary teachers committed to teaching are larger in percentages than men teachers in Bengal, Gujarat, Maharashtra, Mysore and Punjab. In Andhra while 60 per cent men in primary schools have a commitment to teaching only 11 per cent women belong to this category. In Rajasthan the percentage of committed women is smaller by

TABLE IV–20

PERCENTAGE OF TEACHERS WHO WOULD LIKE TO CHANGE FROM TEACHING TO ANOTHER OCCUPATION (Question 32).

State	*Sex*	*Most Committed*		*Less Committed*		*Least Committed*		*Total (In Figures)*	
		Pri.	*Sec.*	*Pri.*	*Sec.*	*Pri.*	*Sec.*	*Pri.*	*Sec.*
Andhra	Men	60	45	27	30	13	21	53	241
	Women	11	58	76	24	13	21	46	178
W. Bengal	Men	59	68	23	18	18	14	78	156
	Women	77	76	19	10	5	13	61	101
Gujarat	Men	63	38	22	28	15	34	114	216
	Women	77	48	18	33	6	20	105	107
Maharashtra	Men	67	49	16	23	17	Nil	117	183
	Women	75	60	12	19	13	20	56	135
Mysore	Men	51	67	23	17	26	16	61	105
	Women	67	64	17	18	7	18	58	83
Orissa	Men	68	60	13	9	20	29	87	191
	Women	62	65	13	16	25	19	8	57
Punjab	Men	52	40	20	20	31	40	29	107
	Women	56	46	34	17	10	38	102	125
Rajasthan	Men	64	47	18	17	18	36	94	245
	Women	59	61	28	28	18	14	21	85

5 than the percentage for men. Orissa women are not considered because of their very small number. In the rest of the five states a larger percentage of women is committed to their profession than men. The percentage of women primary teachers who are *least committed* to teaching is smaller than the percentage for men teachers in every state except in Andhra.

The percentage of women who are "less committed" is larger than that of men in Andhra, Punjab and Rajasthan, while it is smaller in Bengal, Gujarat, Maharashtra and Mysore.

The percentage of women primary teachers who are "less committed" is larger than those who are "least committed" in every state except Maharashtra.

(ii) *Secondary School Teachers*: The percentage of men secondary teachers committed to the profession is smaller than that of committed men primary teachers in every state except Bengal and Mysore. The percentage of committed secondary teachers varies between 38 and 68. But in five states it varies between 38 and 47 and in Bengal, Mysore and Orissa the percentages are 68, 67 and 60 respectively.

It may be observed that the percentage of men secondary teachers who are least committed is larger than the percentage of least committed primary teachers in five states. The percentage of least cammitted secondary teachers varies between 14 and 40. The percentage of least committed teachers is high in Gujarat (34), Maharashtra (34), Punjab (40) and Rajasthan (36). In Bengal and Mysore the percentage of "least committed" men secondary teachers is lower than this percentage for men primary teachers.

The percentage of less committed teachers in Andhra, Gujarat and Maharashtra are 30, 28 and 23 respectively. In the remaining states the percentages are between 17 and 20.

The percentage of men secondary teachers who are less committed is smaller than for those who are least committed. In both these categories their percentages are higher than those for men primary teachers.

As in the case of primary teachers in almost all the states the percentages of 'committed' women secondary teachers is higher than those of men secondary teachers. Only in Mysore the percentage of committed women teachers is smaller by 3 than for men teachers. The percentage of the least committed women secondary teachers is smaller by 5 than this percentage for the secondary men teachers.

A smaller percentage of teachers at the secondary stage are committed than at the primary stage but at the secondary stage a larger percentage of women are committed compared with men.

Comparing the percentages of those who come to teaching as their first choice and those who are most committed i.e. do not want to change from teaching, it can be observed (from the accompanying table) that in five states the percentage of men teachers — primary and secondary who were committed to teaching is larger than the percentage of those who came to it as their first choice. In one state there was no change and in two states the percentage of committed teachers was less than the percentage of those who came to teaching as the first choice.

The women teachers — primary and secondary — were equally divided. In four states the percentage of those who did not want to change was larger than those who came to teaching as their first choice while in four other states their percentages were smaller.

7. *MEMBERSHIP OF PROFESSIONAL ORGANISATIONS AND ATTENDANCE AT MEETINGS*:

Membership of professional organisations is an important index of the teacher's interest in his profession. Questions were therefore asked on whether the teacher was a member of any teacher's organisation and whether he attended the meetings of these organisations regularly, occassionally or seldom. Membership of professional organisations and attendance at meetings are of course only two of the many ways in which a teacher expresses his interest in the profession but the present study did not probe the issue further.

Nor more than 20 per cent men and women teachers at the secondary stage in any state mentioned that they were members of teachers' organisations. But 63 per cent women teachers and only 3 per cent men teachers in Bengal said that they were members of teachers' organisations.

In all the states, except Bengal, a larger percentage of men and women teachers participate in the teachers' organisations than the percentage who say they are members. The percentages of men secondary teachers in different states who participate regularly in teachers' organisations vary between 18 and 37 in six states. In Punjab this percentage is very low — 4 for men and 3 for women. The Bengal case is contrary to the above description. 63 per cent women are members but only 8 per cent attend the meeting, while only 3 per cent men teachers are members but 24 per cent attend the meetings regularly. A smaller percentage of women than men actually participate or involve themselves the professional oganisations in every state including Bengal and Punjab.

Among the primary teachers as among the secondary teachers the percentage of those who say that they are members of the organisation is smaller than those who say that they regularly attend the meetings. The percentage of men teachers who are members varies between 7 to 17 in five states. In Gujarat 70 per cent men and 60 per cent women teachers are members of the organisation but only 1 per cent of each attend the meetings regularly. In Maharashtra 2 per cent men and 5 per cent women are members but 21 and 27 per cent of them respectively attend the meetings of the organisation regularly. In Mysore 31 per cent men and 21 per cent women are members of the organisation but 18 and 22 per cent of them respectively attend the meetings regularly. Barring these instances the primary men and women teachers participate in teachers' organisations in a smaller percentage than the men and women teachers at the secondary stage.

The primary teachers are thus less involved in their profession than the secondary teachers.

8. *TEACHER ADMINISTRATION RELATIONSHIP*

The teachers were asked four questions. These were (a) Whether staff meetings are held regularly in their institutions, (b) Whether the teacher feels free to discuss all matters at such peetings, (c) Whether or not the decisions taken at these meetings are implemented and (d) Whether, in his institution, teachers are represented on the board of management by a teacher other than the principal.

(a) *Frequency of Staff Meetings*: The teachers were asked whether any staff meetings are held in the institution and, if held whether they are held "regularly", or "as and when required" or "very rarely" (Table IV-21).

The largest percentage of secondary men and women teachers in every state answered that they were held "as and when required". The percentages in six states vary between 69 and 80. The percentage variations in the case of women teachers are similar — 58 to 85.

The second largest group of teachers mentioned that they were held regularly. But the percentages in this group in five states are below 20. The maximum percentage is 37 in Maharashtra. In Mysore and Punjab the percentages are 25 and 23 respectively. The percentages of women teachers who said that the meetings are held regularly do not vary much from those for the men teachers. They vary between 12 and 41.

The percentage of teachers, either men or women, who said that such meetings are rarely held and never held is less than 14 in any state.

If a good teacher-administrator relationship means a situation wherein teachers are consulted in important matters affecting them and or on important occasions this is more than can be judged from the regularity of meetings held. It can be said, however, that whether through regular meeting or meetings called as and when necessary an effort is made by heads of schools to involve teachers in tackling the prbolems of the schools.

TABLE IV–21

PERCENTAGES OF TEACHERS WHO SAY STAFF MEETINGS ARE HELD REGULARLY (Question 50)

	Primary Men Teachers	*Secondary Men Teachers*	*Primary Men Teachers*	*Secondary Women Teachers*
Andhra	51	19	52	41
W. Bengal	22	17	13	19
Gujarat	16	12	16	12
Maharashtra	39	37	32	22
Mysore	46	25	43	21
Orissa	33	14	38	12
Punjab	35	40	23	27
Rajasthan	20	27	18	24

TABLE IV–22

PERCENTAGES OF SECONDARY TEACHERS WHO FEEL FREE TO DISCUSS IN STAFF MEETINGS (Q. 51).

		Most often	*Sometimes*	*Seldom*	*Never*	*Not applicable*	*Blanks*	*Total*
Andhra	Men	28	50	12	6	4	—	241
	Women	42	47	6	5	2	—	178
W. Bengal	Men	44	41	8	3	5	—	156
	Women	51	41	6	—	3	—	101
Gujarat	Men	40	43	11	2	3	1	216
	Women	31	54	8	1	5	1	107
Maharashtra	Men	42	36	8	10	3	1	183
	Women	39	41	12	3	2	4	135
Mysore	Men	33	50	11	3	4	—	105
	Women	33	57	7	1	2	—	83
Orissa	Men	29	54	9	6	3	—	191
	Women	28	54	14	2	2	—	57
Punjab	Men	48	35	12	5	1	—	107
	Women	20	58	10	12	—	—	125
Rajasthan	Men	41	39	10	7	3	—	245
	Women	40	41	11	2	5	1	85

TABLE IV–23

PERCENTAGE OF PRIMARY TEACHERS WHO FELT FREE TO DISCUSS AT STAFF MEETINGS (Q. 51).

		Most often	*Sometimes*	*Seldom*	*Never*	*Not applicable*	*Blanks*	*Total*
Andhra	Men	45	42	2	2	9	—	53
	Women	48	46	—	—	6	—	46
W. Bengal	Men	50	40	5	1	4	—	78
	Women	26	56	5	8	5	—	61
Gujarat	Men	77	15	5	—	1	2	114
	Women	83	11	6	—	—	—	105
Maharashtra	Men	56	27	11	5	—	1	117
	Women	54	32	5	4	5	—	56
Mysore	Men	51	43	5	—	1	—	61
	Women	50	41	—	—	—	9	58
Orissa	Men	48	44	7	—	—	1	87
	Women	25	61	13	—	—	—	8
Punjab	Men	83	17	—	—	—	—	29
	Women	59	35	—	4	1	1	102
Rajasthan	Men	61	25	7	4	3	—	94
	Women	36	41	9	5	9	—	22

The percentage distribution of responses of primary teachers is different from that of the secondary teachers. The percentage of teachers who say that the meetings are held regularly is larger than the percentage for secondary teachers in every state. It varies between 33 and 46 in four states. In three other states it varies between 18 and 22. In Andhra the percentage of teachers who say that the meetings are held regularly is the highest (51).

Nearly an equal percentage of women teachers also say that the meetings are held regularly.

Those who say that the meetings are held as and when required are the second largest group of men and women teachers.

These distributions among primary and secondary teachers suggest that an appreciable percentage of men and women primary and secondary teachers are involved in the discussion of school problems and that the teacher administrator relationship is channelised through meetings in a larger number of primary schools than secondary schools.

(b) *Freedom of Discussion at Meetings*: Even though the meetings are held regularly, or as and when required, they could still be only a formality and the teachers may just consent to what the Head proposes. In such cases the teacher would not have a feeling of involvement in the work of the school. It was therefore asked whether or not the teacher felt free at such meetings to discuss all matters. It may be that all teachers do not participate in the discussions but the important point is that if they have the feeling of freedom to discuss it is an indication of a more democratic teacher administrator relationship and also an evidence of the teachers' feeling of involvement.

The teachers were asked the question whether they felt free to discuss all matters at such meetings. The alternative answers provided were "Most often", "Some times", "Seldom" or "Never". There was also an alternative answer "Not Applicable" which was kept for cases where the meetings were either not held or held seldom.

The percentage of men secondary teachers who said that "some times" they felt free to discuss all matters varies between 35 and 50. The percentage of women secondary teachers who said that "some times" they feel free to discuss all matters varies between 33 and 58. The percentage of men secondary teachers who said that "most often" they feel free to discuss varies between 28 and 48. The percentage of women secondary teachers who said "most often" they feel free to discuss all matters varies between 29 and 51. Except in the instances of men teachers in Andhra, men and women teachers in Orissa, and women teachers in Punjab, the difference in the percentages of those who said "most often" and "some times" is not large (Table IV-22).

The distribution of answers 'most often' and 'some time' is again quite different in the case of primary men and women teachers. In every state a large percentage of men primary teachers said that "most often" they feel free to discuss all matters. It is larger than the percentage of men primary teachers who said "some times". This percentage is substantially larger in every state than the percentage of those who said "most often" among the secondary men teachers and those who said "some times" among the primary men teachers. The percentage variations of those who said 'most often' are between 45 and 83 for men primary teachers (Table IV-23).

The percentages of women primary teachers who responded by saying "most often" vary considerably as in the case of the men teachers and it is larger than the percentage of women teachers who said "some times" only in four states. The percentage variation in the first four states is between 50 and 83. In the remaining four states it is between 22 and 36.

(c) *Implementation of Decisions*: The question of the teacher's involvement in his work through the evidence on staff meetings could be checked further by a third question (52) which asked: Are the decisions taken at the meetings generally implemented? The meetings may be held, there may be discussions, and teachers would be free to discuss all matters at these meetings but if the decisions taken at these meetings are not implemented, the teacher may just attend these meetings as a matter of formality.

TABLE IV–24

PERCENTAGE OF TEACHERS WHO SAID THAT DECISIONS TAKEN IN STAFF MEETINGS WERE ALWAYS IMPLEMENTED (Q. 52)

	Primary Men Teachers	*Secondary Men Teachers*	*Primary Women Teachers*	*Secondary Women Teachers*
Andhra	47	34	59	43
W. Bengal	30	28	18	38
Gujarat	55	32	49	31
Maharashtra	54	39	55	35
Mysore	54	36	59	33
Orissa	36	34	13	19
Punjab	66	49	55	37
Rajasthan	55	33	32	22

TABLE IV–25

PERCENTAGE OF TEACHERS WHO SAID THAT THEY HAD A REPRESENTATION OF THE MANAGING COMMITTEE (Q. 53)

	Primary Men Teachers	*Secondary Men Teachers*	*Primary Women Teachers*	*Secondary Women Teachers*
Andhra	6	25	7	21
W. Bengal	28	85	44	90
Gujarat	40	23	45	31
Maharashtra	61	54	55	46
Mysore	74	20	33	34
Orissa	33	62	25	61
Punjab	24	15	45	25
Rajasthan	37	31	32	14

In seven states the percentage of men secondary teachers who said that the decisions are "always" implemented varies between 28 and 39. In Punjab this percentage is 49.

The percentage of women secondary teachers who said that the decisions are "always" implemented varies between 31 and 43 in six states. In Orissa and Rajasthan the percentages are 19 and 22 respectively.

The percentage of men teachers who said that the decisions are "some times" implemented varies between 36 and 57 and the percentage of women teachers who said that the decisions are 'sometimes' implemented varies between 41 and 72. Thus the women teachers who said that the decisions are 'sometimes' implemented are in larger percentages than men teachers who made that response.

Among the primary men and women teachers also, those who said that the decisions are 'always' implemented are in larger percentage than those who said that they are 'sometimes' implemented. The percentage variation of men primary teachers who said that the decisions are 'always' implemented varies between 47 and 66 in six states. The percentages in Bengal and Orissa are 30 and 36 respectively.

The percentage variation among women primary teachers who said that decisions are 'always' implemented is between 49 and 59 in six states. In Bengal and Rajasthan the percentage are 18 and 32 respectively. (Table IV-24).

The percentage of those who said that the decisions are 'sometimes' implemented varies in the case of men teachers between 21 and 30 in six states. In Bengal and Orissa the percentages are 55 and 48 respectively. These percentages are nearly the same as the percentages of men and women secondary teachers who said that the decisions are always implemented.

The percentage distributions on these three questions viz. Qs. 50, 51 and 52 lead to the conclusion that (i) the teacher administrator relationship is formalised more at the primary stage than at the secondary stage and (ii) the primary schools are more 'democratic' than secondary schools and (iii) the primary school teachers are more involved in the school administration than the secondary school teachers.

(d) *Representation of Teacher on Management*: Another question (53) concerned with the participation of the teacher in the administration is whether the teachers are represented on the board of management. Obviously the teachers are represented on the board of management it would mean that their involvement in school management is greater than if they are not. But answers to this question would depend on the sponsorship of the schools. Where there are government schools and schools run by the municipal authority the question of representation on the board of management either does not arise or representation might have been statutarily provided for both in government or municipal schools and also in schools run by other organisations. It may be more fruitful to study the representation of teachers on the board of management in relation to the sponsorship of organisations.

The percentage distributions in Table IV-25 corraborate the conclusion about the teachers involvement in the administration. In Gujarat Maharashtra, Punjab and Rajasthan a larger percentage of primary men teachers than the secondary men teachers say that they are represented on the board of management. But in Bengal, 65 per cent men secondary teachers and 28 per cent men primary teachers in Orissa, 62 per cent men secondary teachers and 33 per cent men primary teachers and in Andhra, 25 per cent men secondary teachers and 6 per cent men primary teachers said that the teachers are represented on the boards of management.

The percentage variation among the men secondary teachers who said that the teachers are represented on the board of management is between 15 and 31 in five states; the percentages are 54, 52 and 85 per cent in the other three states. Between 14 to 46 per cent women secondary teachers say they have representation on boards of management in five states. In Orissa this percentage rises to 61 and in Bengal to 90.

The percentage distribution on the same answer among primary teachers varies between 28 and 40 in five states. The percentages for men in Andhra and Mysore are 6, 61 and 74 respectively.

The women primary teachers between 25 and 55 per cent in seven states said that the teachers are represented on the board of management. In Andhra, only 6 per cent women gave the same reply.

This distribution further supports the conclusion arrived at from the observations on data on questions 50, 51 and 52.

The conclusion is that, contrary to the prevailing impression, the teacher participation at the primary stage. The teacher at this stage participates more actively in his school than 'the secondary school does. Since the picture these data present is contrary to the stereotype the reliability of the answers is likely to be questioned. However, the answers to the three questions have been consistent and the conclusions drawn here seem difficult to escape. We might as well re-examine our stereotype of the primary teacher.

These conclusions on the teacher administartor relationship are mainly based on the data on staff meetings, implementation of decisions taken at these meetings etc. But the questionnaire does not seek for any information on the nature of these meetings and the matters discussed in them. Before any final conclusions are drawn it is necessary to know more of these matters. The present study has no data on these points.

9. *PARENT–TEACHER RELATIONSHIP*:

In this area three question were asked. The first question sought to find out the frequency of the contacts between parents and teachers. The second question was asked with a view to understand the mode of contact. The first mode of contact viz. direct personal contact is more intimate and is also presumed to be more fruitful, while the second one viz. through report cards, though in a sense formalised is more likely to have become a routine and is presumed to be not fruitful in terms of interation. The third question asked the opinion of teachers regarding parents' interest in the progress of the children. The question was asked because the teacher's view of the interest taken by parents influences the teacher's performance of his role.

Parent teacher relationship is important from the point of view of the teacher's own performance and also from the point of view of the parent school relationship.

While the head of the institution could also have direct relationship with the parents, the relationship in mind here is only the teacher-parent relationship with reference to the student's academic performance.

(a) *Frequency of Contacts*:

The teachers were asked to state the frequency of their contacts with the parents of their students. The alternative answers provided were "regular" "as and when occasion arises", "seldom" and "never". A majority of men and women teachers at the secondary stage said that their contact with the student's parents is established only as and when an occasion arises. 6 to 77 per cent men teachers in five states gave this reply. The percentage of women teachers who had occasional contacts parents varied between 36 and 46 in three other states.

Between 22 and 40 per cent men teachers and between 29 and 56 per cent women teachers said that they "seldom" or "never" had any contact with the parents.

Thus both men and women secondary teachers have the largest percentage of those with only an occasional personal contact with the parents. A considerable percentage of men teachers and an even larger percentage of women teachers said that they had seldom or never any contact with the parents.

Those who said that they have contact as and when occasion arises and those who said "seldom" may not be very far from one another and also from those who said "never". The occasion may arise seldom and seldom is as good as never. These may in effect be three ways of saying that the teachers do not have much contact with the parents.

The more reliable and definite answer is from those who said that they had regular contact with parents and this response does not add up to more than 8 per cent in any state except Bengal. In Bengal it is 12 per cent.

The largest percentage of men and women primary teachers say that they have contact with parents as and when the occasion arises. The percentage of those who said seldom or never is smaller than in the case of secondary teachers. And the percentage of those who said that they had regular contact is larger than in the case of the secondary teachers. It is, in fact, considerably larger in all the states except in Gujarat and Maharashtra. It is difficult to say whether by regular contact they mean formal contact at parent teacher meetings or informal contact. In small towns and villages informal contact is more possible than in big cities.

(b) *How Parents are informed of the Progress of their Wards*: One of the reasons, and also quite an important reason, why the teachers should see the parents is to discuss with them the progress of the student. For that purpose they could maintain contact by sending progress reports to the parents or by personally meeting them. The latter type of contact is more fruitful though sending report cards would be more regular and also in a sense more formal. But consistently with what they said in Question No. 48 about how frequently they contacted the students' parents a very large majority of men and women teachers said that they informed the parents through the periodical report cards. The percentage of men secondary teachers who replied in this way varies between 61 and 88. The percentage of women secondary teachers varies between 79 to 90. Only 6 to 29 per cent men teachers said that they reported the students' progress to their parents in parent teacher meetings.

In Orissa and Punjab 91 and 86 per cent women teachers respectively replied that they report the students progress through meetings with parents though in the same states only 16 and 8 per cent men respectively adopt this method. In the remaining six states 7 to 17 per cent women said that they reported the progress of students at meetings with parents. A negligible percentage of men and women teachers said that they had no contact with the students' parents.

The percentage of men and women teachers who said that they report the progress of students at the parent-teacher meetings is consistent with the percentage of those who said that they had no regular contact with parents on Question No. 48.

The lack of face to face contact between the parents and the teacher could be due to the feeling that there was no point in meeting the parents as the parents were not interested in their children's progress.

At the primary stage the parents are informed of the students progress at parent-teacher meetings according to 24 to 64 per cent teachers but according to only 13 to 48 per cent women teachers. The percentages of men teachers who said that they reported the progress of the students at parent teacher meetings is larger than those who said they reported through periodical report cards in five states. On the other hand the percentage of women teachers who said that they reported the progress through cards is much larger than those who said that they reported the progress at parent-teacher meetings.

The men and women teachers thus differ greatly in these states.

(c) *Parental Interest in Scholastic Progress of Children*: The teachers were asked if they found the parents sufficiently interested in the progress of their children. Only 6 to 27 per cent men secondary teachers in different states replied that "most" of the parents were interested. The women teachers varying from 8 to 35 per cent replied that most parents are interested.

A larger percentage of both men and women teachers said that "some" or "few" parents were interested in the progress of their children. The percentage of men who said "some" varies between 21 and 51. While the percentage of women who gave this answer varies between 33 and 55. On the whole a larger percentage of women than men said that at least "some" parents were interested in the progress of their children. But the difference in the percentages of men and women is very small. Similarly the percentages of those who said "few" parents are interested vary between 31 and 44 in six states. The women teachers said this in a larger percentage of cases than men teachers. This percentage varies between 16 and 52 in different states.

Thus the secondary teachers believe that only "some" of the parents are interested in their children's progress and probably therefore, they also do not make efforts to meet the parents. If this is true it means that the family is not contributing to the education process. This may be because a larger percentage of students come from families which have no educational background.

If this belief is true, there is no reason why the primary teachers both men and women should say in a larger percentage than secondary teachers that "most" of the parents are interested in the progress of their children. The percentage of men varies between 12 and 56. In the case of women the percentage varies between 24 and 55.

The percentage of those who said "some" parents are interested is larger than those who said either "most" or "few". And those who said "few" are smaller in percentage than those who said "most" in five states. Thus a larger percentage of primary teachers said that "most" parents are interested in the education of their children and the next largest said 'some'.

This percentage distribution among the primary teachers does not support the view that the secondary teachers' belief that parents are interested in the progress of their children at school has any relationship to the educational background of the parents of their students. Acutally, a larger proportion of children in primary schools than in secondary schools come from the families which have a poor educational background.

It may be recalled that the percentages of men primary teachers who said that they had personal contacts with parents is larger than those who said that they had contact through cards only. Also a larger percentage of primary teachers had claimed that they had regular contact with the parents of students.

Among women primary teachers the percentages of those who said that they had personal contact with the parents are smaller than they are among men primary teachers. But percentage variations are smaller than they are among secondary men and women teachers. Thus the primary teachers, men and women have closer contact with parents in spite of the fact that a larger percentage of the parents had no educational background. Primary school teachers believe that the parents of the children they teach are interested in the progress of their wards. Thus it could not be that the parents educational background is responsible for their lack of interest in the ward's progress.

SECTION IV — TEACHER'S VIEWS AND OPINIONS ON VARIOUS ASPECTS OF EDUCATION SYSTEM

This section describes the views and opinions of the school teachers on various aspects of the education system. First among these are the teacher's views regarding the role of students. The teachers were asked to state whether in their opinion students should be concerned with studies only, or whether they should take up other responsibilities such as household work, welfare work and political work. The teachers were also asked what according to them were the goals of education. Further they were asked to state whether the statement generally made that the present system of education does not inculcate any sense of values in the younger generation is justified. The teachers interviewed were presented with a list of adjectives by which students could be described, and they were asked to describe the students in terms of these adjectives. The data obtained have been presented as the "teacher's image of the student" in this section.

The teacher's responses on two other questions are also included in this section. Assuming that an educational system should inculcate some sense of values in the students the teachers were asked to say whether or not the present educational system performs this function.

Finally, the teachers were asked whether in their opinion the academic performance of a student had any relationship with the caste, religious and the language of that student.

1. *STUDENT ROLE*:

Of the following five alternatives the teacher had to choose one: (i) The student should be concerned with his studies only, (ii) The student should also devote time to household duties, (iii) The student should also devote time to welfare work, (iv) The student should also take part in politics, (v) I can't say.

The answers are tabulated in Tables IV-26 – 29. The percentages of, "cannot say" and "blanks" are negligible. There is also hardly any multiple response.

The single largest group of men secondary teachers said that the student should "also devote time to welfare work". The percentages vary between 33 and 63 in different states.

Among women teachers also the distribution is similar to that among men teachers. A minimum of 32 per cent and a maximum of 64 per cent women teachers said that the student should also devote time to welfare work.

Nearly an equal percentage of men teachers choose the options the student should "also devote time to household duties" and that he should be concerned with his studies only". But a slightly larger percentage of women say that the student should "also devote his time to household duties". In five states a larger percentage of women teachers hold this view. The percentage is larger by a little more than 10. In five states about 5 per cent less women than men say that the student should be concerned with his studies only. Thus on the whole a larger percentage of men and women secondary teachers say that the student should also do household work and a smaller percentage of them say that the student should be concerned with his studies only.

Between 33 to 67 per cent men primary teachers and 23 to 75 per cent women primary teachers mentioned that the student should "also do welfare work". The percentage of women teachers is slightly lower than that of the men teachers. Unlike the distribution in the case of secondary teachers a little larger percentage of men and women primary teachers mentioned household duties.

Both primary and secondary school teachers consider that the student has a role to play in relation to the larger society and, next to the larger society towards his family. Between them those two alternatives are chosen by about 75 per cent of the teachers. About 10-20 per cent think that students should only restrict themselves to their studies. Less than 10 per cent of them say that students should take part in politics as well.

TABLE IV–26

PERCENTAGES OF TEACHERS WHO SAY THAT STUDENTS SHOULD BE CONCERNED WITH STUDIES ONLY (Q. 44).

	Primary Men Teachers	*Secondary Men Teachers*	*Primary Women Teachers*	*Secondary Women Teachers*
Andhra	25	31	28	14
W. Bengal	18	25	16	16
Gujarat	18	24	19	33
Maharashtra	17	25	21	20
Mysore	20	21	14	19
Orissa	33	15	13	28
Punjab	10	26	11	16
Rajasthan	14	23	27	26

TABLE IV–27

PERCENTAGES OF TEACHERS WHO SAY THAT STUDENTS SHOULD BE CONCERNED WITH "HOUSE WORK ALSO" (Question 44).

	Primary Men Teachers	*Secondary Men Teachers*	*Primary Women Teachers*	*Secondary Women Teachers*
Andhra	23	25	54	38
W. Bengal	33	11	26	20
Gujarat	37	35	46	27
Maharashtra	23	35	28	45
Mysore	41	27	45	41
Orissa	29	21	25	19
Punjab	21	22	40	34
Rajasthan	27	24	36	20

TABLE IV–28

PERCENTAGES OF TEACHERS WHO SAY THAT STUDENTS SHOULD BE CONCERNED WITH "WELFARE" ACTIVITIES ALSO (Question 44).

	Primary Men Teachers	*Secondary Men Teachers*	*Primary Women Teachers*	*Secondary Women Teachers*
Andhra	49	43	19	47
W. Bengal	47	33	28	38
Gujarat	40	33	28	38
Maharashtra	59	36	43	32
Mysore	39	49	28	39
Orissa	33	53	75	53
Punjab	33	53	75	53
Rajasthan	52	50	23	49

TABLE IV–29

PERCENTAGES OF TEACHERS WHO SAY THAT STUDENTS SHOULD BE CONCERNCD WITH "POLITICS" ALSO (Q. 44).

	Primary Men Teachers	*Secondary Men Teachers*	*Primary Women Teachers*	*Secondary Women Teachers*
Andhra	4	1	—	1
W. Bengal	1	1	3	1
Maharashtra	5	6	11	3
Gujarat	—	2	5	2
Mysore	—	2	5	2
Orissa	3	12	—	—
Punjab	—	4	2	1
Rajasthan	4	5	5	—

2. *GOAL OF EDUCATION*

The next question asked the teachers what according to them was the goal of education. They were given four substantive alternatives, namely: "to attain economic security", "to achieve higher status in society", "to be a cultured person", and "to turn into a good citizen".

A negligible percentage of teachers mentioned the alternatives "any other" and "cannot say". Among the four alternatives, the single largest group of men and women teachers and nearly an equal percentage of them said that the goal of education is to make the student into a good citizen. Between 39 and 51 per cent of men secondary teachers and between 36 and 52 per cent women secondary teachers mentioned this alternative.

The second largest group of teachers mentioned "to be a cultured person" as the goal of education. The percentage of men teachers who mentioned this varied between 19 and 32. The percentage of women teachers who mentioned this goal varied between 24 and 53.

The third large group of teachers was of those who mentioned "economic security" as the goal. The percentage of men teachers varied from 11 and 27. The percentage of women teachers varied between 8 and 18.

TABLE IV–30

PERCENTAGES OF TEACHERS WHO SAY THAT THE GOAL OF EDUCATION IS GOOD CITIZENSHIP (Q. 43).

	Primary Men Teachers	*Secondary Men Teachers*	*Primary Women Teachers*	*Secondary Women Teachers*
Andhra	64	43	70	49
W. Bengal	55	45	54	49
Gujarat	31	43	62	40
Maharashtra	61	42	71	44
Mysore	59	38	48	57
Orissa	67	50	100	37
Punjab	83	51	73	49
Rajasthan	62	51	68	52

The fourth large group of teachers was those who mentioned "to achieve higher status in society" as the goal of education. But in no state is the percentage of men and women teachers choosing this percentage larger than 16 and 11 respectively.

The distribution among the primary teachers is similar to that of the secondary teachers. But a much larger percentage than that of the secondary teachers, both men and women, mentioned good citizenship as the goal of education. The percentage varies between 31 and 83. Thus nearly 60 per cent of the primary teachers believe that the goal of education is to turn students into good citizens.

The remaining 40 per cent teachers were distributed over the three other categories. About 18 per cent men and 12 per cent women teachers mentioned "to be a cultured person" as the goal of education.

Thus according to the largest single group of men and women primary and secondary teachers, the goal of education is to turn the student into a good citizen. This goal is consistent with their perception of the role of the student as also a contributor to the welfare of wider society. In both their choices the teachers lay an emphasis on the community rather than the individual. This collectivity orientation is probably to be expected in periods of development.

3. *EDUCATION AND VALUES*:

Teachers were asked the question whether they agreed that the present system of education does not inculcate any sense of value in the younger generation. The alternative answers provided were "Yes,, I agree", "Partially agree", "No, I don't agree" and "I cannot say". Between 34 to 62 per cent of men and 35 to 86 per cent of women secondary teachers repiled that they partially agreed with the statement. The percentage of those who said "No" varies between 12 and 20 among men teachers and between 11 and 23 among women teachers. It could thus be said that a majority of teachers believe that the system does inculcate some sense of value. But since a large number say that it does so 'partially' it may be argued that the teachers are not entirely satisfied with the contribution of the system of education to the value system (Table IV-31).

A slightly larger percentage of primary men and women teachers, as compared with the secondary teachers in every state said they believed that the education system inculcates values. The percentages for men teachers vary between 17 to 25 and for women teachers they vary between 14 and 36.

Those who say that they agree "partially" are again the single largest group of men and women teachers. The percentages of men in different states who give this response vary between 24 and 47 in seven

TABLE IV–31

PERCENTAGES OF TEACHERS WHO DISAGREE WITH THE STATEMENT THAT THE SYSTEM OF EDUCATION DOES NOT INCULCATE VALUES (Q. 45).

	Primary Men Teachers	*Secondary Men Teachers*	*Primary Women Teachers*	*Secondary Women Teachers*
Andhra	25	17	17	16
W. Bengal	22	16	16	11
Gujarat	25	14	29	18
Maharashtra	14	13	14	17
Mysore	20	20	24	14
Orissa	18	14	—	23
Punjab	17	12	33	22
Rajasthan	20	17	36	21

states. In Bengal the percentage is 61. The percentages for women teachers vary between 28 and 51 in seven states. The percentage in Punjab is 15.

The primary teachers both men and women as a whole seem to think, in a larger percentage than the secondary teachers, that the present education system inculcates at least some values in students. In both the groups the percentage of those who think that the education system does not inculcate any values at all is rather small.

4. *TEACHER'S IMAGE OF THE STUDENT:*

The teacher's image of the student is very important in his interaction with the student, as is the student's image of the teacher. If either party to the interaction has an unfavourable image the interaction will not be smooth or fruitful.

The teachers were asked to select one of the adjectives from each of the following five pairs of adjectives to describe the student.

Purposive:—Drifting, Studious — Negligent, Capable — Incapable, Disciplined — Indisciplined, Deferential — Unrespectful.

Each adjective selected by the teacher characterises the student. From these responses the accompanying table (Table IV-32) is prepared. Only the first adjective of each pair is used. The plus (+) sign means that in the eyes of the majority of the teachers the student can be characterised by that particular adjective. The minus sign (—) means that in the eyes of the majority of teachers the student cannot be characterised by that adjective but the student is the opposite of it. Assuming that the first adjective indicates a favourable image of the student, a plus sign would indicate that the majority of teachers have a favourable opinion of the student and the minus sign would indicate that the majority of teachers have an unfavourable opinion of the student. The asterisk indicates that the difference between the majority and the minority is of 5 or less than 5 per cent.

(a) *Primary Teachers*: The majority of primary men and women teachers in every state opines that the student is *purposive.*

They also believe that student is *studious.* The exceptions are the men and women teachers in Maharashtra and men teachers in Bengal.

Except for the men and women teachers in Bengal, the men teachers in Maharashtra and the women teachers in Mysore, the teachers in all other states think the student is *capable.*

The majority of men and women teachers in every state say that the student is *disciplined.* The only exception are the women teachers in Maharashtra.

In the eyes of the majority of men and women teachers in every state the student is *deferential.* In the eyes of an equal percentage of Orissa women teachers the student is deferential and respectful.

The men and women primary teachers as a whole have a favourable image of the student. But as we will see the men and women secondary teachers have an unfavouarble image of the student.

TABLE IV–32

SHOWING WHETHER MAJORITY OF TEACHERS IN EACH GROUP CONSIDER STUDENT TO HAVE DIFFERENT QUALITIES.

State	*Sex*	*Purposive*		*Studious*		*Capable*		*Disciplined*		*Differential*	
		Pri.	*Sec.*	*Pri.*	*Sec.*	*Pri.*	*Sec.*	*Pri.*	*Sec.*	*Pri.*	*Sec.*
		%	%	%	%	%	%	%	%	%	%
Andhra	Men	+	—	+	—	+	—	+	—	+	+
	Women	+	+	+	—	+	—	+	+*	+	+
W. Bengal	Men	+	+	—	—	—	—	+	—	+	+*
	Women	+	—	+	—	—	—	+	=	+	+
Gujarat	Men	+	+	+	—	+	—	+	+	+	+
	Women	+	—	+	—	+	—	+	+	+	+
Maharashtra	Men	+*	—	—	—	—	—	+*	—	+*	—
	Women	+	—	—	—	+*	—	—	—	+*	+*
Mysore	Men	+	—	+	—	+	—	+	—	+	+*
	Women	+	—	+	—	—	—	+	—	+	+
Orissa	Men	+	+	+	—	+	—	+*	—	+*	—
	Women	0	+	0	—	0	—	+*	—	=	—
Punjab	Men	+	—	+	—	+	—	+	—	+	+
	Women	+	+	+	—	+	—	+	—	+	+
Rajasthan	Men	+	+*	+	—	+	—	+	+	+	+
	Women	+	+	+	+	+	—	+	+	+	+

+ means larger percentage saying 'yes' than 'no'
— means smaller percentage saying 'no' than 'yes'
+* difference is 5 or less than 5

(b) *Secondary Teachers*: In Orissa and Rajasthan the majority of men secondary teachers believe that the students is *purposive.* The majority of men and women teachers in Maharashtra and Mysore and the majority of men teachers in Andhra and Punjab and majority of women teachers in Bengal and Gujarat believe that the student is *not purposive* and that he is *drifting.*

Thus in two states the majority of men and women teachers agree that the student is purposive. In two other states they agree that the student is drifting. In two states men teachers agree that the student is purposive but the women teachers do not agree and they believe that the student is drifting. In two other states the men teachers agree that the student is not purposive and that he is drifting but the women teachers agree that the student is purposive and that he is not drifting. The teachers in their image of the student are divided statewise and sexwise equally. Men and women teachers in four states believe that the student is purposive. In four states they believe that he is drifting. On the other hand the majority of men and women primary teachers in every state had agreed that the student is purposive.

There was little variation among the men and women teachers in their image of the student as *studious or negligent.* The majority of men and women secondary teachers in every state believe that the student is negligent and that he is not studious. Only the women teachers in Rajasthan differ from this image of the student.

There were some variations among the men and women primary teachers statewise and sexwise in their image of the student with reference to his capability. But a majority of men and women secondary teachers in all the states, without an exception, agreed that the student is incapable or is *not capable.*

With reference to discipline only the women primary teachers in Maharashtra had said that the student is indisciplined. The rest of the men and women primary teachers in all other states had said that he is disciplined. Among secondary teachers, in four states, both men and women teachers and in two other states the men teachers believe that the student is *indisciplined.* Only in two states, namely Gujarat and Rajasthan and among the women in Andhra is there is a majority of secondary teachers who believe that the student is *disciplined?*

The largest agreement between the men and women primary and secondary teachers was in their image of the student with reference to his deferential behaviour. The men and women primary teachers in six states agree that the student is *deferential.* In Orissa only men teachers and in Maharashtra only women teachers believe that the student is deferential.

The majority of men and women secondary teachers in all the states believe that the student is deferential.

There is the large measure of agreement among the men and women secondary teachers that the student is negligent and incapable but deferential. However, in their opinion of the student as purposive or disciplined, they are nearly equally divided statewise and sexwise.

On the whole the secondary teachers have an unfavourable image of the student and the primary teachers have a favourable image of the student. It is difficult to say why this clear shift in the opinion of teachers should occur as one moves from the primary to the secondary stage. Does the student change and become more negligent or indisciplined as he grows up and moves to the secondary school stage? — Or is it only that he fails to measure up to the secondary teachers' increasing or higher expectations. This lattre explanation could apply in so far as the students' capacity to cope with his work is concerned, but it could not apply where student behaviour is terms of purposiveness or discipline is concerned. The tendency to drift or to "indiscipline", in so far as it is validly attributed to the student cannot be explained in terms of the teacher's more rigorous expectations. It is, however, likely that if the student cannot measure up to the required standards in his studies he is increasingly likely to become drifting and indisciplined. There are also other factors that need to be considered. At the secondary stage the student is older and seeking greater autonomy. This could appear as "indiscipline" to the teacher. Also, the student at the secondary stage is more likely to look at his education and judge it from the point of view whether it leads him to a job or a profession. His uncertainty on this score can also make him less purposive and drifting.

At this stage one can only raise these possibilities but not really — verify them.

5. *TEACHERS VIEW OF THE ROLE OF CASTE, RELIGION AND LANGUAGE IN THE PERFORMANCE OF THE STUDENT:*

One of the important factors that influences relations between different caste, religious and language groups in a school is the belief of some of these groups that they have an innate capacity for better educational performance than the other groups. The teachers own beliefs and experience in the matter can be far-reaching in their consequences. The teachers were asked if they had observed whether the caste, religion or language of a student had any relationship with his performance. Whether or not his observation was valid, it could be expected to colour his attitude towards the students of different caste, religion and language groups.

The questions asked were (a) In your observations have you found that students of the upper castes do better in their studies than students of lower castes? (b) Do students belonging to certain religious groups do better in their lessons than students belonging to religious groups? and

(c) Can it also be said of certain linguistic groups that the academic performance of students of one language group is better than that of another? The alternative answers provided were "Yes", "No" and "I cannot say".

The percentage distribution of the responses on Question 40, 41 and 42 could be tabulated showing whether a majority of primary and secondary men and women teachers in different states believe or do not believe that caste or religion or language enters into the performance of the student (Table IV-33)

The plus sign (+) indicates that the majority of teachers in that state believe that either caste, religion or language as the case may be enters into the performance of the student. The minus sign (—) indicates that the majority does not believe that way. The asterisk indicates that the difference between the majority and minority is less than 10 per cent.

(a) *Caste and Performance*: It can be seen from the table that the majority if secondary men teachers in all the eight states believe that caste enters into the performance of the students. The majority in Andhra is less than 10. The primary men teachers in six out of eight states believe the same way as the secondary men teachers. In Maharashtra and Rajasthan their majority is less than 10.

The responses of secondary women teachers are more varied. In five states they believe that caste does not enter into the performance of the student. Of the remaining three states an equal percentage of women secondary teachers in Andhra believe that caste does and does not enter into the performance of the student. The women teachers in Punjab do not believe that caste enters into the performance of the student.

A majority of women primary teachers only in four states believe that caste enters into the performance of the student. In the other four states they do not believe caste is important.

The distribution shows (1) the men secondary teachers hold the view that caste enters into the performance of the student, in a larger number of states than is true for women secondary teachers or for men and women primary teachers.

(2) The primary women teachers believe that caste enters into the performance of the student in asmuch smaller number of states than is true for the men primary teachers and women secondary teachers.

The teachers were asked to state whether or not in fact they observed that either caste, religion or language affected the student's performance. To the extent that the teachers can be objective, the evidence can be taken as the teacher's objective assessment. Even so his perception of the situation, based on facts, tends to conditions his interaction with students. He

TABLE IV–33

SHOWING WHETHER MAJORITY OF TEACHERS IN EACH GROUP CONSIDER STUDENTS' PERFORMANCE TO BE DEPENDENT ON THEIR CASTE, OR RELIGIONS OR LINGUISTIC AFFILIATION.

State	*Sex*	*Caste*		*Religion*		*Language*	
		Pri. %	*Sec.* %	*Pri.* %	*Sec.* %	*Pri.* %	*Sec.* %
Andhra	Men	+	+*	−*	−	−*	−*
	Women	−	=	−	−	−*	−*
W. Bengal	Men	+	+	+	−	+*	−
	Women	−*	+	−	−	−	−
Gujarat	Men	−	+	−	−	−	=
	Women	−	+*	−	−	−	−*
Maharashtra	Men	+*	+	−	−	−	−*
	Women	+	+	−	−	−	+*
Mysore	Men	+	+	+	+	+*	−*
	Women	+	+	+	−*	+*	+*
Orissa	Men	+	+	−	−	−	−
	Women	−	+	0	−	0	−*
Punjab	Men	−	+	−	−	−	+
	Women	+*	−	−	−	+	−*
Rajasthan	Men	+*	+	−	−	−	−*
	Women	+*	−*	−	−	−	

+ means larger percentage says 'yes' than 'no'

— means smaller percentage says 'yes' than 'no'

+* difference is less than 10

may look favourably to some, might become indifferent to some others and might become unfavourable to others. Looking at the data from this point of view the women primary teachers are likely to be the least prejudiced and the secondary teachers to be the most prejudiced.

(b) *Religion and Performance*: Both men and women primary teachers and women secondary teachers as a whole believe that religion does not affect the performance of the student. The only exceptions are the primary men and women teachers in Mysore and the men primary teachers in Bengal and men secondary teachers in Mysore. As a state Mysore has three out of four categories of teachers, viz. primary men and women and secondary men teachers who believe that religion enters into the performance of the student. But this belief is not shared by teachers in most other states.

(c) *Language and Performance*: On this count also, as a whole, men and women primary and secondary teachers hold the view that the language of the student is not related to his performance. But the deviations are seen in a somewhat larger number of instancs than in the case of religion. Men and women primary teachers and women secondary teachers in Mysore, men primary teacher in Bengal and Punjab women teachers hold the view that language does influence student performance.

In general it could be said that except in the case of caste both men and women primary and secondary teachers believe ethnic characteristics of religion and language do not influence or determine the performance of a student.

SECTION V — SOCIAL VALUES AND ATTITUDES OF TEACHERS

The aim of this section is to gain a general understanding of the teachers social values and attitudes. A descriptive picture providing a comparison between the four sub-groups of teachers and covering the following six areas has been presented in the following pages:

(1) Attitude to change and to future (Question 62 and 63)
(2) Importance of self as citizen (Question 56 and 61)
(3) Orientation to life (Question 54)
(4) Religion and Worldly Life (Question 55)
(5) Goal oriented activity and passive enjoyment (Question 57)
(6) Criteria for evaluating others (Question 60)

1. *ATTITUDE TO CHANGE — OPTIMIST: PESSIMIST:*

Two questions were asked to the teachers with a view to know whether they were pessimistic or optimistic about changing their status. The first question (Q. 62) asked them to indicate their position on the social ladder and then in the next question (Q. 63) they were asked whether they considered it hard or easy to go up the ladder. Those who said it was easy were classed as optimists and those who said it was hard were classed as pessimists. (Table IV–34)

The largest percentage of teachers, primary and secondary men and women placed themselves in the middle position on the ladder. The percentage of men and women secondary teachers who placed themselves in this position was larger than of the men and women primary teachers. There were hardly any blanks in most states except in Rajasthan and Andhra where 12 per cent men primary teachers and 10 per cent men secondary teachers respectively did not respond to the question.

The percentage variations among men and women primary teachers who placed themselves in the middle position were between 40 and 76 and 50 and 89 respectively. Among the secondary teachers the percentage variations for men and women teachers were between 60 and 78 and between 80 and 94 respectively. Thus the percentage of secondary men and women teachers placing themselves in the middle position is higher than the percentage of such primary teachers and among both primary and secondary teachers a larger percentage of women teachers placed themselves in middle position than men teachers.

Those who placed themselves at the bottom were the second largest group both among primary and secondary men and women teachers. But except in Maharashtra this percentage was higher among men primary teachers than among men secondary teachers. Similarly, a larger percentage of women primary teachers placed themselves in the bottom position than women secondary teachers except in Bengal.

TABLE IV–34

PERCENTAGE OF TEACHERS WHO SAY THAT IT IS EASY TO CHANGE THEIR POSITION IN THE SOCIAL LADDER (Q. 63).

	Primary Men Teachers	*Secondary Men Teachers*	*Primary Women Teachers*	*Secondary Women Teachers*
Andhra	17	14	22	11
W. Bengal	17	9	15	9
Gujarat	18	13	15	7
Maharashtra	10	10	18	10
Mysore	8	16	10	17
Orissa	15	19	25	14
Punjab	17	23	32	25
Rajasthan	31	4	14	20

The smallest percentage of men and women primary and secondary teachers placed themselves in the top position. Except in Andhra and Orissa, the percentage of men primary and secondary teachers placing themselves on top was very nearly the same. The percentages vary between 8 and 9. In Andhra 15 per cent men primary teachers as against 7 per cent secondary teachers and in Orissa 20 per cent men primary teachers as against 8 per cent secondary teachers placed themselves in the top position.

But among women teachers the primary women teachers placed themselves in the top position in considerably larger percentages than the secondary women teachers. The percentage variation among secondary women teachers was between 2 and 7 while among women primary teachers it was between 8 and 28 in six states. In Punjab the percentage is 3 among women primary teachers as against 2 among secondary teachers, and in Andhra no women primary teachers puts herself in the top position.

Except in the case of women primary and secondary teachers placing themselves in the top position the pattern of teachers placing themselves in other positions conforms to their judgement of the economic circumstances in which they grew up. The women secondary teachers in larger percentages than the women primary teachers had said that they came from "well off" circumstances. But on the question of social position the women primary teachers in larger percentages than the women secondary teachers place themselves in the top position in the ladder.

In reply to the next question, whether it was easy or hard to go up the ladder both men and women primary teachers were as a whole more optimistic than the men and women secondary teachers. Also the percentage of those who said "don't know" were smaller among primary teachers than among secondary teachers in most of the states. The primary teachers and secondary teachers who were optimists numbered only about 10–20 per cent in most categories. A very large proportion of men and women primary and secondary teachers were pessimistic about raising their position in society. But among the small percentage of optimists the primary teachers were somewhat more optimistic than secondary teachers. There was no consistent sex variation among the optimists.

2. *IMPORTANCE OF SELF*:

In order to know whether the teachers considered themselves important or unimportant as citizens in society the teachers were asked two questions. (1) In your view, how much attention do politicians (leaders of the country) pay to the opinions of people like yourself ? The alternative answers provided were — (1) a great deal ; (2) only a little ; (3) none at all ; (4) I don't know.

The most definite replies are "a great deal" and "none at all". Those who said "only a little" will be considered as those who believed that their self was important but not much. The difference between them and those who said "A great deal" is of degree. But they are among those who considered their self as important. (Table IV–35)

The second question was "Have you ever talked or written some government official or political leader to tell him your opinion on some political issue, such as what the government should do about education ?" The answers provided were (1) many times ; (2) sometimes ; (3) never.

In this question also those who said "sometimes" were to be considered among those who believed that their self was important but not as much as those who said that they wrote many times. It might be that there were not many occasions for them to write. The difference between the previous question and this one is that in the first question the teacher was asked what the teacher believed, while in this question he is asked whether he had acted by way of writing or speaking to officials to give his views on any social issues.

In the first question the teachers who replied that the political leaders paid only a little attention to persons like themselves were the single largest group. Andhra, Bengal, Maharashtra and Orissa had a larger percentage of women than men and the four other states had a larger percentage of men than women who said that their opinion was attented to only a little. Among men and women primary teachers, those who replied "a great deal" and "not at all" varied statewise as well as sexwise.

In Andhra men and women teachers in a little larger percentage replied "none at all" than "a great deal". In Bengal the percentage of men and women teachers who replied 'a great deal' was larger by 39 per cent and 13 per cent respectively than those who replied "none at all". In Gujarat the position was nearly the opposite of Bengal. A considerably larger percentage of men and women teachers replied to the effect that they were not important. In Maharashtra 4 per cent more men and 14 per cent more women said that their opinion was attended to. In Mysore an equal percentage of men said that their opinion was attended to and not attended to, but 19 per cent more women said that it was not attended to. In Orissa the women were equally divided, but 23 per cent more men teachers said that their opinion was not attended to. In Punjab the percentage of men and women who said that their opinion was not attended to at all was larger than those who said it was attended to. In Rajasthan the division was the same as in Punjab.

In Gujarat, Maharashtra, Orissa and Rajasthan the percentage of women who said that their opinion was attended to a great deal exceeded the corresponding percentage of men: in other states the position was just the opposite — the percentage of men who felt that their opinion counted exceeded the percentage of women.

The percentage of men teachers who replied that their opinion did not count at all varied from 10 to 43 and the percentage of women who gave that response varied from 5 to 46. Thus the range of percentage for men and women who give this response not vary much.

Comparing the percentages of those who replied "A great deal" and those who said "Only a little" it would seem the primary teachers do not consider themselves unimportant. The percentage of those who believe themselves important is not very large. Yet in view of the general impression about primary teachers as a low-paid, neglected lot the percentage of teachers who feel that their opinion is heeded "a great deal" connot be considered too small either.

In every state a larger percentage of men and women secondary teachers than primary teachers said that their opinion was attended to "only a little". The percentage for men secondary teachers vary between 45 and 47 and for women they vary between 37 and 66. Also, in Andhra, Gujarat, Maharashtra, Mysore and Punjab a smaller percentage of men and women secondary teachers compared with primary teachers said that their opinion was attended to a great deal by the leaders. In Bengal, a smaller percentage of men but a larger percentage of women, in Orissa and Rajasthan a larger percentage of men but a smaller percentage of women secondary teachers said that their opinion was attended to a great deal. On the whole the secondary men and women teachers seem to consider their self as important in smaller percentages than the primary teachers.

Among the men and women secondary teachers those who said their opinion is not attended to was the second largest group unlike among the primary teachers. The percentage of men varied between 21 and 42 and of women between 21 and 44.

Thus, considered on the whole the primary teachers, men and women, believed themselves as important in larger percentages than the secondary teachers.

Question 61 asked the teachers if they had actually talked or written to some leaders or officers about what government should do about education. This question was more specific than the earliet one. (Table IV–36)

The largest percentage of men and women primary and secondary teachers replied that they had never talked or written to any official or leader. The percentage variations for primary men and women teachers were between 48 and 83 and between 60 and 95 respectively. For secondary men teachers the percentages varied between 68 and 78 and for women teachers they varied between 80 and 93.

TABLE IV–35

PERCENTAGE OF TEACHERS WHO SAY THAT POLITICAL LEADERS AND GOVERNMENT OFFICIALS PAY "A GREAT DEAL" OF ATTENTION TO WHAT THEY (Teachers) HAVE TO SAY (Q. 56).

	Primary Men Teachers	*Secondary Men Teachers*	*Primary Women Teachers*	*Secondary Women Teachers.*
Andhra	25	9	20	8
W. Bengal	49	24	21	26
Gujarat	11	6	23	9
Maharashtra	24	6	25	13
Mysore	20	4	9	2
Orissa	10	13	13	7
Punjab	21	4	12	2
Rajasthan	4	6	23	5

Thus, again, it would appear that the percentage of teachers who have never written or talked to officers and political leaders is generally larger among secondary school teachers than among primary teachers.

The second largest group, among both primary and secondary men and women teachers, was of those who said that "sometimes" they had talked or written to officials or leaders. The percentages for men and women primary teachers are around 29 and 17 respectively. For the men and women secondary teachers the percentages are around 26 and 16 respectively. The differences between the primary and secondary teachers do not seem to be striking, though the differences between men and women teachers both primary and secondary are 10 per cent and above.

The percentage of those who said that they talked or wrote to officers or leaders "many times" is the smallest among all groups of teachers. Among the men teachers the primary men teachers have a slight plurality over the secondary teachers. The percentages for women are generally negligible.

It could be said in summary that in no state is the percentage of men teachers who wrote or communicated with the government "many times" or "sometimes" more than 40. In many states the percentage of primary men teachers who give these responses is slightly higher than for secondary men teachers.

TABLE IV–36

PERCENTAGES OF TEACHERS WHO HAVE WRITTEN "MANY TIMES" TO GOVERNMENT OFFICIALS AND POLITICAL LEADERS (Q. 61).

	Primary Men Teachers	*Secondary Men Teachers*	*Primary Women Teachers*	*Secondary Women Teachers*
Andhra	39	34	22	15
W. Bengal	45	33	8	10
Gujarat	32	30	3	19
Maharashtra	17	22	4	15
Mysore	52	36	28	19
Orissa	32	30	25	7
Punjab	41	24	28	12
Rajasthan	26	31	14	19

The percentage of those who have actually communicated is consistently smaller than the percentage of those who believed that their opinion would be attended to. This was expected. But among those who have actually communicated with leaders and officials the primary men teachers have a slightly higher percentage than the secondary men teachers. Considering both those who believed that their views have some importance and those in whose behaviour this could be evidenced, the men teachers in general and primary men teachers in particular have larger percentages of those who consider themselves and their views as of some significance.

3. *TEACHERS ORIENTATION TO LIFE*:

The teachers were asked the same question as the students about two sons of a father, both of whom wanted to help their country but in different ways. One son became a holy man and the other established a big factory. The teachers were asked to say which of the two sons they admired most (Table IV–37).

Those who admired the second son were considered to be oriented to this world and those who admired the first son were considered to be oriented to the other world. It was also open for the respondents to say that they were not clear about their choice.

Among primary teachers those who were not clear were in negligible percentage. But among the secondary men teachers their percentage was between 4 and 8 in five states. In the sixth state, Bengal, 56 per cent men teachers replied that they were not clear.

But a very large percentage of men and women primary and secondary teachers replied that they admired the second son. The percentages among men and women primary teachers vary between 71 and 89 and between 74 and 91 respectively. Among men and women secondary teachers the percentages vary between 73 and 91 in all the states.

The teachers' orientation to this world, here and now, is unmistakable.

4. *RELIGION AND WORLDLY LIFE*:

The question asked was "Whether or not a man strives to improve his lot in life depends on whether or not he believed in any religion. Do you agree ?"

The answers provided were:

1. Yes, it wholly depends upon whether he has a religion.
2. Yes, it partially depends on religion.
3. No, I don't think religion has anything to do with it.
4. I don't know

Between 35 to 54 per cent men primary teachers chose the third alternative in six states. In Orissa and Rajasthan only 21 and 23 per cent chose this option. Among women primary teachers 14 per cent women in Raja-

TABLE IV–37

Percentages of Teachers Who Prefer The Factory Owing Son to The Ascetic (Q. 54).

	Primary Men Teachers	*Secondary Men Teachers*	*Primary Women Teachers*	*Secondary Women Teachers*
Andhra	81	82	91	85
W. Bengal	78	21	89	89
Gujarat	80	73	80	73
Maharashtra	90	87	89	73
Mysore	82	72	74	86
Orissa	83	79	75	83
Punjab	83	91	91	91
Rajasthan	71	77	77	82

sthan and 57 per cent women in Bengal chose this alternative. Between these two extremes the percentages for women primary teachers varied between 28 and 48.

The percentage of men who deny that religion has anything to do with man's efforts to improve his lot is slightly higher than the percentage for women among primary teachers (Table IV–38).

A larger percentage of men secondary teachers in every state than men primary teachers, except in Gujarat, say that religion has nothing to do with efforts at improving one's lot in life. Their percentages vary between 40 and 68 in seven states.

The women secondary teachers also in all states except Gujarat and Maharashtra chose in larger percentage than women primary teachers the third alternative.

The largest percentage of the primary and secondary men and women teachers chose the third alternative. But the secondary men and women teachers said in larger percentage than primary men and women teachers that religion had nothing to with efforts to improving one's lot in life.

In most of the states, the second largest group was of those who said that "it partially depends on religion". Among the men primary teachers the percentages vary between 20 and 35. Among, women teachers the percentages vary between 14 and 36.

Among the secondary men teachers the percentages of those who chose the second alternative — partially depends on religion — vary between 21 and 34 in seven states. In Punjab only 11 per cent men chose the second alternative. But among the women teachers the percentages vary between 25 and 44 in six states. In Orissa only 19 per cent women chose the second alternative. Thus on the whole a larger percentage of women than men secondary teachers said that one's lot in life depends partially on religion.

The percentages of primary and secondary men teachers who chose the second alternative do not differ much. But a larger percentage of women secondary teachers than primary teachers chose the second alternative. Thus the women secondary teachers said that one's lot in life partially depends on religion in larger percentage than any other group of teachers.

Fifty-four per cent men primary teachers in Orissa and 57 per cent in Rajasthan said that improvement in man's lot in life wholly depends on religion. In the remaining six stages their percentages vary between 18 and 28.

Among the men secondary teachers the percentages of those who said that improvement in man's lot in life wholly depends on religion vary between 17 and 27.

In every state the women primary teachers chose the first alternative in larger percentages than the men teachers except in Maharashtra and Punjab. Their percentages in six states vary between 22 and 59. But except in Gujarat, Mysore and Orissa, the women secondary teachers say in smaller percentages than men teachers that the improvement in man's lot in life wholly depends on religion. The percentages among women secondary teachers vary between 10 and 24 while among men secondary

TABLE IV–38

PERCENTAGES OF TEACHERS WHO SAY THAT RELIGION HAS NOTHING TO DO WHETHER OR NOT A MAN STRIVES TO IMPROVE HIS LOT

	Primary Men Teachers	*Secondary Men Teachers*	*Primary Women Teachers*	*Secondary Women Teachers*
Andhra	47	40	28	31
W. Bengal	39	56	31	36
Gujarat	54	38	44	36
Maharashtra	39	44	48	27
Mysore	41	51	29	48
Orissa	23	48	—	33
Punjab	35	68	57	62
Rajasthan	21	46	14	42

teachers the percentages in five states vary between 13 and 27 per cent. Thus the women primary teachers believe that man's lot in life depends wholly on religion in larger percentages than any other category of teachers.

The men teachers believe that religion has nothing to do with improving man's lot in life in larger percentages than women teachers. Also, women teachers believe that efforts to improve one's lot in life depend wholly on religion in larger percentage than men. Among women the primary teachers hold that view more commonly than secondary teachers.

5. *GOAL ORIENTED ACTIVITY AND PASSIVE ENJOYMENT*:

Three questions were asked in order to obtain the teachers' attitudes on this point. In the first question the teachers were asked to state which of the following two persons had according to them, a better attitude towards life: (1) One who likes to accomplish things and strive for results which are worth working for. (2) One who likes to be left alone to enjoy life as he goes along.

In the next question the teacher was asked to state which of the two the teacher considered nearer to himself.

In response to the first question (No. 57) if the teacher said that the attitude of the first man was better he indicated that he was for activism. If he preferred the attitude of the second man he was for a passive enjoyment of life. The second question (No. 58) was meant to find out whether the teacher considered himself to be an activist or passivist.

A very large percentage of men and women primary and secondary teachers said that the attitude of the first man was better. Thus they voted for activism.

Eighty-four to 99 per cent men primary teachers and 85 to 96 per cent men secondary teachers said that the first man's attitude was better. Among women 79 to 100 per cent women primary teachers and 80 to 98 per cent women secondary teachers said that they thought that the first man's attitude was better. It is obvious that all the teachers generally were for activism.

A somewhat larger percentage of men and women secondary teachers than the men and women primary teachers said that they favoured the attitudes of the second man. The percentages of men secondary teachers vary between 4 and 15 and of the women secondary teachers vary between 3 and 22.

The percentages of men and women primary and secondary teachers who judged themselves to be activists are equally large. Seventy-nine to 97 per cent men primary teachers and 80 to 100 per cent women primary teachers considered themselves to be activists and 81 to 91 per cent men secondary teachers and 73 to 95 per cent women secondary teachers said that they were activists.

Thus the majority of men and women primary and secondary teachers were activists in their own judgement. The percentages of secondary men and women teachers who consider themselves passive are slightly higher than the percentages of primary men and women teachers who evaluate themselves as passive enjoyers of life. But the differences are negligible. Between 8 to 18 per cent men secondary teachers and 5 to 25 per cent women secondary teachers evaluated themselves as passive enjoyers of life, as compared to 2 to 21 men primary teachers and 2 to 20 per cent women teachers.

6. *CRITERIA FOR EVALUATING OTHERS*:

The teachers were asked the following questions: "In your view which of the following should carry the greatest weight in determining the respect (prestige, honour) a man deserves ? (1) Coming from a well known or distinguished family (2) Having a large income, (3) Coming from a high caste, (4) Having high education, (5) Any other, (6) I do not know.

High caste and distinguished family are the traditional criteria for determining the respect given to a person. They are ascriptive criteria. Education and income are criteria indicating achievement. They may be called modernistic.

(a) *High Education*: The largest percentages of men and women primary and secondary teachers said that high education should be the principal criterion for determining the respect that a man deserves. Sixty to 86 per cent men primary teachers and 58 to 85 per cent women primary teachers said that high education should determine the respect a man deserves. Fifty-nine to 70 per cent men secondary teachers and 48 to 93 per cent women secondary teachers thought that high education should be the criterion for determining respect.

There is not much difference between the percentage variations among men and women primary teachers or between the men and women secondary teachers. In the case of the latter the lowest percentage among the women teachers is lower than the lowest percentage among the men teachers. The range of variations among the women secondary teachers is wider than among any other category of teachers.

(b) *Well Known Family*: The second largest group of men and women teachers favoured a well known family as the criterion for determining respect. Though this was the second largest group the percentage variations are dispersed between 3 and 25 among men and between 3 and 27 among women teachers: Among women primary school teachers the percentages varied between 13 and 25 in four states, while among men primary school teachers the percentages varied between 3 and 9 in five states. Women primary teachers favoured the family criterion for respect in larger percentage than men primary teachers.

Among the secondary men teachers the percentage of those who favour family as the criterion varied between 5 and 14. But in seven states they varied between 9 and 14. The percentages of men secondary teachers who favoured family as the criterion for respect are slightly — very slightly — larger than the comparable percentages for women.

Among women secondary teachers the percentages of those who favour family as the criterion for determining respect varied between 6 and 16. There is not much difference between men and women secondary teachers in this regard. But between primary and secondary women teachers the latter favour family as the criterion in larger percentages.

(c) *Caste*: High caste has been mentioned as the criterion in five states by less than 5 per cent primary teachers. Even among these five states both men and women have mentioned it only in Gujarat. And in Gujarat there are 7 multiple answers by women teachers. In three of the five other states high caste has been mentioned only by women and in one state only by men.

(d) *High Income*: A maximum of 8 per cent men primary teachers and a maximum of 5 per cent women primary teachers mention large income as the criterion for determining respect. In four states not a single woman mentions it.

Eight to 14 per cent men secondary teachers and 1 to 10 per cent women teachers mentioned a large income as the criterion for determining respect. Thus a somewhat larger per cent of secondary teachers than primary teachers and among secondary teachers a larger percentage of men teachers than women teachers, mention large income as the criterion for determining respect that a man deserves.

In summary, the largest percentage of men and women teachers think that high education is the criterion for determining respect that a person deserves. It is also to be noticed that they do not mention caste. It appears then that the teachers, generally accept a modernistic criterion in determining respect for a person. Yet it needs to be noted that the other achievement criterion, namely high income, is not mentioned by any appreciable percentage of teachers. This could mean one of several things — (i) that the teachers mention education as the criterion because 'learning' has been traditionally held high and not because it reflects achievement values, (ii) that teachers undervalue 'income' because it would reflect materialist values though they are otherwise achievement oriented, and (iii) that since high education is also correlated with high caste they are only being traditional in the choice of high education.

SECTION IV — SUMMARY

This chapter has presented data on the social backgrounds, occupational involvement and commitment of school teachers as well as on their attitudes and values.

1. *SOCIAL BACKGROUND*

The Sample: The sample consists of 1066 teachers at the primary school level (630 men and 436 women), and 2369 teachers (1488 men and 781 women) at the secondary level. Secondary school teachers and the secondary school students interviewed were chosen from the same schools. These teachers — both men and women at the primary and secondary levels were drawn from eight states chosen for the study. However the numbers of teachers — both men and women — who constitute the sample vary a great deal from one state to another. This variation was due partly to differences in the size of the schools from which the sample was drawn and partly due to differences in the number of communities studied in each state. In some states it was possible to find all the different types of communities provided for in the sample, in others as many as two or three were missing.

(a) *Age*: In most states about 60 to 70 per cent men and women primary school teachers are below 35 years of age. Among secondary teachers too, the majority belong to the younger age group of 35 years and below. In both primary and secondary schools women, on the whole, are distinctly younger than the men. The lower age group among women teachers could be partly explained by a greater turn-over among women teachers. This is quite likely, since for many women gainful employment is limited to the pre-marital stage of their life.

Teachers who are between 25 and 30 years old would have had their education during the war or in the post-war period. Those who are more than 35 years old must have had their education during the immediate pre-war and war period. About 30–40 per cent of teachers were born and brought up in the pre-war period. Thus there is large proportion of teachers who were born and brought up before 1941. The rush for education began in the early forties and continues today. The strain of numbers on the educational system began during this period and had supposed effects on the 'quality' of education and by implication on the 'quality' of teachers began during this period. It would be interesting to make a comparison between the 'quality' of teachers of the different age groups. It would indicate the difference between the immediate past and the contemporary situation.

(b) *Caste*: In most states, both men and women teachers at primary and secondary levels, belonging to castes other than the scheduled and the backward form a largest single group. Teachers belonging to the "scheduled" castes form the smallest group. The percentage of scheduled caste teachers is higher at the primary school level than at the secondary school level. In Andhra and Mysore, Muslims and Christians form the largest proportion among primary school women. Hindu women do not as yet seem to have taken to teaching in the same measure as the Chrisitans. The percentage of scheduled and backward caste primary women teachers does not exceed 7 per cent in any state except Andhra and Mysore. The decrease in backward and scheduled caste teachers from the primary to the secondary school level is accompanied by an increase in the percentage of Non-Hindu teachers at the secondary stage.

(c) *Religion*: From the point of view of the religious composition of teachers in the sample it appears that the minority religious communities are represented more strongly at the secondary stage than at the primary stage and among women more than among men. The modal percentages are, of course, those of the majority community except among primary women teachers in Andhra where there is a plurality of Muslims among primary school women teachers *in our sample*.

Thus in fact that the lower castes are to be found mainly at the lower level in teaching, may be indicative of a trend of a movement from the bottom towards the top generated and supported by secular education. The "lower" castes would be inclined change to the occupation which was once the privilege of the "upper" castes viz., to occupations where high position is determined by a higher level of education. Thus the caste composition of the sample of teachers suggests that the position of a person in the caste hierarchy no longer endourages or discourages him to choose teaching as an occupation. Further evidence of the fact that being dissociated from its traditional context of caste and becoming an open occupation is obtained from the occupational background of teachers.

Religion does not seem to enter into the choice of teaching as an occupation. There are Sikh, Jain, Zoroastrian, Muslim and Christian teachers. However there are differences by sex. Christians and Muslim women seem to take up teaching more frequently than Christian or Muslim men.

That women whatever their religion, go into the teaching is itself a movement away from the traditional norms of Indian life. It has been observed above that the fact that "lower" caste Hindus take up teaching is a departure from tradition. Thus education is a definite factor in the mobility of lower castes and of women. As such education equalises opportunity for these groups.

(d) *Mother-tongue*: Most of the teachers at the primary stage give the regional language as their mother-tongue. However, in Mysore the proportion of teachers who mention a language other than the state language is much larger — this is because they mention one or another of the languages not recognised in Schedule Eight of the Constitution of India as their mother-tongue e.g. Konkani, Tulu, etc. The percentage of teachers with their mother-tongue other than the regional language is slightly higher among secondary teachers than among primary teachers and higher among women than among men.

(e) *Occupational*: The men primary and secondary teachers are mostly drawn from home where the grand-parents practised a rural occupation. On the whole the percentage of women teachers, drawn from homes in which the grand father practised a rural occupation is considerably smaller than the corresponding percentage among men teachers. Women teaching in secondary schools are more often drawn from urban backgrounds than are women teaching in primary schools.

In contrast the majority of women teaching in primary and secondary schools mention one or another of the urban occupations as the occupation of the father.

Both men and women primary school teachers came from rural occupational backgrounds in larger percentage than do the secondary school teachers.

Thus the education and occupational background of persons rather than caste and religious background seems to categories members of the teaching profession.

(f) *Economic Circumstances*: Factors such as the economic circumstances in which a person is brought up and a person's evaluation of the status of the teaching profession are also likely to play an important role in the choice of profession.

Most teachers tend to describe the circumstances in which they were brought up either as "average" or as "stringent". Very few describe themselves as having been "well off" in their childhood. The variations between primary and secondary teachers on the one hand and between men and women teachers on the other are clear. About 30 to 50 per cent of primary men teachers describe the economic circumstances of their childhood as average and 40 to 60 per cent describe them as stringent. Among secondary men teachers the proportion are reversed. Between 50 per cent and 60 per cent describe their circumstances as average and between 20 per cent and 40 per cent say that they were stringent. Between 45 per cent and 65 per cent women primary school teachers describe their circumstances as average and between 55 per cent and 75 per cent women secondary school teachers do so. Thus, the data indicate that secondary teachers come from somewhat better circumstances than primary teachers and women from better circumstances than men.

Considering the occupational and economic background of the teachers one could probably say that a larger percentage of primary school teachers than secondary school teachers are drawn from disadvantaged background. One could also say that a larger percentage of men teachers are drawn from disadvantaged backgrounds than are women teachers.

2. *OCCUPATIONAL LIFE*

(a) *Self-Evaluation*: The influence of their varying social backgrounds is reflected in the teachers' evaluation of their own occupational status as compared with the occupational status of their fathers. The percentage of those who think that they have move upwards ni the occupational scale is generally higher among primary school teachers than it is among secondary school teachers as compared with their fathers ; the secondary school women have generally the lowest such percentage in their groups.

It would be worth enquiring into the consequences of the teachers evaluation of their own social status to the student-teacher relationship and to the teacher-parent relationship.

(b) *Qualifications*: There is considerable difference between teachers at the primary and the secondary stage. At the primary stage, in five of the eight states a majority of teachers have not completed their high school education. In the other three states — viz., West Bengal, Punjab and Rajasthan — most of the teachers have completed their education beyond the high school stage. At the secondary stage, an overwhelming majority of teachers in most states, have completed their education beyond the bachelor's degree level. The differences between the educational attainment of men and women teachers are however, not striking.

Though the general education of a majority of primary school teachers is lower than the final stage of high school education, most of them have obtained some kind of a diploma or certificate in teaching. Those without any professional qualifications are between 15 and 30 per cent. At the secondary stage again most of the teachers have obtained some professional degree, diploma or certificate. Those without any professional qualification are between 15 and 30 per cent in different state sample.

Only in three states do the primary school teachers have an education beyond the minimum required. On the other hand, in most of the states the majority of secondary school teachers have qualifications beyond the bachelor's degree — viz., beyond the minimum required. Further, 70 to 85 per cent teachers, at both stages, in most of the states have professional qualifications.

The question that arises is that if teachers are, as appears from these data, fairly well-qualified, what do the complaints about the low teaching standards mean? The teachers seem to be qualified and trained. Is something wrong with training ? Or is there something inadequate in the manner in which they teach ? Could the poor performance of teachers be due to discontent among them ?

(c) *Standing in the Profession*: In most the samples from most states the primary as well as secondary teachers with less than 10 years standing in the profession are more numerous than those with a longer professional experience. As between men and women, women are more likely than men to have less than ten-years' standing.

(d) *Standing in the Institution*: A majority of teachers primary as well as secondary and men as well as women — have spent less than five years in the institution in which they were interviewed for the study. The percentage of women with less than five years of service in the institution is larger than the percentage of men with corresponding service at both the stages of education.

Of all the teachers the primary men teachers are the most mobile and have the highest percentage of those who have changed three or more institutions. Women teachers are relatively less mobile than men teachers.

Most of them have less than 10 years standing in the profession. But most of them have spent less than 5 years in the institution in which they are serving. This indicates the changing of institutions on the part of the teachers. Could this have anything to do with the efficiency and standard of teaching ?

(e) *Choice of Occupation*: Women teachers — both primary and secondary — took to teaching as their first choice in larger proportions than men did. Among men, secondary school teachers have a smaller percentage of individuals who say that teaching was their first choice. In most cases, the teachers who took to teaching as their first choice were more than 50 per cent.

Primary school teachers are also more committed to continuing in the teaching profession than are secondary school teachers. Among secondary teachers men are less committed to continue than are the women.

It is said that people go into teaching as the last resort. The data indicate that this could be the case with men secondary teachers, but not so much with women teachers in general and primary school women teachers in particular. It would be worthwhile to probe this issue further.

The percentage of teachers who are members of professional organisations is small — 20 per cent or less. But the percentage who attend meetings of professional organisations is somewhat larger.

(f) *Teacher-Administrator Relationship*: Contrary to the general impression, the teacher-administrator relationship is more formalised and is more democratic at the primary stage than at the secondary stage. A larger proportion of primary teachers than of secondary teachers say that regular staff meetings are held. Also, the percentage of primary school teachers who say that they feel free to discuss school matters in these meetings are consistently larger than the corresponding percentage of secondary school teachers.

(g) *Teacher-Parent Contact*: The teachers' contact with the parents of students is modally described as "occasional". The mode of contact was mostly the report card. Secondly, secondary school teachers believe that most parents are not interested in their children's progress in school.

(h) *Views on Students' Role*: Both primary and secondary teachers seem to recognize the students' obligations to the larger society and his family. Most of them say that his activities should not be limited to studies alone. Those who are of the opinion that students should only study are rarely, more than 30 per cent in any sample group.

Since teachers seem to favour students' participation in welfare work it is necessary to know what activities the teachers consider as welfare activities and how many of them participate in them, provide students with guidance and/or leadership in this matter. What are their experiences and difficulties ? What are the factors that encourage teachers to guide and lead students in welfare work ? These are some of the questions which can be fruitfully investigated.

(i) *Views on Goals of Education*: Most teachers regard preparation for "good citizenship" as the major goal of education. This is consistent with the fact that a large percentage consider that students should undertake welfare work. "Culture", "economic security" and "higher status in society" are considered to be the goals of education by considerably fewer teachers.

One wonders whether teachers believe that what they consider to be the goals of education are being achieved ? If not what according to them are the reasons ? What would they like to do in the matter ?

(j) *Teachers' Image of Students*: Generally speaking, the men and women teachers at the primary stage have a favourable image of the students viz., as capable disciplined and deferential. The secondary teachers do not share this favourable image of the student. They consider the student deferential, but somewhat negligent and incapable.

The majority of men teachers, primary and secondary, believe that caste is in some way related to the performance of the students. Women hold this view to a lesser degree. Women primary teachers share this view the least.

None of the groups, however, feel that religion and language affect the students' performance one way or the other.

The teachers' views regarding the influence of caste, religion and language on performance is an important factor in their interaction with the students. It would be fruitful to carry out studies to examine the influence of this factor on interaction.

(k) *Views on the System of Education*: The teachers believe that the present system of education does inculcate a sense of values among the students though they feel that more needs to be done in this direction.

Both those who believe that the system of education does not inculcate any values in the students and those who believe that "only partially" does, could be further asked about what they would like it do in the matter. This has not been done in the present study.

Along with the teacher's conception of the role of student the teacher's image of the student is an important factor in teacher-student interaction.

Though the primary teachers generally have a favourable image of the students and the secondary teachers have an unfavourable image of the students, both agree that the student is deferential. A question worth investigating will be the role of "deference" in the teacher-student interaction under different situations within the class room and outside the class room, in the campus and outside the campus.

3. *SOCIAL VALUES*

A majority of primary as well as secondary teachers place themselves at the middle level in the social hierarchy. Only a small proportion of teachers — about one-fifth — think that a change of status is easy to achieve.

Most of the teachers feel that politicians and government officials pay little or no attention to the opinions of persons in their positions. However, on this point, as between primary and secondary teachers the former seem to be more optimistic than the latter.

Very few of the teachers, either primary or secondary say that they have communicated their views on the issue of public interest to leaders or officials.

Teachers unequivocally express preference for a person who would establish a factory and give jobs to others rather than for one who becomes a Sadhu and shows the path of good life to others. Thus their orientation is unmistakable this-worldly in so far as it can be judged from this question. question.

About 40–50 per cent of the teachers think that religion has nothing to do with whether or not a man will strive to improve his lot in life. The rest believe that religion is important. As between men and women, women tend to attribute significance to religion in larger percentage than men do.

The overwhelming majority of teachers express a preference for the activist individual rather than for the individual who passively enjoys life as it comes.

A majority of teachers in every group say that the esteem given to a person in society should depend upon his education rather than on income, caste or family of birth.

In spite of the teacher's this-worldliness and preference for an active and purposive life, more than 50 per cent of them believe that it is difficult to improve their status in the social hierarchy.

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CHAPTER V

COLLEGE TEACHERS

SECTION I — THE SAMPLE

THE sample of college teachers for this study consists of 1640 college teachers drawn from 136 institutions spread over eight states in the country. The institutions were of five types.

1. Arts or Science or Commerce Colleges for Boys or Co-educational,
2. Arts or Science or Commerce Colleges for Girls,
3. Medical Colleges,
4. Engineering Colleges, and
5. Polytechnics.

For purposes of discussion the teachers from the Arts or Science colleges for boys as well as those from such colleges for girls have been grouped together as teachers from non-professional colleges. The data for the men and women teaching in these colleges have however been discussed separately, as data for "College Men" and for "College Women" respectively. Teachers from medical and engineering colleges and from polytechnics have been treated as a homogenous group of professional teachers. Since polytechnics do not offer graduates degrees the level of education in a polytechnic is not the same as it is in medical and engineering colleges; consequently, the qualifications, terms of employment, and professional status of the teachers from the polytechnics are not strictly comparable with that of the teachers from medical and engineering colleges, and the grouping of the three together is somewhat artificial. But since the focus of analysis is the distinction between the professional/technical and the non-professional/non-technical teacher and since the sample from each of the three types of 'technical' institutions viz. medical college, engineering college and polytechnics is too small to be treated independently, the grouping was found to be necessary. The number of women teaching in professional/technical colleges is negligible and both men and women college teachers from these institutions have been treated together as "Professional Teachers".

The sample of the 1640 college teachers who were canvassed for this study is made up as follows:

The table below does not indicate the number of teachers from the medical and engineering colleges and polytechnics in each state. The

TABLE V–1

NUMBER OF TEACHERS CANVASSED IN EACH STATE

	Types of Institution			
	Non-Professional Colleges		*Professional Colleges*	
State	*Men (College Men)*	*Women (College Women)*	*Men & Women (Prof. Teachers)*	*Total*
Andhra	112	103	128	343
W. Bengal	121	54	65	240
Gujarat	93	19	82	194
Maharashtra	103	54	60	217
Mysore	62	20	34	116
Orissa	97	23	34	154
Punjab	77	36	82	195
Rajasthan	112	35	34	181
Total	777	344	519	1640

following table gives the detailed break down of the professional teachers in a state.

TABLE V–2

NUMBER OF TEACHERS CANVASSED IN MEDICAL AND ENGINEERING COLLEGES AND POLYTECHNICS IN EACH STATE

State	*Medical College*	*Engineering College*	*Poly-technic*	*Total*
Andhra	41	51	36	128
W. Bengal	26	25	14	65
Gujarat	18	36	28	82
Maharashtra	6	40	14	60
Mysore	13	9	12	34
Orissa	19	15	—	34
Punjab	24	31	27	82
Rajasthan	6	21	7	34
Total	153	228	138	519

The note on the research design mentions that the college teachers canvassed are to be drawn from 8 boys or co-educational colleges, 4 girls colleges, 2 medical colleges, 2 engineering colleges and 2 polytechnics from each state. This was based on the assumption that communities answering the description of Clusters I, II and III would be found in all the states. Actually, however, no community answering the description of Cluster III is to be found in Andhra. In Punjab the communities belonging to Cluster III were badly affected during the Indo-Pakistani conflict, and since the field work was mainly carried out during the period of the conflict these communities could not be included in the study. Since Cluster III included a boys' or co-educational college in each of its two communities, the samples from Andhra and Punjab are somewhat different from those of the other six states. Teachers from six co-educational colleges only were canvassed in these two states as against a sample from 8 boys' or co-educational colleges in the other states. Again, the classification into clusters indirectly made for differentiation by degrees of urbanization. Of the four types of Clusters (O, I, II and III) from which college teachers were drawn, in each state, Cluster III is the least urban. The sample of college teachers from Andhra and Punjab may be considered to be slightly more urban than that from the other states as it is entirely composed of college teachers from Clusters O, I and II.

Whereas Cluster III is entirely missing in Andhra and Punjab some other omissions were necessary in some of the other states. Bhubaneshwar, the Capital city of Orissa has neither a medical college nor an engineering college, nor a polytechnic. Moreover there was an error in the administration of the questionnaire to the teachers of the polytechnic canvassed as a "special sample". The data pertaining to these teachers were therefore discarded. As a result "professional teachers" in Orissa, belong to one medical college, and one engineering college only. Chandigarh, the Capital city of Punjab had no medical college, when the study was conducted, and in Jai-

TABLE V–3

NUMBER OF INSTITUTIONS FROM WHICH DATA ON COLLEGE TEACHERS WAS OBTAINED

State	*Arts/Science College for Boys*	*Arts/Science College for Girls*	*Medical Colleges*	*Engineering Colleges*	*Poly-technics*	*Total*
Andhra	6	4	2	2	2	16
W. Bengal	8	4	2	2	2	18
Gujarat	8	4	2	2	2	18
Maharashtra	8	4	2	2	2	18
Mysore	8	4	2	2	2	18
Orissa	8	4	1	1	1*	15
Punjab	6	4	1	2	2	15
Rajasthan	8	4	2	1	1	16
Total	60	32	14	14	14	134

* Teachers canvassed but data not used.

pur, the Capital city of Rajasthan there is neither an engineering college nor a polytechnic. As a consequence of these differences in educational facilities available in each state the size of the sample varies from one state to another. The number of colleges from which teachers were interviewed in each state have been listed above.

SECTION II — THE SOCIAL BACKGROUND OF COLLEGE TEACHERS IN THE SAMPLE

In this section some of the demographic and social background characteristics of the college teachers in the sample will be presented. The characteristics to be discussed are the age, sex, caste, religion, rural-urban upbringing, educational background and occupational background of the college teachers.

Apart from describing the college teachers in the sample these characteristics will enable us to understand their responses to certain questions. For instance, whether or not college teachers are satisfied with and want to continue in the profession depends, at least partly, on their occupational backgrounds, viz., the kind of work their fathers and grandfathers did, the status that the occupations of the latter had, and on whether the college teachers consider their own status superior or inferior to that of their parents. The caste and the age of college teachers are relevant to understanding the college teachers' relationships with students. If the majority of students belong to the higher castes, it is not unlikely that they would regard a scheduled or a backward caste teacher with disrespect. Data on the educational and occupational backgrounds of college teachers and their caste and sex composition are also relevant from the point of view of understanding the relationship between education and the wider social system. They indicate the relationship between education and social mobility and either support or contradict some of the lay assumptions regarding the handicaps of caste, sex and a disadvantaged educational background.

1. *SEX*

The sample design provided for canvassing from the non-professional colleges in each state, teachers from four women's colleges and eight coeducational or men's colleges. In spite of this, the percentage of women teachers in the sample is small.

Among the teachers in the non-professional colleges the percentage of men and women in the total sample of college teachers for the state is as follows:

TABLE V–4

PERCENTAGE OF MEN AND WOMEN TEACHING IN NON-PROFESSIONAL COLLEGES IN THE SAMPLE (Q. No. 11)

	Andhra	*W. Bengal*	*Gujarat*	*Maharashtra*	*Mysore*	*Orissa*	*Punjab*	*Rajasthan*
Men	52	69	84	66	76	81	68	76
Women	48	31	16	34	24	19	32	24
Total	100	100	100	100	100	100	100	100

The percentage of women teachers are less than 34 in all states except Andhra. It is particularly low in Gujarat and Orissa (less than 20 per cent).

In Andhra, the percentage of women is larger than it is in the other states. This is explained by the fact that this state did not have a single community answering the description of Cluster III where there would be only a boys' college without a girls' college. With Cluster III missing the ratio of 8 boys' colleges to 4 girls' colleges in the other states changed to 6 boys' colleges to 4 girls' colleges in Andhra. This is likely to have made for a higher percentage of college women in Andhra.

If the percentage of women teaching in non-professional college is small, the percentage teaching in professional colleges is even smaller as may be seen from the following table:

TABLE V–5

PERCENTAGE OF WOMEN TEACHERS IN THE TOTAL SAMPLE FROM EACH OF THE THREE TYPES OF PROFESSIONAL INSTITUTIONS IN THE STATES

	Andhra	*W. Bengal*	*Gujarat*	*Maharashtra*	*Mysore*	*Orissa*	*Punjab*	*Rajasthan*
Medical College	5	Nil	11	Nil	23	5	21	Nil
Engineering College	2	Nil	Nil	Nil	Nil	Nil	Nil	Nil
Polytechnic	Nil	Nil	Nil	Nil	Nil	Nil	Nil	Nil

In seven out of the eight states there are no women in the engineering colleges. Andhra alone has one woman (2 per cent) teaching in the engineering college, and it is not unlikely that she does not teach a technical subject. In the polytechnics women teachers are conspicuous by their absence. The medical colleges are the only institutions, where the women teachers seem to be employed in noticeable numbers — from between 5 per cent in Andhra and Orissa to as many as 21 per cent and 23 per cent in Punjab and Mysore.

The percentage of college women in the sample is small. The teaching staff in women's colleges is by no means composed exclusively of women, but it would have been interesting to know whether the large majority of the college women in the sample have been drawn exclusively from the women's colleges. Unfortunately detailed information on this point, for each state is not available.

The small percentage of women teachers can be explained by factors such as the limited spread of education among women, or the prejudice against their employment outside the home, but since teaching is an occupation that combines most easily with home-making one would expect a somewhat higher percentage of women teachers at least in arts and science colleges.

Traditional norms disapprove of the employment outside the home of women from higher caste and higher class families. While the prejudice against their employment continues the attitude towards their employment as teachers is somewhat more lenient, partly because it is considered the least objectionable of the avenues of employment of women. But the favourable attitude to the employment of women as college teachers has another explanation. Because women in India have been educationally backward, the fact that the women in a family are educated marks the family as progressive. A position as a college teacher which is interpreted as the "pursuit of knowledge" adds to, and confirms the educational status of women. This not only gives such women a superior status vis a vis other women, but in a way contributes to the status of the family as progressive and modern. Since the percentage of women in the sample is small it would from the point of view of understanding the relationship between education and the social position of women be interesting to find out the factors that have led to these women taking up college teaching.

2. *AGE*

The average age of college men in the sample is 34 years. Averages for individual states are in the range of 31 years and 37 years. The average age of college women is 29 years. The averages for individual states are in the range of 25 years and 33 years. The average age of professional teachers is 33 years. But the range of variation in individual states is greater than it is in the other two groups — between 30 years and 41 years.

As may be seen from the table given below the majority of the college teachers in the sample belongs to the younger age group (35 years and below).

TABLE V–6

PERCENTAGE OF MEN AND WOMEN IN NON-PROFESSIONAL COLLEGES BELONGING TO THE AGE GROUP "35 AND BELOW". (Q. No. 10)

	Andhra	*W. Bengal*	*Gujarat*	*Maharashtra*	*Mysore*	*Orissa*	*Punjab*	*Rajasthan*
NPCM*	74	57	71	54	52	78	53	60
NPCW*	84	74	84	67	70	96	81	97
PT*	75	35	70	67	41	54	70	70

* NPCM has been used as an abbreviation, throughout this chapter, for "men teaching in non-professional colleges" — referred to as college men in the text.

* NPCW refers to women teaching in non-professional colleges—referred to as college women in the text.

* PT is used as an abbreviation for the men and women teaching in professional/technical colleges—viz., medical and engineering colleges and polytechnics.

This table distinctly indicates the differences between college men and college women. An overwhelming majority (between 67 and 97 per cent) of women belongs to this age group. Although the majority of men also belongs to this group, the percentage is consistently higher in the case of women — indicating that women teachers are on the whole younger than the men teachers.

TABLE V–7

PERCENTAGE OF TEACHERS IN NON-PROFESSIONAL COLLEGES WHO ARE 46 YEARS OLD OR ABOVE (Q. No. 10)

	Andhra	*W. Bengal*	*Gujarat*	*Maharashtra*	*Mysore*	*Orissa*	*Punjab*	*Rajasthan*
NPCM	5	12	6	14	10	6	17	9
NPCW	2	4	—	7	10	—	6	—

Correspondingly, the percentage of women who belong to the older age group (36 years and above) is small. But between the men and women belonging to the older age group there is again a distinct difference. Most of the women in the older age group are between 36 years and 45 years.

The percentage of women aged 46 years or above is negligible or small (between Nil and 10). Among college men belonging to the older age group viz., 36 years and above, the percentage of those who belong to the older age (46 years and above) is much larger than it is among the college women.

The younger age of women teachers can probably be accounted for in two ways. Since higher education and employment of women are both comparatively recent phenomena in Indian society, women college teachers are naturally drawn from the younger generation. The purely demographic description of the women teachers in the sample as largely belonging to the younger age group thus underlines the changing social position of women, in terms of education, as well as employment.

The fact that the women in the sample mainly belong to the younger age group may also be due to the greater turn-over among women teachers. Marriage increases domestic responsibilities, makes it difficult for the educated women to combine their professional and domestic roles, and forces them to discontinue the pursuit of a professional career. This would lead to a continual replacement of older women teachers by younger ones. However, this hypothesis would be adequately established only on the basis of data definitely indicating that marriage among women leads to the discontinuation of a professional career. Since the questionnaire did not include a question on the marital status of college teachers, the relationship between marriage and the pursuit of a career by women college teachers cannot be examined.

A situation wherein the majority of teachers belongs to the younger age group can be utilized for an improvement in the methods of college instruction. The present method of instructing college students through a forty-minute lecture is unsatisfactory because it is a one-way process in which the student does not have a chance to participate actively. Ideally, college teaching should be in the nature of discussions between the teacher as the leader and the students as the discussion group. A younger teacher would be at an advantage in such a teaching situation. The students would find it easier to identify themselves with the young teacher and he would therefore be more successful as a group leader.

It can of course work the other way as well. The fact that the majority of college teachers are young may make it difficult for them to command respect and maintain order in class. An older and more experienced teacher may be able to wield authority effectively drawing upon the prestige that age enjoys in Indian society. A younger teacher, however, has to depend, on the respect his competence and scholarship command, rather than the authority vested in him as a teacher, to maintain discipline among his students.

3. *CASTE*

Data on the caste composition of college teachers can be used in several ways. It is likely to be a crucial variable in the educational and occupational backgrounds of the college teachers, their involvement in and attitudes to education, and above all in their social attitudes and values. It is likely to be an important factor in inter-personal relationships among respondents belonging to various groups such as teachers, students, etc. Above all the data on caste would indicate the extent to which the educational disadvantage of the scheduled and other background caste persons have been overcome.

College teachers were asked to specify their caste, and to state whether they belong to

1—The Scheduled Castes,
2—The other Backward Castes,
3—Any other Caste, or whether
4—Caste was not applicable to them.

The last alternative was provided for some of the non-Hindus to whom the question of caste would be irrelevant. The respondents were asked to state their caste as well as to mark the group to which the caste belonged, but only data on the latter part of the question were tabulated.

Non-response to this question was high (between 1 per cent and 45 per cent) as may be seen from the following table:

TABLE V–8

PERCENTAGE OF NON-RESPONSE TO THE QUESTION ON CASTE (Q. No. 12)

	Andhra	*W. Bengal*	*Gujarat*	*Maharashtra*	*Mysore*	*Orissa*	*Punjab*	*Rajasthan*
NPCM	2	1	10	19	15	12	9	4
NPCW	1	6	16	39	45	7	6	14
PT	5	2	13	20	24	20	17	3

The percentage of non-response is highest among college women, followed by professional teachers. It is smallest among college men.

Inter-state comparison indicates that non-response is negligible (less than 6 per cent) in Andhra and West Bengal and small but noticeable (above 6 per cent but less than 20 per cent) in Gujarat, Orissa, Punjab and Rajasthan. In Maharashtra and Mysore it is very high (between 15 per cent and 45 per cent).

Non-response to the question on caste could be interpreted as a refusal to recognise caste and as such, as an index of secularism. On the other hand, it may merely be a consequence of the reluctance on the part of teachers belonging to the lower castes to disclose their inferior status. A third possibility is that non-response on the question of caste may only indicate a failure on the part of non-Hindus to mark the 'not-applicable' column. The percentage of non-response is large enough to be significant, but there is nothing in the data to indicate which of the three factors mentioned have been responsible for it.

Apart from providing a purely demographic description of the college teachers in the sample, the principal purpose behind asking the college teachers for their caste was to find out the percentage of scheduled caste and backward caste college teachers. The percentage of those who have marked themselves as belonging to the scheduled castes is negligible (between Nil and 4) in all the three groups in all the states, the only exception being Orissa where 7 per cent among the men teaching in non-professional colleges mark themselves as such. The percentage of teachers belonging to backward castes is also negligible in five states out of the eight, but in Andhra, Mysore and Orissa the percentage is noticeably large, particularly among the men teaching in the non-professional colleges.

TABLE V–9

PERCENTAGE OF BACKWARD CASTE, COLLEGE TEACHERS (Q. No. 12)

	Andhra	*W. Bengal*	*Gujarat*	*Maharashtra*	*Mysore*	*Orissa*	*Punjab*	*Rajasthan*
NPCM	39	—	—	4	24	28	—	—
NPCW	11	—	—	—	15	4	—	3
PT	8	—	1	2	9	15	1	6

Thus the data seem to indicate that the percentage of scheduled caste college teachers in the sample is negligible in nearly all states and that the percentage of backward caste teachers is also negligible in all but three states. The percentage of scheduled caste and backward caste college teachers is not likely to be very much larger than the data indicate but the large percentage of non-response to this question and the fact that some of the scheduled caste and backward caste teachers are likely to have held back the statement of their caste status must be borne in mind while observing these percentages.

In the three states viz., Andhra, Mysore and Orissa, where the percentage of backward caste teachers is noticeably large, the largest percentage of backward caste teachers are found among college men. As between the other two groups, the percentage of backward caste college women is higher than the percentage of backward caste professional teachers in Andhra and Mysore, but the situation is reversed in Orissa.

The under-representation of backward caste teachers in professional/technical institutions is understandable. The backward castes are educationally disadvantaged. If the proportion of backward caste persons who acquire college education is small, the proportion that acquire a technical or professional education is even smaller. Women are also an educationally disadvantaged group in the country. As such the women from the backward castes would be doubly disadvantaged. From this point of view a comparison of the percentage of college women in Andhra, Mysore and Orissa and professional teachers in these states is interesting. The percentage of backward caste college women is, as has been mentioned earlier higher than the percentage of backward caste professional teachers. This indicates that it seems to have been easier for the women from the backward castes, to overcome the handicap of their sex and acquire higher education, than it has been for the men to overcome the handicap of caste and acquire a professional or technical education. In Orissa, however, the situation is the opposite. The percentage of backward caste college teachers, represented in the sample is however too small to draw any conclusions.

4. *RELIGION*

As may be expected, an overwhelming majority of college teachers in all the three groups in the eight states are Hindus. The percentage of Hindus is generally between 71 and 100, the only instances where it is lower than 71 is among college women in Maharashtra (57 per cent) and among professional teachers in Punjab (45 per cent). Particularly striking is the religious composition of the teachers in West Bengal, 100 per cent of the teachers in professional colleges and 98 per cent of the men and women in non-professional colleges are Hindus.

Some of the other religious groups are noticeably well-represented in individual states. Muslims, for instance, in Andhra and Maharashtra (between 6 per cent and 13 per cent);

Christians in Andhra, Maharashtra, Mysore, Punjab and Rajasthan (between 10 per cent and 19 per cent);

Jains in Gujarat and Rajasthan (between 5 per cent and 14 per cent);

Sikhs in Punjab and Rajasthan (between 9 per cent and 40 per cent); and

Zoroastrians in Gujarat and Maharashtra (between 6 per cent and 11 per cent).

In considering the caste-composition of the college teachers in the sample an important factor concerning the sample design must be taken into account. For the purpose of this study, first the urban communities in the state, falling within a particular cluster were chosen by random sample. Then, the relevant institutions within these communities were chosen, again by random sample. The college teachers teaching in these institutions were then studied. The sample design did not provide for a random selection of the college teachers to be studied. The choice of the teachers was thus biased by the institutions to which they belonged. It is not uncommon for institutions, to be biased by religious considerations in the appointment of teachers, and it is quite likely that the larger representation of particular religious groups other than the Hindus, in individual states only reflects the sponsorship of the institutions from which teachers have been interviewed in these states. The distribution of percentages of "non-Hindu" college teachers in the sample must therefore be accepted with this reservation.

The higher representation of Muslims in Andhra, Jains in Gujarat, Sikhs in Punjab and Rajasthan, and Zoroastrians in Gujarat and Maharashtra can probably be explained by the somewhat higher percentage of individuals belonging to these religions in the general population of these states. Somewhat more different in nature is the over-representation of (a) Christians in the five states mentioned above and (b) of Muslim college women in Maharashtra. The over-representation of Christians in the sample is as follows:

TABLE V–10

PERCENTAGE OF CHRISTIAN COLLEGE TEACHERS (Q. 13)

	Andhra	*W. Bengal*	*Gujarat*	*Maharashtra*	*Mysore*	*Orissa*	*Punjab*	*Rajasthan*
NPCM	11	—	—	18	11	3	—	1
NPCW	10	—	—	19	15	—	—	15
PT	—	—	1	2	3	—	13	—

The percentage of Christians in the general population in these states is as follows:

Andhra 4, W. Bengal 0.6, Gujarat 1, Maharashtra 1.4, Mysore 2, Orissa 1.1, Punjab 0.7 and Rajasthan 0.1.

Although their representation among the college teachers in this sample is completely out of proportion to their percentage in the total population, the high percentage of Christian college teachers in Andhra, Mysore and Maharashtra corresponds to, and may partly be explained by, the higher percentage of the Christian population in these states as compared to the other states in the sample. In Punjab and Rajasthan, however, the Christian population in the state is about the smallest in the eight states studied and the fact that the percentage of Christian college teachers is the highest in the sample is difficult to explain on the basis of the percentage of Christians in the general population. A more acceptable explanation for the over-representation of Christians among college teachers seems to be the fact that education is widespread among Christians in India. The Christian community also happens to be one in which the majority of persons follow urban white-collared occupations. Moreover, because of the pioneering activities of Christian missionaries in the field of education Christians in India have commonly chosen teaching in schools and colleges as a profession.

The over-representation of Muslims among the women teaching in non-professional college in Maharashtra is somewhat more difficult to understand. The 13 per cent Muslims among college women represent the seven women teaching in the women's colleges in the sample. Five of them belong to a women's college in Bombay, the capital city, and two to the women's colleges in Cluster I. Neither of these colleges happens to be sponsored by a Muslim organisation.

5. *LANGUAGE*

For the formulation of a policy regarding the regional language as the medium of instruction at the college level, it is important to know the percentage of college teachers to whom the regional language is the mother tongue. The ability or inability of a teacher to teach in the regional language is likely to be determined by whether or not the regional language is his mother tongue. The same factor is likely to influence his bias in favour or of prejudice against the acceptance of the regional language as the medium of instruction at the college level. The following table shows the percentage of college teachers who claim the regional language of the state in which they teach as their mother tongue.

A percentage of 70 and above may be considered high enough to make teaching in the regional language acceptable in the region. This percentage obtains in Andhra, W. Bengal, Gujarat, Orissa. It does not obtain in Maharashtra, Mysore, Punjab and Rajasthan.

Another point of view from which the data on the mother tongue are relevant is their usefulness to gauge the heterogeneity or homogeneity of the population of college teachers in the sample for each state. Ideally,

TABLE V–11

PERCENTAGE OF COLLEGE TEACHERS WHO MENTION THE REGIONAL LANGUAGE AS THE MOTHER TONGUE (Q. 14)

State	*Language*	*NPCM*	*NPCW*	*PT*
Andhra	Telugu	88	69	74
W. Bengal	Bengali	99	100	97
Gujarat	Gujarati	86	95	78
Maharashtra	Marathi	59	33	57
Mysore	Kannada	63	45	38
Orissa	Oriya	85	74	88
Punjab	Punjabi	59	56	62
Rajasthan	Hindi	86	60	53

educational institutions of the college level would be expected to pick teachers on an all India, rather than on a regional basis. A population of college teachers thus selected would be heterogeneous in terms of the mother tongue. The fact that it is not so heterogeneous would indicate that the colleges in the sample would have drawn their teachers primarily from the local population. This may be suggestive of restrictive selection policies on the part of colleges or low geographical mobility among educated individuals with the necessary qualifications. Moreover, from the point of view of the role of education in the socialisation of the young, a student at the college level should be exposed to a wider area of communication and to a heterogeneity of social relationships. In view of the need for greater national integration it would be important for heterogeneity of relationship in the case of the Indian student to be in the form of contacts with teachers and students from outside his own region at least in the course of his college education. In consideration of these two factors it is important to examine whether the population of college teachers in each of the eight states is "local" or "mixed". The data on the mother tongue of the college teachers are an important clue on this point.

The detailed data on the mother-tongue indicate that where the mother tongue of the respondent is not the regional language it is generally one of the subsidiary languages of the region, or a language of a neighbouring state. Thus the fact that a substantial percentage of college teachers do not claim the regional language as their mother tongue does not necessarily mean that the "heterogeneous" element is drawn from all over the country.

Maharashtra, Mysore and Rajasthan are the only states where more than 26 per cent college teachers mention a language other than the regional language as the mother tongue. In Punjab college men and women who do not mention Punjabi as their mother tongue mention Hindi, but

Hindi (prior to the creation of the state of Haryana) was also the regional language of Punjab. However, professional college teachers in Punjab do mention languages other than Punjabi and Hindi as their mother tongue.

6. *EDUCATIONAL BACKGROUND*

The college teachers were asked to state the education of their grandfather (father's father) and their father by marking one of the following categories:

1—Illiterate or barely literate
2—Primary School educated
3—Middle High School educated
4—College educated
5—Educated in the Traditional Sanskritic or Persian Systems.

Information on the grandfather's or father's education is relevant from two points of view. First, it indicates the educational level of the home the teacher comes from. Secondly, the data describe the growth of education. With the data in hand it is possible to observe the percentage of the increase of college education over three generations represented by the college teachers in the sample, their fathers and grandfathers.

Most of the college teachers were able to provide information regarding the education of the grandfather or father. The percentage of non-response to these questions was small. As between the teachers in the non-professional colleges and those in the professional colleges non-response was somewhat higher among the teachers from the professional colleges than among teachers in the non-professional colleges.

(a) *The Educational Background — an Asset or a Handicap*: The fact that a college teacher's father is not educated may or may not influence the professional competence of an individual teacher. In the absence of specific data on that point it is not possible to establish or deny any relationships between the educational level of the teachers' fathers and the professional performance of the teachers. However, in the comments often made in connection with the deterioration of educational standards in the country there are recurring statements to the effect that college teachers come from educationally disadvantaged homes with an implication that this leads to deterioration of standards. Sometimes the cause and effect relationship between the disadvantaged educational background and the deteriorating standards of instructions is openly assumed. More commonly however it is hinted that the disadvantaged backgrounds affect the ethos of the "academic community" and lead to deteriorating standards. As mentioned earlier, it is outside the scope of this study to examine the relationship between the educational background of the teacher and his performance, nevertheless it would be possible and useful to examine the extent to which the teachers in the sample come from educationally "disadvantaged" homes. College teachers whose fathers are college educated have been considered to be "advantaged" and those whose fathers are only primary school educated or illiterate may be considered to be "disadvantaged" in terms of educational backgrounds. The following two tables indicate the percentages of college teachers that belong to both the categories. Data for engineering and medical college teachers have been presented together, and separated from the data on teachers teaching in polytechnics.

TABLE V–12

PERCENTAGE OF COLLEGE TEACHERS WHOSE FATHERS HAVE A COLLEGE EDUCATION — THOSE WHO ARE EDUCATIONALLY ADVANTAGED (Q. 18)

	Andhra	*W. Bengal*	*Gujarat*	*Maharashtra*	*Mysore*	*Orissa*	*Punjab*	*Rajasthan*
NPCM	29	45	25	31	24	29	23	29
NPCW	74	91	47	63	50	87	46	66
Engineering and Medical College Teachers	45	63	30	*	27	32	54	59
Teachers from Polytechnics	36	57	14	*	67	14	31	14

* Data have not been used due to a very high percentage of non-response.

TABLE V–13

PERCENTAGE OF COLLEGE TEACHERS WHOSE FATHERS ARE EDUCATED UP TO THE PRIMARY SCHOOL LEVEL OR LESS (Q. 18)

	Andhra	*W. Bengal*	*Gujarat*	*Maharashtra*	*Mysore*	*Orissa*	*Punjab*	*Rajasthan*
NPCM	24	12	32	22	31	24	18	27
NPCW	4	6	5	Nil	15	4	3	Nil
Engineering and Medical College Teachers	17	4	26	*	27	41	15	15
Teachers from Polytechnics	22	14	43	*	8	14	19	29

* Data have not been used due to a very high percentage of non-response.

In six states the percentages of those coming from advantaged homes are highest among college women and in seven out of the eight states the percentages of those coming from disadvantaged homes are lowest in this group.

The differences between college men and college women are conspicuous. In five states the majority of college women come from advantaged homes. In the eight states the percentages of those from educationally advantaged homes range between 46 and 91. Among college men, however, in seven out of the eight states only between 23 and 31 per cent come from advantaged homes. The percentage of college men in West Bengal with 45 from advantaged homes continues to be lower than the lowest figure — 46 — for college women. Moreover in seven out of the eight states the percentages of college women who come from disadvantaged homes range between Nil and 6. Mysore is the only state where the percentage is as high as 15. As compared to this, the percentages of college men from disadvantaged homes range between 12 and 32, and are higher than 20 in six out of the eight states.

In the above tables data for engineering and medical college teachers have been presented together, and those for the teachers from polytechnics separately. The percentages of engineering and medical college teachers coming from advantaged homes are distinctly higher than the percentages of college men who do so. Percentages range between 43 and 63 in five states and between 27 and 32 in three others. The percentage of those who come from disadvantaged homes are in this group smaller than they are among college men in all the states except Orissa. They range between 13 per cent and 27 per cent in five out of the eight states, are as low as 4 per cent in W. Bengal, and highest (40 per cent) in Orissa. In all states except Mysore the percentages of teachers from polytechnics who come from advantaged homes are distinctly smaller than the percentages of engineering and medical college teachers who do so. However, these percentages are higher than they are among college men in six out of the eight states. In four out of the eight states the percentages of those with a disadvantaged background are highest among this group. The high proportion of non-response to this question in Maharashtra render the data unreliable but in six of the other seven states more than 20 per cent of the teachers from this group come from disadvantaged homes. The percentages generally range between 8 and 43. One may conclude by saying that the percentages of those who come from advantaged homes are highest among college women, closely followed by engineering and medical college teachers. Among these two groups more than 40 per cent teachers come from advantaged homes — the only exceptions being engineering and medical college teachers in Mysore and

Orissa. College men and teachers from Polytechnics on the other hand constitute the groups among whom the percentages of those from advantaged homes are, with a few exceptions, below 40. When one considers the percentages of those who come from disadvantaged homes the four groups do not fall into as neat a pattern. College women stand out as the group in which, with one state as an exception, 6 per cent or less teachers come from disadvantaged homes. Among the other three groups broadly between 12 per cent and 32 per cent come from disadvantaged homes but there are instances where the percentages are as low as 4 and as high as 43.

The data suggest that professional colleges tend to draw their students from the better-educated homes. This may mean that students from educated homes have a better chance of doing well in their own educational career and have therefore a better chance of being accepted in the competitive admissions to professional training programmes. Or it may mean that the better education of fathers is suggestive of better economic conditions which are likely to be determinative in the choice of professional careers.

TABLE V–14

PERCENTAGE OF COLLEGE MEN (a) WITH COLLEGE EDUCATED GRANDFATHER AND (b) FATHERS AND THE PERCENTAGE INCREASE IN COLLEGE EDUCATION IN (c) THE FATHERS' GENERATION AND (d) THE RESPONDENTS' GENERATION (Qs. 17 & 18)

	Andhra	*W. Bengal*	*Gujarat*	*Maharashtra*	*Mysore*	*Orissa*	*Punjab*	*Rajasthan*
(a) Grandfathers with college education	6	24	5	5	8	8	8	8
(b) Fathers with college education	29	45	25	31	24	29	23	29
(c) Percentage increases in college education in the fathers' generation	(+23)	(+21)	(+20)	(+26)	(+16)	(+21)	(+15)	(+21)
(d) Assuming that 100 per cent college men teachers are college educated, percentage increase in college education in the respondents' generation	(+71)	(+55)	(+75)	(+69)	(+76)	(+71)	(+77)	(+71)

It is thus seen that women teachers have the highest percentages of well-educated grand fathers and fathers and lowest percentages of uneducated grand fathers and fathers in all the three teachers groups. If parental education is an advantage in the pursuit of a teaching career, women have this advantage most.

(b) *Inter-generational Difference*: Apart from their value in analysing the educational background of college teachers, the data on the education of the fathers' and grand fathers' education provide important information on an important topic in the sociology of education viz. the growth and spread of higher education. College teachers are expected to be at least university graduates. The information on the percentage that have college educated grand fathers serves as a basis for calculating the percentage increase in college education as seen among the three generations represented by the college teachers in the sample, their fathers and their grandfathers. Since the teachers from Polytechnics may or may not be graduates, the

TABLE V–15

PERCENTAGE OF ENGINEERING AND MEDICAL COLLEGE TEACHERS (a) WITH COLLEGE EDUCATED GRANDFATHERS AND (b) FATHERS AND THE PERCENTAGE INCREASE IN COLLEGE EDUCATION IN (c) THE FATHERS' GENERATION AND (d) THE RESPONDENTS' GENERATION (Qs. 17 & 18).

	Andhra	*W. Bengal*	*Gujarat*	*Maharashtra*	*Mysore*	*Orissa*	*Punjab*	*Rajasthan*
(a) Grandfathers with college education	16	10	9	*	14	12	13	15
(b) Fathers with college education	43	63	44	*	27	32	55	59
(c) Percentage increase in college education in the fathers' generation	(+27)	(+53)	(+37)	(+ *)	(+13)	(+20)	(+32)	(+44)
(d) Assuming that 100% engineering and medical college teachers are college educated, percentage increase in college education in the respondents' generation.	(+57)	(+37)	(+56)	(+ *)	(+73)	(+68)	(+45)	(+41)

* Data have not been used due to a high percentage of non-response.

group of professional teachers taken for comparison with the non-professional teachers consists, in this case, exclusively of engineering and medical college teachers. Three tables will be presented for the purpose. The first showing the percentage of college men with educated fathers and grand fathers, the second presenting the same kind of data for engineering and medical college teachers and the third for college women. The tables also indicate, the percentage increase in college educated persons over the previous generations. The increase has been shown in brackets.

TABLE V–16

PERCENTAGE OF COLLEGE WOMEN (a) WITH COLLEGE EDUCATED GRANDFATHERS AND (b) FATHERS AND PERCENTAGE INCREASE IN COLLEGE EDUCATION IN (c) THE FATHERS' GENERATION AND (d) GRANDFATHERS' EDUCATION (Qs. 17 & 18)

	Andhra	*W. Bengal*	*Gujarat*	*Maharashtra*	*Mysore*	*Orissa*	*Punjab*	*Rajasthan*
(a) Grandfathers with college education	16	52	11	28	8	30	11	23
(b) Fathers with college education	74	91	47	63	50	87	46	66
(c) Percentage increase in college education in the Father's generation	(+58)	(+39)	(+36)	(+35)	(+40)	(+57)	(+35)	(+43)
(d) Assuming that 100 per cent college women are college educated, percentage increase in college education in the respondents' generation	(+26)	(+ 9)	(+53)	(+37)	(+55)	(+13)	(+54)	(+34)

The tables indicate differences in inter-generational increase in college education among college men on the one hand and engineering and medical college teachers on the other. Among the latter a beginning has already been made in the grandfathers' generation—between 9 per cent and 16 per cent have grand fathers who are already college educated. Except for W. Bengal the percentages of college men with grandfathers who have a college education range between 5 and 8 among college men. The progress maintains the upward trend in the fathers' generation in the case of engineering and medical college teachers. Between 27 per cent and 63 per cent are college educated and the increase registered ranges between + 13 per cent and + 53 per cent. Among college men on the other hand only between 23 per cent and 45 per cent fathers are college educated, and the percentage increase ranges between + 15 per cent and + 26 per cent. Among college men it is in the respondents' generation that the progress in education really seems to have been made. In seven out of the eight states between 69 per cent and 77 per cent of college men without college educated fathers have acquired a college education themselves. Since engineering and medical college teachers have educated fathers in larger numbers, only between 37 per cent and 57 per cent in six out of the eight states are the first generation of college educated persons in their families. In Mysore and Orissa, however, the figures representing first generation college educated persons among the engineering and medical college teachers approximates corresponding figures among college men.

The differences between college men and engineering and medical college teachers, as seen in the fact that among college men the growth in education has mainly taken place in the respondents' generation, throws some light on mobility in education. If the educational background of the college teachers in the sample is to be considered representative of the situation in the field in which they teach, then the data could be interpreted to indicate that engineering and medical education is largely confined to persons who come from families where there is a tradition of education. In fact it seems to be mainly confined to persons from families where the level of education is so high that not only the father, but also the grand father is college educated. On the other hand the data also indicate that education in an arts or science college at least among men, is sought mainly by persons who come from homes that do not have a tradition of modern education. The majority have fathers who are not college educated, and the percentage with grand fathers who are college educated is either negligible or small. These findings have important implications to policies and decisions regarding equality of opportunity for education.

Between 10 per cent and 30 per cent college women have college educated grand fathers, and between 46 per cent and 91 per cent have college educated fathers. Among the three groups they stand out conspicuously as the group in which a larger percentage come from educated homes. Since the percentages of those with college educated fathers are high the progress in college education in the respondents' generation is not as striking as it is among the respondents in the other two groups.

The data on women are significant from the point of view of the changing social status of women. That as many as 50 to 54 per cent college women in Gujarat, Mysore and Punjab whose fathers are not college educated should be able to avail themselves of education is remarkable in view of the traditional prejudice against the education of women. The percentages are noticeably large between 13 and 37 in the four other states as well. West Bengal is the only state where only 9 per cent of the women have fathers who are not college educated.

7. *THE OCCUPATIONAL BACKGROUND OF THE COLLEGE TEACHER*

The college teachers were provided with a list in which certain occupations were grouped together. They were asked to mark the group to which the occupation of their grand father or their father belonged. The list was as follows:—

GROUP 1	Owner of farm, fishery, dairy, land etc.
GROUP 2	Tenant cultivator, peasant proprietor, independent fisherman etc.
GROUP 3	Manual labourer in agriculture, dairy etc.
GROUP 4	Proprietor/Director/Managing Agent of big industrial concern, mine etc; big businessman, wholesale merchant, proprietor of transport; commission agent etc.
GROUP 5	Owner of small business, retail shop (groceries, tailoring shop, hair cutting saloon etc.); handicraftsman, independent businessman employed by none and employing none, like tailor, banker, hawker, peddlar, priest, country medicineman, etc.
GROUP 6	Executive and scientific/technical personnel (degree holder or equivalent,) manager, accountant; various types of officers; physicist, analyst, chemist etc.; professional like doctor, lawyer, lecturer, professor, etc. employed by public or private sector as well as working on his own.
GROUP 7	Ordinary administrative staff; clerk, stenographer, cashier, record-keeper, school teacher, retail shop employee etc.
GROUP 8	Skilled manual workers (of all types); foreman, machineman, miner, factory worker, craftsman working as employee of a concern etc.
GROUP 9	Unskilled staff: peon, darwan, coolie, non-agricultural day labourer, etc.
GROUP 0	Armed forces personnel.
GROUP X	Other occupations.

The data on the occupations followed by the grand fathers and fathers of the college teachers in the sample, can be used at least in three ways.

(a) To describe the social background of the college teachers in the sample and to point out inter-group and inter-state differences.

(b) To examine the occupational background of the college teacher as an asset or a handicap to the performance of his professional role.

(c) To observe the extent to which the college teachers in the sample have a occupational status superior to that of their fathers.

In the following analysis of the data on the occupations followed by the father and the grandfather of college teachers some of the striking features describing the occupational background of the college teachers will first be presented. The data will then be interpreted first, to show the advantaged or disadvantaged background of college teachers, and then as indicative of upward or downward occupational mobility among college teachers.

(a) *Occupational Backgrounds — a Description*:

(i) *The Grandfather's Occupation*: Data on the grandfather's occupation indicate that the occupational group from which the largest single percentage of college teachers are drawn is Group I — i.e. owners of farms, dairies, fisheries etc. College women conform to this trend in four states only. In the other four states the grandfathers of college women belong to Groups 6 and 7.

TABLE V–17

PERCENTAGE OF COLLEGE TEACHERS WHOSE GRANDFATHERS BELONG TO OCCUPATION GROUP VIZ. 'OWNER' OF FARM, FISHERY, DAIRY, LAND ETC. (Q. 26)

	Andhra	*W. Bengal*	*Gujarat*	*Maharashtra*	*Mysore*	*Orissa*	*Punjab*	*Rajasthan*
NPCM	41	37	32	48	39	46	22*	13*
NPCW	40	30*	16*	13*	30	56	28	3*
PT	41	39*	31	25	29	37	28	9

* Cases in which Group 1 does not claim the highest single percentage of grandfathers.

Those who state that their grandfathers belonged to the occupations specified under Group 1 are by no means in a majority. But with the seven exceptions marked with an asterisk in the table above, Group 1 claims the highest percentage of grandfathers of college teachers from each of the three categories. In the seven cases marked by an asterisk the percentage of grandfathers belonging to the occupations listed under Groups 5, 6 or 7 is higher.

Since the grandfathers of college women modally belong to Groups 5, 6 and 7 in four states, it would be interesting to observe the corresponding percentages in the other four states, and to compare the situation with regard to the other two respondent groups.

TABLE V–18

PERCENTAGE OF COLLEGE TEACHERS WHOSE GRANDFATHERS BELONGING TO OCCUPATIONS LISTED UNDER GROUPS 5, 6 AND 7 (Q. 26)

	NPCM	*NPCW*	*PT*
Andhra	25	39	36
W. Bengal	47	61*	36*
Gujarat	39	65*	31
Maharashtra	32	52*	43
Mysore	21	35	39
Orissa	26	35	32
Punjab	52*	47	39
Rajasthan	63*	57*	74

On comparison of Table V-17 with Table V-18 it appears that even in the case of college men and professional teachers the state in which the modal percentage of grandfathers is not drawn from Group 1, it is drawn from the white-collared occupational Groups 5, 6 and 7. In six of the seven categories marked by an asterisk the percentage of those drawn from Groups 5, 6 and 7 is more than 50.

(ii) *The Father's Occupation*: Group 1 was the one most often marked by college men, as well as by professional teachers as the one to which their grandfathers belonged. The situation changes in their statement regarding the father's occupation. Among college men, in four out of eight states, viz. West Bengal, Gujarat, Maharashtra and Punjab, Group 7 (lower administrative and school teaching positions) predominates as the occupation of the father of the college teacher. In Andhra and Rajasthan it is Group 6 (managerial, administrative in professional categories) in Mysore and Orissa, Group 1 continues to have the largest percentage of grandfathers of college teachers.

As for college women, the largest single percentage in each of the eight states say that their fathers followed an occupation from among those listed under Group 6. The same holds true for professional teachers.

Differences in occupational backgrounds of college teachers particularly the differences between the three groups of respondents could be observed more meaningfully if the occupations listed in the Questionnaire are grouped as follows:

I. Rural Occupations: occupations listed under Groups 1+2+3.
II. Urban-white-collared Occupations—those listed under Groups 4, 6 and 7 in the Questionnaire.
III. Small trade and business: Occupation Group 5.
IV. Urban Manual Occupations: Groups 8 and 9.

Table V-19 on the following page gives the percentage break-down of the occupations followed by the fathers of college teachers in terms of the four major groupings suggested above. The table indicates that college women are almost exclusively drawn from homes where the father practices one or another of the urban-white-collared occupations. Although the majority of college men and professional teachers are also drawn from the same kind of homes, a substantial percentage also come from homes where the father follows one of the rural occupations. The percentage of those whose fathers follow one of the urban manual occupations is, as may be expected very negligible, among all the three groups of college teachers. A small percentage of college teachers state that in their case the father was engaged in small trade or business, but intergroup variations do not indicate any distinct trends. West Bengal stands out as the state in which the largest percentage of college teachers state that their fathers followed one of the urban-white-collared occupations. West Bengal is closely followed by Rajasthan. Orissa and Andhra are the states in which the percentages of college teachers whose fathers practise a rural occupation are the largest in all the three groups.

(b) *Occupational Background as an Asset or a Handicap*: Like the educational background of the college teachers, their occupational background would either be an advantage or a handicap to the college teachers' performance of their professional roles. Data on the grandfather's and father's occupation are relevant to understanding the extent to which college teachers are socially handicapped or advantaged in terms of their occupational backgrounds. The framework for the analysis of the data on the grandfather's and father's occupation from this point of view is presented in the following paragraphs.

The division of occupations into those that are an asset to education, and those that are a handicap to education can be made along three dimensions, viz. education, rural/urban residence and income.

(i) Occupations may be divided into those that require education and those that do not. Persons drawn from families where the father or grandfather follows an occupation that requires education would be better equipped for education and therefore for a teaching career. Those from homes where the father or grandfather follows an occupation that does not require much education are likely to be handicapped educationally, and by implication for a career in education.

(ii) Occupations may also be divided into rural and urban. Rural occupations are those that are practised in rural areas only. They also imply rural residence. Urban occupations are those that are practised in the urban areas and imply urban residence. The children of persons following rural occupations suffer from all the disadvantages that go with rural residence. These disadvantages are:

TABLE V–19

PERCENTAGE OF COLLEGE TEACHERS WITH FATHERS BELONGING TO (a) RURAL MANUAL OCCUPATIONS, (b) URBAN WHITE-COLLARED, (c) SMALL TRADE/ BUSINESS AND (d) URBAN MANUAL (Q. 27)

State		(a) Rural Manual	(b) Urban White-Collared	(c) Small Trade/ Business	(d) Urban Manual
Andhra	NPCM	37	53	4	—
	NPCW	17	75	2	—
	PT	28	60	5	2
W. Bengal	NPCM	15	75	6	1
	NPCW	2	91	2	6
	PT	11	71	13	2
Gujarat	NPCM	20	57	14	2
	NPCW	—	58	21	—
	PT	24	58	13	1
Maharashtra	NPCM	30	52	7	1
	NPCW	7	80	4	—
	PT	16	37	15	—
Mysore	NPCM	41	40	3	2
	NPCW	—	70	15	5
	PT	27	68	3	—
Orissa	NPCM	41	50	4	1
	NPCW	13	61	9	—
	PT	42	44	7	—
Punjab	NPCM	13	61	25	—
	NPCW	3	78	11	—
	PT	21	54	16	5
Rajasthan	NPCM	14	64	20	3
	NPCW	3	75	3	3
	PT	12	50	12	—

(1) the non-availability of local facilities for education,

(2) the absence of a variety of contacts, experiences and opportunities which constitute an informal education in city life, and

(3) the absence of a certain measure of anticipatory socialisation that takes place in white-collared homes for white-collared occupations.

(iii) Occupations may be divided into those that bring a high income and those that do not. Persons from homes where the father follows an occupation which brings a poor income are economically handicapped for education. Poverty as an economic handicap has long been accepted. The social disadvantages of a poor home have however been recognised only recently. Freeships and other facilities may enable a person to overcome some of the disadvantages of poverty, but a child that grows up in poverty continues to be handicapped for his career in more subtle ways.

Each of the occupation groups 1–X, listed above may be advantaged or disadvantaged in terms of Education (E), Rural/Urban residence and practice (U) and Income (I). At one end are occupations that require a high education (E+), Urban/Rural residence (U+) and a high income (I+) for instance, the occupations listed under Group 6. At the other end there are occupations that do not call for a formal education, that can be practised only in rural areas, and are characterised by a low level of income. The occupations listed under Group 3 would be a good example.

The eleven occupation groups provided in the questionnaire have been listed below and given a positive (advantage: " + ") or a negative (disadvantage: "—") value in terms of Education (E), Urban/Rural residence (U) and Income (I). Occupations with an uncertain or ambiguous status in terms of E, U or I have been marked with O.

Occupation Group	*E.*	*U.*	*I.*	
Group 1	0	0	0	(ambiguous)
Group 2	–	–	–	(highly disadvantaged)
Group 3	–	–	–	(highly disadvantaged)
Group 4	–*	+	+	(advantaged)
Group 5	0	0	0	(ambiguous)
Group 6	+	+	+	(highly advantaged)
Group 7	+	+	–*	(advantaged)
Group 8	–	+	–	(disadvantaged)
Group 9	–	+	–	(disadvantaged)
Group 0	0	0	0	(ambiguous)
Group X	Miscellaneous			

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* Generally negative but in some cases it may be positive.

Occupation Groups 1–9 have been described as ambiguous, disadvantaged, highly disadvantaged, advantaged and highly advantaged.

Those with an ambiguous status are Groups 1, 5 and 0. Persons following the occupations listed under Group 1, viz. owners of farms, fisheries, land etc., may be uneducated persons, living in rural areas where the occupations are practised, and earning a meagre income. But it is also possible that they are educated, have a high income and are absentee landlords who do not live in the villages where their lands are located. Group 5 is made up of those who are engaged in small trades and business. These may be practised in rural or in urban areas, and may bring a small or a fairly large income. Neither petty business nor the trades require education but education can be useful to these occupations and persons who practise them may be educated. Group O is too broad a category and therefore ambiguous.

The disadvantaged and highly disadvantaged occupations are those listed under Groups 2, 3, 8 and 9. Occupations listed under Groups 2 and 3 can be considered to be definitely disadvantaged as they do not require education, involve rural residence and bring only a poor income. The occupations listed under Groups 8 and 9 are somewhat less disadvantaged —

those in Group 8, because they are urban and may call for a certain minimal education necessary for the learning of skills and those in Group 9 because they are urban.

The advantaged and the highly advantaged are those listed under Groups 4, 6 and 7. The occupations listed under Group 6 are highly advantaged because they are urban occupations requiring a high level of education and are characterised by a high income. Although persons in the occupations listed under Group 4 generally have some education, and not infrequently a fairly high education, some of the occupations listed under Group 4 do not require much education, and therefore this group cannot be put on par with Group 6. The occupations listed under Group 7 are urban and require a fairly high level of education but the income from some of these occupations may be quite low. School teachers and clerks may for instance earn less than a foreman or a mechanic. Therefore occupations listed under Group 6 may be considered highly advantaged and those listed under Groups 4 and 6 may be considered advantaged.

In the following analysis of the occupational background of college teachers as an advantage or disadvantage to their professional roles occupations belonging to Groups 4, 6 and 7 will be considered as an asset whereas those listed under occupation Groups 2, 3, 8 and 9 will be considered a handicap. Occupations Groups 1, 5, 0 and X will be excluded for the purpose of this discussion, for reasons mentioned above. Under the assumption that the home environment is determined mainly by the father's occupation and that handicaps in terms of the grand father's occupation can be overcome if the father follows an occupation that is an asset to education, only the father's occupation has been taken into account in the following discussion.

Since non-response to the question on the father's occupation will have to be borne in mind while interpreting percentages in the course of the analysis that follows, the percentage of non-response has been indicated below.

TABLE V–20

PERCENTAGE OF NON-RESPONSE TO THE QUESTION ON THE FATHER'S OCCUPATION (Q. 27)

	Andhra	*W. Bengal*	*Gujarat*	*Maharashtra*	*Mysore*	*Orissa*	*Punjab*	*Rajasthan*
NPCM	—	1	2	10	11	3	—	—
NPCW	4	—	5	7	—	—	—	6
PT	2	2	1	35	—	10	1	—

Among professional teachers in Maharashtra the percentage of non-response is very heavy and the data for this group cannot be used at all.

(1) *Father's Occupation as an Asset*: The occupations that make for an advantaged background are those listed under groups 4, 6 and 7. The following table indicates the percentage of college teachers who come from occupationally advantaged homes.

TABLE V–21

PERCENTAGE OF COLLEGE TEACHERS WHOSE FATHERS FOLLOW OCCUPATIONS LISTED UNDER GROUPS 4, 6 AND 7 (Q. 27)

	Andhra	*W. Bengal*	*Gujarat*	*Maharashtra*	*Mysore*	*Orissa*	*Punjab*	*Rajasthan*
NPCM	53	75	57	52	40	50	61	64
NPCW	75	91	58	80	70	61	78	75
PT	60	71	58	37	68	44	54	78

Women in India are an educationally backward group. As such it would be expected that education and particularly higher education among women is still restricted to an exclusive group coming from educationally and occupationally advantaged homes. The data support this expectation. Inter-group comparison of the percentages for each state indicate that college women have the most advantaged occupational backgrounds. The percentage of college women having fathers who follow occupations listed under Groups 4, 6 or 7 is higher than the corresponding percentages for professional teachers. College women from advantaged occupational backgrounds exceed college men by a negligible 1 per cent in Gujarat but by between 11 per cent and 30 per cent in the other seven states. The range of variation in the differences between the college women and professional teachers is even greater. In the six states where the percentage of women from advantaged backgrounds is higher, the differences in percentages between the two groups range from 2 to 43. In Gujarat there is no difference between the two groups whereas in Rajasthan professional teachers from advantaged background exceed the college women from advantaged backgrounds by a nominal 3 per cent.

Facilities for technical/professional education are limited while the competition for admission to these courses is high. Moreover, education in a medical or engineering college is expensive. As a result it is mainly students with good academic records and economic circumstances who get opportunities for education in medicine or engineering. Such persons are likely to come predominantly from educationally and occupationally advantaged homes. One would therefore expect the percentage of professional teachers from advantaged homes to be higher than the percentage of college men from advantaged homes in all the states. The data do not quite conform to this expectation. The percentage of professional teachers from advantaged backgrounds is higher than the college men from advantaged backgrounds in four out of the seven states, viz. Andhra, Gujarat, Mysore and Rajasthan. In Gujarat the difference in percentages is negligible. In Andhra, Mysore and Rajasthan, however, differences range between 7 and 28 per cent. The data on professional teachers from Maharashtra are not reliable but in the other three states, viz. W. Bengal, Orissa and Punjab the percentage of college men with advantaged backgrounds exceeds the percentage of professional teachers with such backgrounds. However, in these cases the differences in percentages are negligible between 4 and 7.

The hypothesis that it is mainly persons from educationally and occupationally advantaged homes who are able to take a professional or technical education is made with medical and engineering colleges in mind. Polytechnics offer training, but at a lower level. Persons equipped with diplomas are eligible to teach at polytechnics. Facilities for engineering or medical education up to the diploma level are easily available to persons who do not come from educationally and occupationally advantaged backgrounds. That differences between college men and professional teachers are not marked is likely to be due to the fact that the sample of professional teachers is heavily weighted with teachers from polytechnics. It would be interesting to observe the differences between college men and teachers from

TABLE V-22

PERCENTAGE OF (1) COLLEGE MEN, (2) TEACHERS FROM MEDICAL AND ENGINEERING COLLEGES AND (3) TEACHERS FROM POLYTECHNICS WHOSE FATHERS FOLLOW THE OCCUPATIONS LISTED UNDER GROUPS 4, 6 AND 7 (Q. 27)

	Andhra	*W. Bengal*	*Gujarat*	*Maharashtra*	*Mysore*	*Orissa*	*Punjab*	*Rajasthan*
(1) College men	53	75	57	52	40	50	61	64
(2) Teachers in Medical and Engineering Colleges	60	73	61	Nil	60	50	60	89
(3) Teachers in Polytechnics	58	64	50	Nil	83	14	42	43

engineering and medical colleges, as representing the professional group. The above table should clarify the situation.

Contrary to expectations the differences between college men and teachers in engineering and medical colleges are not particularly striking. At least in one out of the seven states, Orissa, percentages for both the groups are identical. In W. Bengal and Punjab the percentage of those coming from advantaged backgrounds is in fact higher, although by a negligible percentage. In the other four states the percentages among engineering and medical college teachers are higher. They exceed those among the college men only by 7 per cent in Andhra and 4 per cent in Gujarat. Mysore and Rajasthan are the only two states where the differences between the two groups are marked. In these two states engineering and medical college teachers coming from advantaged homes exceed the college men who do so by 20 per cent and 25 per cent respectively.

The table however supports the expectation that the percentages of polytechnic teachers drawn from advantaged occupational backgrounds are likely to be appreciably smaller than the percentages of those from such background among engineering and medical college teachers. At least in five out of the seven states, viz. W. Bengal, Gujarat, Orissa, Punjab and Rajasthan, the percentages of engineering and medical college teachers who come from advantaged occupational backgrounds are larger than the percentages of the teachers in polytechnics who do so — by 9 per cent and 11 per cent in W. Bengal and Gujarat and by between 18 per cent and 46 per cent in Punjab, Orissa and Rajasthan. In Andhra the percentages for the two groups are almost identical. Mysore deviates conspicuously from the trend in the other states. The percentage of teachers in polytechnics coming from advantaged backgrounds is higher than the corresponding percentages for teachers in engineering and medical colleges by as much as 23 per cent.

An inter-state comparison indicates considerable variation between the states. In Mysore only 40 per cent college men come from occupationally advantaged homes, in Andhra, Maharashtra and Orissa the percentages range between 50 and 53, in Gujarat the percentage is 57 and in Punjab and Rajasthan the figures jump up to 61 per cent and 64 per cent respectively, whereas in West Bengal the percentage of college men with an advantaged occupational background stands as high as 75. Inter-state variation among college women is even greater. The percentage of college women with fathers who follow occupations listed under groups 4, 6 and 7 is the lowest in Gujarat — 58 per cent, followed by Orissa and Andhra at 61 per cent and 66 per cent respectively. They are higher in Mysore — 70 per cent and keep on increasing to 75 per cent in Rajasthan. 78 per cent in Punjab and 80 per cent in Maharashtra. The percentage is highest in Bengal at 91. Inter-state variation, is slightly lower among the professional teachers. The percentage of those who come from advantaged backgrounds is lowest in Orissa — 44 per cent followed by Punjab—54 per cent, Gujarat—58 per cent and Andhra—60 per cent. It is somewhat higher in Mysore 68 per cent and highest in West Bengal 71 per cent and Rajasthan 78 per cent. Orissa is the state with the smallest percentage of college teachers from advantaged occupational backgrounds. It is followed by Gujarat and Andhra. West Bengal ranks at the top as the state with the highest percentage of college teachers from advantaged backgrounds. Rajasthan would come second in that order.

Another significant point on which the states differ is the inter-group difference within a state. In Gujarat, the three groups are strikingly similar to each other (between the groups there is a 1 per cent difference only). In the remaining 7 states differences between college men and college women are most conspicuous in Maharashtra and Mysore (a difference of 28 per cent and 30 per cent respectively) followed by West Bengal, Punjab and Andhra with 16 per cent and 22 per cent difference respectively. Differences among college men and college women are smaller between 9 per cent and 11 per cent in Rajasthan and Orissa. In West Bengal, Orissa and Punjab the differences between college women and professional teachers are striking, 17 to 24 per cent, whereas in Andhra, Mysore and Rajasthan, and as has already been mentioned, in Gujarat these two groups are very similar in their occupational backgrounds. Most of the states do not differ much from each other in the proportion of college men and professional teachers who are drawn from occupationally advantaged groups. In five out of the seven states the difference is less than 7 per cent. In Mysore and Rajasthan, however, the differences between the two groups are conspicuous, 28 per cent and 14 per cent respectively. Finally, there are negligible differences between the teachers in medical/engineering colleges and teachers in polytechnics in Andhra. The percentage differences are somewhat greater in West Bengal and Gujarat (11) and very conspicuous in Punjab

TABLE V–23

PERCENTAGE OF COLLEGE TEACHERS WHOSE FATHERS FOLLOW OCCUPATIONS FROM AMONG THOSE LISTED UNDER GROUPS 2, 3, 8 *and* 9 (Q. 27)

	Andhra	*W. Bengal*	*Gujarat*	*Maharashtra*	*Mysore*	*Orissa*	*Punjab*	*Rajasthan*
NPCM	10	3	5	5	16	15	4	13
NPCW	3	6	—	—	5	4	—	6
PT	9	3	4	—	6	22	11	0

18, Mysore 23, Orissa 36 and Rajasthan 46.

(2) *Occupational Backgrounds as a Handicap:* College teachers whose fathers belong to occupation Groups 2, 3, 8 and 9 may be considered to be disadvantaged for the profession of college teaching. They are distributed in the sample as above.

The percentage of those who come from disadvantaged homes is generally small, less than 11 per cent in all but 3 cases. It is, on the whole, highest among college men, followed by professional teachers, and lowest among college women.

Among college women the percentage of those who come from occupationally disadvantaged homes is negligible in all the states. Among college men, it is negligible in West Bengal, and Gujarat and Punjab. In the four states of Andhra, Mysore, Orissa and Rajasthan, between 10 per cent and 16 per cent of the college men come from disadvantaged backgrounds. Among professional teachers the percentage of those from disadvantaged occupational backgrounds is negligible in W. Bengal, Gujarat, Mysore and Rajasthan. Among the other three states the percentage of professional teachers from disadvantaged homes are 9 in Andhra, 22 in Orissa and 11 in Punjab.

(c) *Upward Occupational Mobility Among College Teachers:* Occupation is an important determinant of status in society. Occupations in turn are stratified into high and low on the basis of many factors. Among the factors that decide the status of an occupation are, the education required for an occupation and the income the occupation brings. From both these points of view the profession of a college teacher will definitely have meant upward mobility for persons whose fathers followed the occupations listed under Groups 2, 3, 8 and 9. The occupations listed under Group 7, viz. clerks, school teachers etc. also require less education and would normally be expected to bring a smaller income than a college teacher's position. College teachers whose fathers belong to the group 7 could therefore also be considered to have moved up in occupational status. It is difficult to decide whether persons whose fathers belong to Group 5 could also be considered to have improved their status by becoming college teachers. The income of petty businessmen or successful tradesmen is often considerably higher than that of a college teacher. On the other hand the education of the persons belonging to this group is likely to be limited. The ranking of occupation group 5 would therefore entirely depend on the weight given to education. On this criterion occupations listed under group 5 would be ranked lower in status than the college teacher's occupation. Moreover, even by the caste criterion, the Brahmanic occupation of teaching has a higher rank than the occupation of a businessman, tradesman etc. It would therefore seem legitimate at least in Indian society to consider occupations belonging to Group 5 as inferior in status to the occupation of the college teacher.

The occupations listed under groups 2, 3, 5, 7, 8 and 9 will thus be considered inferior in status to that of the college teacher. That leaves groups 1, 4, 6 and 0 and X. College teaching belongs to Group 6. Occupations listed under group 4 could be considered to be on par with this group. Group 1 lists owners of farms, land, dairy, etc. As pointed out earlier, it cannot be assumed that persons belonging to this occupation group would have a lower education or income than a college teacher. Group 0 and X will have to be omitted from this discussion for the same purpose as they were omitted earlier — group 0 because it includes varied levels of education and income high as well as low and group X because it is admittedly a grouping of miscellaneous occupations.

The following table shows the percentage of college teachers who may be considered to have improved their occupational status. In the table the percentages for Group 7 have been presented separately for two reasons. First because a large percentage from among those who have improved their status state that their fathers belonged to this group and it would therefore be important to observe the distributions for this group. Secondly, from among the six groups of occupations included for the purpose of this analysis Group 7 may be considered to be closest to the occupation of the college teacher, as the one that stands on the immediately lower range of the occupational ladder, both in terms of education and income, and it would be interesting to observe mobililty from Group 7 to Group 6.

TABLE V–24

PERCENTAGE OF COLLEGE TEACHERS WHOSE FATHERS FOLLOWED OCCUPATIONS INFERIOR IN STATUS TO THAT OF A COLLEGE TEACHER

(Q. 27)

	Andhra		*W. Bengal*		*Gujarat*		*Maharashtra*		*Mysore*		*Orissa*		*Punjab*		*Rajasthan*	
	a	b	a	b	a	b	a	b	a	b	a	b	a	b	a	b
NPCM	36	21	46	37	48	30	40	28	45	26	44	25	56	27	59	27
NPCW	15	11	29	22	37	16	26	22	45	25	22	9	33	22	32	23
PT	38	24	46	30	40	23	*	*	29	21	44	15	37	10	36	18

(a) refers to Groups 2, 3, 5, 7, 8 & 9 (b) refers to Group 7 only.

* Data not available.

The table indicates that upward occupational mobility is high among college men. The percentages of college men who have improved their status range between 36 and 59. Mobility in this group is the highest in Rajasthan and Punjab (59 per cent and 54 per cent respectively). In West Bengal, Gujarat, Mysore and Orissa the percentages of college men who have improved their occupational status range between 45 and 48. In Maharashtra the figure is somewhat lower, 40 per cent, and it is lowest in Andhra, 36 per cent.

Among college women upward mobility is not as high as it is among college men. Between 15 and 45 per cent college women have an occupational status superior to their fathers. But Mysore with 45 per cent and Gujarat with 37 per cent are exceptions. In five of the other six states the percentages range between 22 and 33. In Andhra the percentage of college women who have improved their status is as low as 15.

Among professional teachers, between 29 and 40 per cent have higher occupational status than that of their fathers. The upward mobility in this group is somewhat lower in Mysore — 29 per cent and higher in the other states — between 34 and 46 per cent.

Among professional teachers a further breakdown of the data into percentages for the medical and engineering college teachers on the one hand and teachers from polytechnics on the other hand is interesting. If the two groups of teachers are regarded as having the same social status then the teachers in polytechnics, who come from homes, with lower occupations, can be said to have improved their status in much larger percentages than is true of teachers from medical and engineering colleges.

TABLE V–25

PERCENTAGE OF TEACHERS FROM (a) MEDICAL AND ENGINEERING COLLEGES AND (b) FROM POLYTECHNICS WHOSE FATHERS FOLLOW THE OCCUPATIONS LISTED UNDER GROUPS 2, 3, 5, 7, 8 *and* 9 (Q. 27)

	Andhra	*W. Bengal*	*Gujarat*	*Maharashtra*	*Mysore*	*Orissa*	*Punjab*	*Rajasthan*
(a) Medical & Engineering College Teachers	32	39	39	*	32	35	35	26
(b) Teachers from Polytechnics	52	72	43	*	25	86	41	71

* Data not available.

This table indicates that in all the states except Mysore there is a conspicuous difference between the two groups. In five states the percentage of those who have moved up in status is higher among the teachers in the polytechnics by between 20 and 51. The difference is greatest in Orissa, followed by Rajasthan. It is somewhat smaller in Andhra and West Bengal — 20 per cent and 33 per cent respectively. In Mysore the situation is reversed, the percentage of those whose occupational status has improved is higher by 7 among the teachers from engineering and medical colleges. It may, of course, be argued that the teachers in polytechnics cannot be put on par with teachers in medical and engineering colleges either on grounds of salary or on education. A comparison of mobility based on this assumption may therefore be unjustified.

Table No. V-24 also indicates the prominence with which Group 7 features in the occupational background of college teachers. Twenty-one per cent men teaching in the non-professional colleges in Andhra, 37 per cent in the same group in West Bengal and between 26 and 30 per cent in the other six states mention that their fathers followed occupations belonging to Group 7. Among women teaching in the non-professional colleges between 9 per cent and 16 per cent in Andhra, Gujarat and Orissa and about 25 per cent from the other states say — that their fathers followed occupations belonging to this group. Among the teachers from the professional colleges 10 and 15 per cent in Punjab and Orissa and between 18 and 24 per cent in Andhra, Gujarat, Mysore and Rajasthan and 30 per cent in West Bengal come from homes where the father followed occupations belonging to this group. In West Bengal, Group 7 seems to be the most conspicuous in the occupational background of the college teacher.

The prominence with which Group 7 features in the occupational backgrounds of college teachers who have improved their occupational status may be seen more clearly from the following table. In this table those whose fathers belong to Group 7 are shown as a percentage of the cumulative figure of college teachers whose fathers belong to groups 2, 3, 5, 7, 8 and

TABLE V–26

PERCENTAGE OF COLLEGE TEACHERS WHOSE FATHERS BELONG TO GROUP 7, FROM AMONG THOSE WHOSE FATHERS BELONG TO GROUPS 2, 3, 5, 7, 8 AND 9 (Q. 27)

	Andhra	*W. Bengal*	*Gujarat*	*Maharashtra*	*Mysore*	*Orissa*	*Punjab*	*Rajasthan*
NPCM	58	80	63	70	58	58	50	46
NPCW	81	76	45	85	57	41	66	72
PT	63	65	58	—	73	—	27	50

9 — the occupations which for the purpose of this discussion have been designated as inferior in status to that of the college teacher. Fifty to 75 per cent of the teachers who have improved their status come from homes characterised by occupations in Group 7.

8. *RURAL-URBAN BACKGROUND*

Two questions were put to college teachers to find out whether their background was rural or urban. The questions were as follows:

Q. 19—Have you been to school at a place smaller than a tehsil or taluka town?
1 — Yes   2 — No   3 — I cannot say
Q. 20 — Where did you mainly grow up ?
1 — Village   2 — Town   3 — City   4 — Mixed

The percentage of non-response to the first of these two questions is negligible in most cases. But it is somewhat higher in Mysore and Punjab and among professional college teachers in Orissa. A failure to answer the question, as well as the response "I can't say" have been considered as non-responses. The percentage of non-response to the second question is very negligible (less than 2 per cent). The only explanation for non-response, to the first of the two questions seems to be lack of information on the status of the place concerned, viz. whether it is a taluka or a tehsil or otherwise.

Although the majority of college men between 52 and 73 per cent and professional teachers between 54 and 85 per cent have not been to a school at a place smaller than a tehsil or taluka town the percentage of those who have had a rural schooling is not negligible. It is between 26 per cent and 48 per cent among college men and between 15 per cent and 46 per cent among professional teachers. The college women are distinctly different from the other two groups on this point. The overwhelming majo-

TABLE V–27

Percentage of College Teachers Who Have Been to School at a Place Smaller Than a Tehsil or Taluka Town (Q. 19)

	Andhra	*W. Bengal*	*Gujarat*	*Maharashtra*	*Mysore*	*Orissa*	*Punjab*	*Rajasthan*
NPCM	37	26	32	34	48	27	47	26
NPCW	15	4	16	9	15	4	25	9
PT	39	36	44	25	38	29	46	15

rity have never been to a school at a place smaller than a tehsil or taluka town. The percentage who have had experience of rural schooling is between 4 and 25 with the percentage at 4 in two states, between 9 and 16 in five states and 25 in one state only.

The details regarding the percentage of college teachers who have been to school at places smaller than a tehsil or taluka town may be seen from the above table.

On this point the college men and professional teachers in the sample resemble each other and both differ conspicuously from the college women. This difference is simple to explain. Places smaller than taluka or tehsil towns do not offer facilities for higher education. Where boys from rural communities such as these acquire a higher education, they acquire it in neighbouring towns and cities. It is not uncommon for families to send boys away from the village to a town or city for higher education, but it is somewhat uncommon to send village girls to a town or city for higher education. The girls who have a college education therefore normally belong to towns and cities where facilities for higher education are available.

The table indicates considerable inter-state variation. This may be due to the differences in the character of the state, as principally industrial and urban or principally agricultural and rural, or it may be due to differences in the educational facilities available in the different states, or to the differences in the progress of education in different states. We have no data to help examine which of the factors might really serve to explain the differences.

Attendance at a rural school implies some experience of rural life but it does not indicate that the person who has had such an experience has "mainly" grown up in a village. The second question on the rural-urban background of college teachers aims at finding out what percentage of college teachers have had a rural upbringing. Responses to this question indicate that the percentage of those who mainly grew up in a village is not substantially large, usually less than 25 per cent. The percentage of college teachers who have grown up in a village is lower than the percentage of

TABLE V–28

PERCENTAGE OF COLLEGE TEACHERS WHO MAINLY GREW UP IN A VILLAGE (Q. 20)

	Andhra	*W. Bengal*	*Gujarat*	*Maharashtra*	*Mysore*	*Orissa*	*Punjab*	*Rajasthan*
NPCM	21	29	20	10	24	38	20	12
NPCW	5	—	5	2	—	4	6	—
PT	24	11	22	8	15	24	27	—

college teachers, who have had a rural schooling. This is not unexpected. Students whose parents belong to a village are likely to have left the village at an early age for their education, and they would thus "mainly" be brought up in a town or city. The details regarding the percentage of college teachers who were mainly brought up in a village may be seen from the above table.

Among the men teaching in non-professional colleges the percentage of those who mainly grew up in a village is in the range of 10 and 38. The 10 and 12 per cent in Maharashtra and Rajasthan are the lowest among the eight states, whereas the 29 per cent in West Bengal and 38 per cent in Orissa represent the extreme end of the variation. In four out of the eight states the percentages range between 20 and 24. If the percentage of women teachers in non-professional colleges who have had rural schooling is small, the percentage of those who have mainly grown up in a village school is negligible. In seven out of the eight states between 11 per cent and 27 per cent professional teachers have mainly grown up in villages. In Rajasthan, not a single teacher from this group has grown up in a village. If data on college men are compared with data on professional teachers, they indicate that in five out of eight states the percentage of those who have grown up in villages is higher among the college men. In the other two states, viz. Andhra and Gujarat, the percentage is slightly higher among teachers in the professional colleges, but the difference is negligible (less than 3 per cent). In the three states in which the percentage of teachers with village backgrounds is higher among professional teachers than it is among college men, the differences are negligible in Andhra and Gujarat, and small in Punjab. Of the five states in which the percentage of teachers with a rural upbringing is higher among college men the difference is negligible in Maharashtra but noticeable (between 9 and 18 per cent) in the West Bengal, Mysore, Orissa and Rajasthan.

In view of the general observation that the education of women is neglected the fact that less than 5 per cent of the women teachers in the sample say that they mainly grew up in the village is not unexpected. As mentioned earlier villages do not have facilities for high school, much less for college education, and it is uncommon for girls to be sent to cities and towns for higher education. The data confirm the feeling that rural parents do not go out of their way to give girls a college education.

Somewhat unexpected is the fact that the difference between the college men and the professional teachers is not greater. It is generally believed that facilities for technical and professional education are rarely available to the children who grow up in villages. The differences in the backgrounds of college men in non-professional and professional teachers are not strong enough to confirm this. But the fact that the sample of professional teachers includes teachers from polytechnics is likely to have obscured the non-availability of opportunity to the rural student. First, of course, is the fact that the sample of professional college teachers is heavily weighted by teachers from polytechnics. In consideration of the development of multipurpose and technical schools in rural areas one may expect a higher percentage of teachers with a rural upbringing among the college teachers from the polytechnics. The combined figures for medical and engineering colleges and polytechnics are likely to be influenced by the over representation of the rural background among college teachers teaching in the polytechnics.

SECTION III — THE WORK-SITUATION OF THE COLLEGE TEACHERS

The last section described the social background of the college teachers. In this section the data on some aspects of their work situation have been analysed. The discussion regarding the work situation relates to:—

1. Teaching
2. Income
3. Private tuitions and coaching classes
4. Satisfaction or dissatisfaction with the courses taught and participation in their formulation
5. Staff meetings
6. Representation in the management
7. Teacher-student relationship.

1. *TEACHING*

(a) *Experience in Teaching*:

(i) *Total Experience*: A large percentage of the college teachers interviewed state that they have a teaching experience of five years, or less than five years.

TABLE V–29

PERCENTAGE OF COLLEGE TEACHERS WHO HAVE HAD TEACHING EXPERIENCE OF 5 YEARS OR LESS (Q. 22)

	Andhra	*W. Bengal*	*Gujarat*	*Maharashtra*	*Mysore*	*Orissa*	*Punjab*	*Rajasthan*
NPCM	43	37	46	33	40	67	29	23
NPCW	52	43	53	54	40	74	58	83
PT	41	29	50	42	35	37	54	35

The percentage of college men with experience of 5 years or less, is between 20 and 30 in Rajasthan and Punjab. The range is between 33 and 46 per cent in all the other states except Orissa where the percentage is as high as 67. Among the college women the range of percentage of teachers with less than five years experience is much higher — between 40 and 83 per cent. Among the professional teachers as in the case of college men the range is again low — between 29–54 per cent.

Although there is considerable inter-state as well as inter-group variation, there are no consistent trends in the variation, except for the fact that between the three groups the percentages of those with experience of 5 years or less, is highest among the college women in all the eight states. This is probably related to the fact that college women are on the whole younger than college men. The average age of the college women in the sample is only 29 years. A 29 year-old college teacher is not likely to have taught for more than five years. The averages for college men and professional teachers are 34 years and 33 years respectively.

The percentage of college teachers with between 6 years and 10 years of experience is also substantial. Among college men the percentages range between 15 and 32. The percentages for college women are higher in four states and lower in four others than the percentages for college men. The total range for college women is 11 to 44 per cent. Among professional college teachers the range is 28 to 41 per cent.

TABLE V–30

PERCENTAGE OF THE COLLEGE TEACHERS WITH BETWEEN SIX TO TEN YEARS OF TEACHING EXPERIENCE (Q. 22)

	Andhra	*W Bengal*	*Gujarat*	*Maharashtra*	*Mysore*	*Orissa*	*Punjab*	*Rajasthan*
NPCM	31	32	29	32	23	15	25	29
NPCW	29	44	32	22	25	22	25	11
PT	41	28	31	40	35	37	32	41

The somewhat higher percentage of college women in the group of teachers with six to ten years of teaching experience is compensated by their smaller representation in the group of teachers with ten years and more of experience, as may be seen from the following table.

Thus the data indicate that the overwhelming majority of college teachers have teaching experience of 10 years or less. The percentages of those who belong to this category are with a few exceptions above 60 among college men, above 80 among the college women and above 70 among the

TABLE V–31

PERCENTAGE OF COLLEGE TEACHERS WITH MORE THAN TEN YEARS OF TEACHING EXPERIENCE (Q. 22)

	Andhra	*W. Bengal*	*Gujarat*	*Maharashtra*	*Mysore*	*Orissa*	*Punjab*	*Rajasthan*
NPCM	26	31	26	35	37	20	47	47
NPCW	19	13	16	22	35	4	14	6
PT	17	43	19	18	29	27	15	24

professional teachers. Further, the data indicate that at least 50 per cent of the college teachers who have had teaching experience of 10 years or less have in fact had only five years or less than five years' experience. This is understandable in view of the fact that the majority of college teachers are young. As observed earlier the average age of the college men in the sample is 34 years, of the college women 29 years, and of professional teachers it is 33 years. It is unlikely that a 32 year old teacher can have been teaching for more than 10 years.

(ii) *Experience in the College in which They were Interviewed*: The college teachers interviewed were also asked to state their period of service at the college where they happened to be interviewed. A large percentage of college men between 49 and 78 and, in fact, the majority in seven states mention that they have been teaching for 5 years or less in the institution in which they were interviewed. Among college women between 52 and 86 per cent say that they have been teaching for 5 years or less. Among professional teachers the percentages range between 40 and 72.

From among those who have served in the college in which they were interviewed for more than 5 years, the majority have been there for between 6 years and 10 years. The percentages of those who have taught at the same college for between 6 years and 10 years are between 12 and 39 among college men, between 9 and 43 among college women and between 20 and 38 among the professional teachers.

The percentages of those who have taught for more than 10 years in institutions in which they were interviewed are not very high. They range between 6 and 24 per cent among college men, between Nil and 20 per cent among the college women and between 3 and 17 per cent among the professional college teachers.

(b) *Hours of Teaching*: In thinking about the role of the college teacher, opinions differ on whether the college teacher should dedicate himself primarily to teaching or to scholarship and the advancement of learning in his subject or give of himself equally to both. There is general agreement that some measure of participation in academic activities other than teaching and a measure of independent research on the part of the college teacher are necessary if the teacher is to fulfil the function of providing academic leadership to students. Whether it is possible for him to undertake research would in part depend on his teaching load.

For one hour of teaching a teacher may be expected to put in at least one or two hours of preparation. If a college teacher's time is to be equally divided between teaching and research, a 48-hour week would have to be divided into 24 hours of teaching and 24 hours of research. On this basis for 6 days' working week and eight hours working day — 8–12 hours of teaching a week may be considered reasonable if a college teacher is to have sufficient time for independent work in his field. Actually however, the percentage of college teachers who teach less than 12 hours a week is very small, as may be seen from the following.

Among college men 3 per cent in Rajasthan and between 8 per cent and 14 per cent in Andhra, West Bengal, Orissa and Punjab, 20 per cent in Maharashtra, 34 per cent in Mysore and 57 per cent in Gujarat teach less than 12 hours a week. Among college women less than 4 per cent in Andhra and West Bengal, 8 per cent and 13 per cent in Punjab and Orissa respectively, between 20 to 23 per cent in Maharashtra, Mysore and Rajasthan and 58 per cent in Gujarat teach less than 12 hours a week.

Among professional teachers the percentages are 32 in Maharashtra, bebetween 37 and 42 in Andhra, West Bengal, Punjab, Rajasthan and between 52 and 55 per cent in Gujarat, Mysore and Orissa. Gujarat distinctly stands out as the state where more than 50 per cent college teachers in each of the three groups put in less than 12 hours of teaching per week.

The teachers in professional colleges have a somewhat smaller teaching load than the arts and science college teachers. The professional college teachers could devote more time to research work — if they wish to.

(c) *The Teachers' Own Specialisation as Related to the Subject Taught:* The college teachers were asked to state if the subjects they taught were from among the subjects they had studied for the Master's or Doctor's degree. The non-response to this question is negligible among teachers from non-professional colleges but considerably high among teachers from professional colleges.

The percentages of non-response are consistently high among professional college teachers. This is probably explained by the fact that the question specifically asks the respondents to mention whether they had studied the subject taught at the M.A. or Ph.D. degree. But a large percentage of professional college teachers do not have an M.A. or a Ph.D. at all whereas the majority of teachers from non-professional colleges do. Since the purpose of the question was to find out if teachers had in the

TABLE V–32

PERCENTAGE OF NON-RESPONSE TO THE QUESTION ON WHETHER THE SUBJECTS TAUGHT WERE STUDIED FOR THE M.A. OR Ph.D. DEGREE (Q. 24)

	Andhra	*W. Bengal*	*Gujarat*	*Maharashtra*	*Mysore*	*Orissa*	*Punjab*	*Rajasthan*
NPCM	Nil	2	9	1	3	Nil	Nil	2
NPCW	Nil	Nil	5	7	5	Nil	Nil	Nil
PT	10	12	39	30	26	7	18	6

course of their education studied the subjects they taught the question was defectively phrased.

The overwhelming majority of non-professional college teachers say that all the subjects they teach are from among the subjects they studied for their degrees. The percentages of those who say so range between 65 and 87 among college men, between 55 and 83 among college women. Among the professional college teachers, however, the corresponding percentages are somewhat lower, between 35 and 59 only.

The percentages of the college teachers who say that none of the course they taught was from among the courses they studied were small — between Nil and 7 among college men, between Nil and 5 among college women and between Nil and 10 among professional college teachers.

However, a noticeably large percentage of college teachers say that only some of the subjects they teach are from among the subjects they themselves studied at the M.A. or Ph.D. level. The percentages of those who belong to this group range between 14 and 32 among college men, between 17 and 40 among college women and between 18 and 35 among professional college teachers.

2. *INCOME*

(a) *Salaries*: The overwhelming majority of college men and college women in the sample earn salaries of less than Rs. 6000 per annum. The percentages of those who earn more than Rs. 6000 per annum are small. Among the professional teachers on the other hand, in six out of eight states, the majority earn more than Rs. 6000 per annum.

In six out of eight states between 10 and 22 per cent college men earn more than Rs. 6000 per annum. The percentage of those who earn more than Rs. 6000 per annum is very small in Andhra (6 per cent). In Rajasthan the percentage of college men earning more than Rs. 6000 per annum is fairly high (37 per cent). Among college women, the percentages

TABLE V–33

Percentage of College Teachers Who Earn More Than Rs. 6000 Per Annum (Q. 33)

	Andhra	*W. Bengal*	*Gujarat*	*Maharashtra*	*Mysore*	*Orissa*	*Punjab*	*Rajasthan*
NPCM	6	18	10	22	19	16	22	37
NPCW	14	2	—	11	25	4	—	Nil
PT	51	68	49	76	41	68	62	71

of those earning salaries higher than Rs. 6000 per annum are negligible, 4 per cent or less in West Bengal, Gujarat, Orissa, Punjab and Rajasthan. They are somewhat higher in Andhra 14 per cent and Maharashtra 11 per cent and quite high in Mysore 25 per cent. In five out of eight states between 62 and 76 per cent professional teachers earn salaries above Rs. 6000 per annum. In Andhra, Gujarat and Mysore where the percentages of those who earn more than Rs. 6000 per annum are somewhat lower than they are in the other states, between 41 and 51 per cent belong to this category. Even so the percentages among professional teachers are considerably higher than the highest percentages among college men, (37 per cent) and college women (25 per cent).

A detailed break-down of the distribution of those earning more than Rs. 6000 per annum shows that percentages of college men and college women fall sharply. None of the college men and college women belong to the highest income bracket. This does not happen in the case of professional teachers. They are almost evenly distributed in 3 of the 4 high income groups above Rs. 6000 per annum and are fairly well represented in the highest income bracket. This may be seen from Table V–34 showing a break-down of the distribution of responses for those earning more than Rs. 6000 per annum.

(b) *Other Sources of Income*: The majority of college teachers say that they do not have any source of income other than their salaries.

Among college men between 44 and 69 per cent state that they have no other source of income. The percentage who say that they have no income besides the salary is particularly high among the college women, between 68 and 89 per cent. Among the professional teachers percentages range between 45 and 71.

The percentages are consistently the highest among college women in all the eight states. A comparison of the percentages for college men and professional teachers indicates that in five out of the eight states percentages are higher among college men by between 3 and 16. In Gujarat,

TABLE V–34

Percentage of College Teachers Earning a Salary of More Than Rs. 6000 Per Annum (Q. 33)

	Rs. 6001 per annum to Rs. 8000 per annum			*Rs. 8001 per annum to Rs. 10,000 per annum*			*Rs. 10,001 per annum to Rs. 15,000 per annum*			*Above Rs. 15,000 per annum*		
	NPCM	*NPCW*	*PT*	*NPCM*	*NPCW*	*PT*	*NPCM*	*NPCW*	*PT*	*NPCM*	*NPCW*	*PT*
Andhra	4	14	24	3	1	13	Nil	Nil	14	Nil	Nil	2
W. Bengal	15	2	14	3	Nil	25	1	Nil	12	Nil	Nil	14
Gujarat	8	Nil	16	1	Nil	17	1	Nil	7	Nil	Nil	9
Maharashtra	16	9	28	7	2	20	Nil	Nil	23	Nil	Nil	5
Mysore	18	15	9	2	5	6	Nil	5	21	Nil	Nil	6
Orissa	9	4	20	3	Nil	20	3	Nil	24	Nil	Nil	5
Punjab	18	Nil	26	4	Nil	18	Nil	Nil	12	Nil	Nil	6
Rajasthan	29	3	29	7	Nil	21	1	Nil	9	Nil	Nil	12

TABLE V–35

PERCENTAGE OF COLLEGE TEACHERS WHO DO NOT HAVE ANY INCOME BESIDES THE SALARY (Q. 34)

	Andhra	*W. Bengal*	*Gujarat*	*Maharashtra*	*Mysore*	*Orissa*	*Punjab*	*Rajasthan*
NPCM	68	55	58	58	69	55	44	59
NPCW	84	74	68	72	80	87	84	89
PT	59	45	64	55	53	51	60	71

Punjab and Rajasthan, however, the percentages of professional teachers who say that they have another source of income are higher by between 6 and 16. Inter-state comparison does not indicate any state as having a particularly large or a particularly small percentage for all the three groups.

The respondents who state that they earn an income other than their salaries were asked to state whether the income thus earned is up to Rs. 500 per annum, between Rs. 501 to Rs. 1000 per annum, between Rs. 1001 and Rs. 1500 per annum or more than Rs. 1500 per annum. It is interesting to observe the differences between college men and college women on the one hand and professional teachers on the other. The percentages of college men who state that their extra income exceeds Rs. 1500 are only between 3 and 7. In five out of the eight states the percentage of college women who earn more than Rs. 1500 per annum from income other than their salaries is negligible. In Maharashtra, Mysore and Punjab between 9 and 14 per cent college women belong to this category. Among professional teachers, however, 6 per cent in Rajasthan, between 10 and 15 per cent in Andhra, Gujarat, Maharashtra, Orissa and Punjab, 26 per cent in West Bengal and as many as 32 per cent in Mysore state that their income from other sources exceeds Rs. 1500 per annum.

3. *PRIVATE TUITIONS AND TEACHING IN COACHING CLASSES*

College teachers were asked to mention whether they give private tuitions while teaching at a college. Whereas, it is not unusual for school teachers to give private tuitions, one does not normally expect the college teacher to do so. There are two reasons for this. At the school level there is an emphasis on the imparting of knowledge; a student is mainly "taught" and can benefit by extra teaching. By the time he enters college he is expected to have grown out of his dependence on the teacher and to be capable of pursuing his academic activity independently with a little guidance from the teacher. In fact, to cultivate this level of intellectual independence is one of the primary purposes of college education. The second reason why college teachers are not normally expected to give private tuitions is that the profession of college teacher is one in which scholarship and independent academic work of a high order are considered to be as much a part of professional obligation as is teaching. In fact some would even be inclined to say that "teaching" at the college level consists in providing academic leadership and that the quality of this leadership depends on the amount and quality of independent academic work done by the college teachers concerned. Under the circumstances, it is assumed that the college teacher would require any time that he can spare from teaching for his own academic pursuits. A college teacher's engaging in tuitions, coaching and other similar activities, therefore, is not consistent with high academic involvement. It is frowned upon as an activity that diverts him from the fulfilment of academic obligations of a higher order.

The percentage of college teachers who state that they have given or that they continue to give tuitions or coach students privately is as follows:—

TABLE V–36

PERCENTAGE OF COLLEGE TEACHERS ENGAGED IN TUITIONS OR COACHING CLASSES (Q. 32)

	Andhra	*W. Bengal*	*Gujarat*	*Maharashtra*	*Mysore*	*Orissa*	*Punjab*	*Rajasthan*
NPCM	24	55	18	38	21	17	64	22
NPCW	11	18	16	32	15	4	11	9
PT	5	26	17	18	12	5	1	6

The data clearly indicate that the percentage of college women and of professional teachers who have taken up tuitions is consistently lower, in each state, than the corresponding percentage of the college men in that state. While in some states the differences are negligible, in others they are as high as 30, 50 or 60 per cent. On the whole differences between the three groups are not large in Gujarat and Mysore, but are striking in West Bengal and Punjab.

The differences between professional and non-professional college teachers are likely to be due to the differences in their incomes. The data on the incomes of college teachers indicate that the percentages of non-professional college teachers who earn more than Rs. 500 p.m. is considerably smaller than the percentages of professional teachers who do so. When one analyses the data on those who earn less than Rs. 500 p.m. it is clear that among the professional college teachers few earn an income as small as that of the non-professional college teachers. Whereas, the percentage of professional college teachers in the sample who earn less than Rs. 300 per month (a group with a very low income) is less than 8 per cent in five states, between 12 and 14 in two, and 23 in one state, viz., Mysore, the percentages for this low income group among non-professional college men are between 32 and 44 in 4 out of eight states, 16 to 19 in two and negligible only in two.

Among non-professional college teachers, both college men and college women, belong to the lower income groups, but in the matter of private tuitions college women resemble the professional teachers rather than the college men. Fewer college women take up private tuitions or coaching. This is likely to be due to the fact that the college women generally come from better economic circumstances than college men do. Besides, college women, often are, not the only or even the major earners in their families.

The data show considerable inter-state variation, but no consistency in the trend — except perhaps, that West Bengal and Maharashtra appear to be the states where private tuitions and coaching class instruction are more generally prevalent among all the three groups. Rajasthan, Orissa and Andhra are the states where the percentages of college teachers engaged in these activities are the least. Gujarat, Punjab and Mysore stand mid-way between the extremes.

4. *SATISFACTION WITH COURSES AND A SENSE OF PARTICIPATION IN THEIR FORMULATION*

For efficiency and quality in teaching it is essential that teachers approve of the courses they teach and share in their formulation. The college teachers interviewed were questioned on both points.

(a) *Satisfaction with Courses Taught*: To the question on whether they were satisfied with the courses taught, three alternate responses were provided "yes", "no", and "can't say".

The percentage of those who either responded with "I can't say", or who left the question unanswered was as high as 35 in some cases. Their inability to answer the question may be interpreted as indicating their dissatisfaction with the courses taught. On the other hand, it could be interpreted to mean that they had not given thought to the matter at all.

In five out of eight states the percentages of those who cannot give a definite opinion in the matter are highest among professional teachers.

In Andhra, Maharashtra and Mysore more than 10 per cent of the college teachers from each group are unable to give a definite opinion in this matter. In Gujarat and Rajasthan they are above 10 per cent in two of the three groups. In West Bengal, Orissa and Punjab the percentages of

TABLE V–37

Percentage of College Teachers Who Can't Say Whether They Are Satisfied With The Courses or Not (Q. 55)

	Andhra	*W. Bengal*	*Gujarat*	*Maharashtra*	*Mysore*	*Orissa*	*Punjab*	*Rajasthan*
NPCM	19	3	6	15	15	3	4	10
NPCW	23	4	10	20	35	2	3	11
PT	13	6	10	17	24	10	9	9

those who cannot give an answer are less than 10 per cent among all the three groups.

Satisfied: The percentages of college teachers who are definitely satisfied with the courses taught range between 26 and 67.

TABLE V–38

Percentage of College Teachers Who Are Satisfied With The Courses Taught. (Q. 55)

	Andhra	*W. Bengal*	*Gujarat*	*Maharashtra*	*Mysore*	*Orissa*	*Punjab*	*Rajasthan*
NPCM	43	35	45	41	26	50	45	24
NPCW	30	57	32	50	30	61	44	49
PT	58	62	37	50	35	59	67	65

Among college men the percentages of those who are satisfied range between 24 and 50. In West Bengal, Mysore and Rajasthan they are somewhat lower than they are in the other states. Among college women they are about 30 per cent in Andhra, Gujarat and Mysore, between 44 and 50 per cent in Maharashtra, Punjab and Rajasthan and higher in West Bengal and Orissa. Among professional college teachers Gujarat and Mysore have the lowest percentages of those who are satisfied with the courses taught. In five out of the other six states the percentages of professional teachers who are satisfied with the courses taught range between 58 and 67. In Maharashtra, however, only 50 per cent of the teachers are satisfied. The percentages of professional teachers who are satisfied are generally higher than the percentages among college men in seven out of eight states, and higher than college women in six states. In Maharashtra the percentages are the same among college women and teachers in professional colleges.

It is difficult to mark a cutting point at which the percentage of college teachers stating that they are satisfied with the courses taught could be said to be "reasonable". Judgement on what is reasonable is likely to be subjective and somewhat arbitrary. But it may perhaps be fair to say that unless the majority of college teachers say that they are satisfied with the courses taught there is something amiss in the system of education. Among college men and college women there are only two instances in which a majority say that they are satisfied with the courses taught (57 per cent college women in West Bengal and 61 per cent college women in Orissa). Among the professional teachers the situation is somewhat better. In six states the majority say that they are satisfied.

(b) *Sense of Participation in the Formulation of Courses*: The second question was as follows: Do you have a sense of participation in the formulation of courses for your subject?

1 — Yes 2 — No

Non-response to this question was generally negligible (less than 4 per cent). The exceptions were college women in Gujarat and Maharashtra and college men in Punjab. (11 per cent in both).

The percentages of college teachers who say that they have a sense of participation in the formulation of the courses are quite large.

TABLE V–39

PERCENTAGE OF COLLEGE TEACHERS WHO SAY THAT THEY HAVE A SENSE OF PARTICIPATION IN THE FORMULATION OF THE COURSES (Q. 54)

	Andhra	*W. Bengal*	*Gujarat*	*Maharashtra*	*Mysore*	*Orissa*	*Punjab*	*Rajasthan*
NPCM	54	56	57	58	66	60	47	58
NPCW	57	56	32	54	80	44	50	60
PT	70	71	48	68	38	51	73	85

With a few exceptions the majority of college teachers have a sense of participation in the formulation of the courses. Among college men, in seven out of eight states the majority, between 54 and 66 per cent, believe that they participate. Punjab with 47 per cent is the exception in that the majority do not say that they have a sense of participation. Among college women in five out of eight states, the majority think that they share in the formulation of courses. In Gujarat, Orissa and Punjab the situation differs since the percentages in these states range between 32 and 50. Among professional college teachers again, the majority in six states say that they have a sense of participation in the formulation of courses. Professional college teachers in Gujarat and Mysore are exceptions. Only 48 per cent and 38 per cent respectively, say that they have a sense of participation.

On this point, the statements of teachers do not differ much from one state to another. The percentages of college men who state that they have a sense of participation in the formulation of courses range between 54 and 60 in six out of the eight states. The highest is 66 per cent in Mysore, and the lowest 47 per cent in Punjab. College women display a somewhat wider range of variation. Percentages range between 54 and 60 in four out of eight states. But the highest 80 per cent in Mysore is considerably higher, and so is the lowest 32 per cent in Gujarat. The percentages in Orissa and Rajasthan are midway between the percentages at which four out of the eight states stand and the low and high extremes. Among professional college teachers too, there is considerable inter-state variation on this point. In four out of the eight states between 68 per cent and 73 per cent professional teachers state that they have a sense of participation in the formulation of courses. In Rajasthan, the percentage is much higher — 85 per cent. In Gujarat and Orissa it drops to 48 per cent and 51 per cent respectively and in Mysore it drops even further to 38 per cent. There is no consistency between the responses of the three groups of college teachers in each state.

5. *STAFF MEETINGS*

Staff meetings are important because they help inculcate among college teachers a community of purpose and the sense of belonging to an academic community. They are also important for satisfactory role performance. If college matters are discussed at these meetings and the decisions taken are implemented the teachers have a sense of effective participation. For the college teachers to derive this satisfaction, however, the mere holding of staff meetings is not adequate. It is necessary that they feel free to discuss all matters pertaining to the college at these meetings and have confidence that decisions taken at the meetings will be implemented. With a view to understanding the situation with respect to staff meetings, the college teachers in the sample were asked three questions. The first, to find out if staff meetings are held at all in the institutions in which they teach, the second to probe whether they feel free to discuss college matters at these meetings, and the third to ascertain whether they feel that the decisions taken at these meetings are generally implemented.

(a) *Whether Staff Meetings are Held*: To the question on whether staff meetings are held in the institutions in which they teach the three alternate responses provided were, meetings are held (1) regularly, (2) as and when required, and (3) no meetings are held. The two positive responses, "regularly" and "as and when required" may be taken to indicate that an adequate number of staff meetings are held. All the respondents answered the question except for a negligible 2 per cent in three instances.

The percentages of those who say that no meetings are held in their institution are not more than 24 in any instance.

TABLE V–40

PERCENTAGE OF COLLEGE TEACHERS WHO SAY THAT NO STAFF MEETINGS ARE HELD IN THE INSTITUTIONS IN WHICH THEY TEACH (Q. 50)

	Andhra	*W. Bengal*	*Gujarat*	*Maharashtra*	*Mysore*	*Orissa*	*Punjab*	*Rajasthan*
NPCM	10	1	11	2	11	2	3	1
NPCW	Nil	Nil	Nil	Nil	Nil	Nil	Nil	3
PT	9	11	21	15	24	7	12	6

In seven states between 1 and 11 per cent college men say that no staff meetings are held in institutions in which they teach, in seven states none of the college women say so. Professional teachers, however, have the largest percentages reporting that no staff meetings are held in their colleges. Generally, though, it would seem that staff meetings are held in most institutions covered by our sample.

(b) *Whether College Teachers Feel Free* at *These Meetings*: The alternate responses provided to the next question on whether teachers feel free to participate in the staff meetings were that they feel free — (1) most often, (2) sometimes, (3) seldom, (4) never and (5) that the question is not applicable since no staff meetings were held. "Most often" alone can be taken as a really positive response. "Sometimes" and "Seldom" indicate hesitation, the latter more than the former. "Never" indicates the extreme negative position.

Non-response to the question is negligible (less than 3 per cent), except among professional teachers in Gujarat, Maharashtra and Mysore. Those who state that they "never" feel free are also negligible. The percentage is 5 per cent and less in all three groups in most of the states, with the exception of college men in Andhra (10 per cent) and Orissa (6 per cent), college women in Andhra (6 per cent) and Rajasthan (17 per cent) and professional college teachers in Maharashtra, Mysore and Rajasthan (between 6 per cent and 9 per cent).

The table indicates that although the majority of teachers experience

TABLE V–41

PERCENTAGE OF COLLEGE TEACHERS WHO FEEL FREE TO DISCUSS ALL MATTERS RELATING TO THE COLLEGE AT STAFF MEETINGS (Q. 51)

	Non-professional College Men			*Non-professional College Women*			*Professional Teachers*		
	Most often	*Sometimes & seldom*	*Total*	*Most often*	*Sometimes & seldom*	*Total*	*Most often*	*Sometimes & seldom*	*Total*
Andhra	36	42	78	30	59	89	40	44	84
W. Bengal	36	55	91	59	52	111	42	43	85
Gujarat	44	39	83	47	48	95	21	45	66
Maharashtra	56	33	89	63	32	95	38	35	73
Mysore	44	34	78	20	70	90	32	35	67
Orissa	40	50	90	52	47	99	49	39	88
Punjab	39	58	97	33	67	100	21	49	78
Rajasthan	38	55	93	52	31	83	21	65	86

TABLE V–42

PERCENTAGE OF COLLEGE TEACHERS WHO SAY THAT DECISIONS TAKEN AT STAFF MEETINGS ARE IMPLEMENTED (a) ALWAYS, (b) SOMETIMES OR (c) SELDOM

(Q. 52)

	Non-professional College Men				*Non-professional College Women*				*Professional Teachers*			
	Always	*Sometimes*	*Seldom*	*Total*	*Always*	*Sometimes*	*Seldom*	*Total*	*Always*	*Sometimes*	*Seldom*	*Total*
Andhra	33	47	6	86	40	50	9	99	27	46	11	84
W. Bengal	20	64	12	96	28	63	4	95	14	60	6	80
Gujarat	33	44	9	86	47	42	5	94	12	40	12	64
Maharashtra	50	34	10	94	59	33	2	94	23	38	15	76
Mysore	27	47	6	80	40	45	10	95	18	47	15	80
Orissa	33	54	7	94	26	74	—	100	24	51	7	82
Punjab	64	33	Nil	97	47	47	—	94	22	51	7	80
Rajasthan	29	53	13	95	49	37	11	97	41	50	6	97

some measure of freedom to discuss college matters at meetings, generally less than 50 per cent say that they feel free "most often". The differences in the percentages of those who feel free most often and those who feel free only sometimes or seldom are uneven and inconsistent. Among college men the percentages of those who feel free most often exceed those who feel free only sometimes by 5 in Gujarat, by 23 in Maharashtra and by 10 in Mysore. In the other states those who feel free only sometimes or seldom are larger in number by between 5 and 19 per cent.

Among the college women the percentage of those who feel free most often is higher than those who feel free only sometimes by less than 10 in Orissa and West Bengal and 21 in Rajasthan followed by as much as 31 in Maharashtra. Among college women in Andhra and Mysore, however, the percentages of those who feel free to discuss at meetings only "sometimes" is very much higher than those who say that they feel free most often. In Gujarat the differences between the two responses among college women are negligible.

Among professional college teachers in five states, differences are negligible, professional teachers being almost equally divided between those who feel free only sometimes and those who feel free "most often". In four out of the eight states percentage differences between those who feel free sometimes and those who feel free most often are less than 5. In Orissa, Gujarat, Punjab and Rajasthan, however, those who feel free only "sometimes" are higher than those who feel free "most often" by as much as 10–44 per cent.

(c) *The Implementation of Decisions*: Staff meetings and the extent to which the teachers feel free to participate in these are important aspects of the work situation. But equally, or perhaps even more important is the college teachers' impression regarding the implementation or non-implementation of decisions taken at these meetings. In fact, frustration is likely to be heavier and more widespread in situations where meetings are held and decisions not implemented than in situations where no meetings are held. To the question whether decisions are implemented or not the alternate responses provided were (1) always, (2) sometimes, (3) seldom, (4) never and (5) question not applicable.

Non-response: Most of the college teachers in the sample have answered this question, except for between 6 per cent and 9 per cent college women in Maharashtra, and professional teachers in Gujarat and Mysore.

Except for 5 per cent professional teachers in Orissa none of the college teachers says that decisions are never implemented. The statement that decisions are seldom implemented is the other negative response provided for. The percentage of those who give this negative response is generally highest among teachers in professional colleges, between 6 and

15 followed by college men, between Nil and 12. It is lowest among the college women, between Nil and 11 per cent.

The majority of college teachers choose the positive response to this question. They either state that decisions are always implemented or that they are implemented sometimes.

The percentages of those who state that decisions taken at staff meetings are "always" implemented are as low as 20 among college men in West Bengal, range between 27 and 33 in Andhra, Gujarat, Mysore, Orissa, and Rajasthan and are high only in Maharashtra and Punjab, above 50 per cent. The percentages of college women who say that decisions are "always" implemented are not very high in West Bengal and Orissa, around 26. But between 40 to 49 per cent in Maharashtra say that decisions are "always" implemented. In West Bengal, Gujarat and Mysore, less than 20 per cent of the professional teachers state that decisions are always implemented. In four of the five states percentages range between 22 and 27 and in Rajasthan 41 per cent of the college men state that decisions are always implemented.

The percentage of those who say that decisions are always implemented is highest among college women. In all the states percentages among college women are higher than among professional teachers, and in six out of the eight states they are higher than percentages among college men. College men are second in order, the percentage of those saying that decisions are always implemented being higher than those among professional teachers in all the states.

In conclusion one may say that although, practically none of the college teachers says that decisions are "never" implemented and although less than 15 per cent among all the three groups say that decisions are seldom implemented, it is significant from the point of view of understanding college teachers' satisfaction with the work situation, that the percentages of those who say that decisions taken at these meetings are "always" implemented are not high either. Nearly an equal percentage believe that the decisions are only implemented sometimes.

The responses to the three questions on staff meetings together indicate that although staff meetings are generally held, there is reason to believe that teachers do not feel free at these meetings and are not confident that decisions taken will be implemented. A very large percentage of college teachers choose to say that they feel free "sometimes" rather than "most often". Again, although the majority of the college teachers say that they are confident of the decision being implemented the percentage of those who think that they are "always" implemented is not particularly much larger.

7. *TEACHER-STUDENT RELATIONSHIP*

The question asked was as follows — "Generally how many of your students feel free to consult you in their difficulties, personal or academic?"

The college teachers were requested to respond by stating the number of students who, according to them, felt free to do so. The alternatives provided were 1–5, 6–10, More than 10 and None.

Except for 11 per cent college women in Maharashtra and 17 per cent professional college teachers in Orissa, the percentage of non-response to this question is 5 per cent or less.

The percentage of those who say that more than 10 or more students feel free to come and consult them is fairly large, though generally not above 50 per cent as may be seen from the following table.

TABLE V–44

Percentage of Those Who State That More Than 10 of Their Students Feel Free to Consult Them (Q. 72)

	Andhra	*W. Bengal*	*Gujarat*	*Maharashtra*	*Mysore*	*Orissa*	*Punjab*	*Rajasthan*
NPCM	49	62	60	47	39	40	45	56
NPCW	39	46	58	48	40	35	53	54
PT	49	69	57	43	65	44	48	65

The percentages range between 39 and 69. Inter-group differences do not indicate any definite trend. One observation however is that in Gujarat and Rajasthan the majority, from among each of the three groups of college teachers say that more than 10 of their students feel free to consult them. In four states the percentages are highest among professional college teachers. As for the other states they are highest among college men in two states and among college women in two others. Within the same state differences in percentages between the two groups are not particularly striking except in West Bengal and Mysore.

The percentage of college teachers who say that none of their students feels free to consult them is negligible—5 per cent or less, in most cases. The only exceptions are about 11 per cent college men and college women in Andhra, and 6 per cent professional college teachers in West Bengal, Mysore and Rajasthan. This indicates that the majority of college teachers believe that their students do feel free to consult them in academic and personal matters. A substantial percentage, though not a majority of college teachers, believe that more than ten students feel free to consult them in academic and personal matters. This should make for a sense of satisfaction with the work situation among college teachers.

8. *A COMPARISON BETWEEN THE NON-PROFESSIONAL COLLEGE TEACHERS AND THE SECONDARY SCHOOLS TEACHERS*

A comparison between the non-professional college teachers and the secondary school teachers in their respective work situations would have been interesting. But data for comparison with reference to all the aspects analysed with respect to the college teacher are not available in the case of school teachers. The comparison will therefore be confined to a few points.

(a) *Teaching Experience*: The majority of secondary school and non-professional college teachers in the sample have less than 10 years of teaching experience. This is understandable as the teachers interviewed belong in the majority, to an age-groups of 35 years or less. Percentages of teachers with more than 10 years of teaching experience are, in six out of the eight states, smaller among non-professional men college teachers than they are among men secondary school teachers, by between 12 per cent and 26 per cent. They are smaller among women college teachers, than they are among women secondary school teachers in six out of eight states, again, by between 7 per cent and 19 per cent. There is no definite explanation for this difference, but one may conjecture that it reflects the fact of the expansion of college education during the last decade. However one cannot say much on this point without a detailed comparison between the growth of secondary schools and of non-professional colleges in the eight states. This is outside the scope of the present study.

Regarding the length of their teaching experience in the institution in which they were interviewed generally the majority of college men and women have been in them for 5 years or less. In this, the college men and women, closely resemble the secondary school teachers, both men and women.

(b) *Staff Meetings*: On the whole staff meetings seem to be more common in the non-professional colleges from which teachers were interviewed than the secondary schools from which the sample of secondary school teachers was drawn. It is interesting to observe, however, that the percentages of secondary school teachers who feel free "most often" to discuss school matters at staff meetings are distinctly higher than the percentages of the non-professional college teachers who feel free "most often" to discuss college matters at college staff mettings. The percentages are higher

6. *REPRESENTATION IN THE MANAGEMENT*

College teachers were asked to state whether in the institutions in which they taught a teacher other than the principal was represented on the Board of Management.

The non-response to this question was not altogether negligible. Among college men it stood at 3 per cent or less in five states, but was about 8 per cent in Maharashtra and Punjab and as much as 21 per cent in Rajasthan. Among college women it was 5 per cent or less in six states but 11 per cent in Gujarat and Rajasthan. Among the professional college teachers between 13 and 15 per cent in Andhra and Orissa, 20 per cent in Maharashtra and 35 per cent in Rajasthan failed to respond to this question. In the other states the percentage of non-response was 5 or less. It would be important to find out why so many college teachers choose to remain silent on this point. It could be, that they are not represented in the management, but are afraid to say so. On the other hand they may feel that they are "formally" represented but may not consider this representation to be effective or fair. Whatever the reason behind the non-response, it does, indirectly, tell us something about the relationship between the teachers and the management.

The percentages of college teachers who say teachers are not represented in the management by a teacher other than the principal are very high.

TABLE V–43

Percentage of College Teachers Who Say That Teachers are not Represented in The Management by a Teacher Other Than The Principal (Q. 53)

	Andhra	*W. Bengal*	*Gujarat*	*Maharashtra*	*Mysore*	*Orissa*	*Punjab*	*Rajasthan*
NPCM	56	12	62	63	61	21	33	65
NPCW	76	19	37	33	65	26	67	43
PT	64	40	81	82	56	63	66	53

In Andhra and Mysore the majority of men and women teaching in non-professional colleges — 64 per cent in Andhra and 82 per cent in Mysore — say that teachers are not represented in the management. It is significant that Mysore also happens to be the state where the percentages of those who said that no staff meetings are held are the highest among college men and professional teachers in all the eight states. In Andhra too, the percentages of those who said that staff meetings are not held are fairly high among college men and professional teachers.

In West Bengal, on the other hand, the percentages of those who say that they have no representation in the management are not large among college men (12 per cent) and college women (19 per cent). It is also the lowest among the eight states for professional college teachers but the percentage, 40 per cent is in itself not negligible. Orissa follows the pattern of West Bengal. Percentages of those who say that teachers are not represented in the management are somewhat smaller among college men (21 per cent) and college women (26 per cent) but higher among professional college teachers (63 per cent). Although the pattern is identical in these two states, in Orissa the percentages of those who say that they are not represented are much higher than the percentages in West Bengal for all the three groups. In fact among professional college teachers they are large enough to make for a majority.

In the other four states those who say that they are not represented in the management are consistently in a majority among professional college teachers. However, there is considerable difference between percentage among men and women in non-professional colleges in these states. In Gujarat, Maharashtra and Rajasthan the majority of college men, between 62 and 65 per cent say that they are not represented, but the college women who say so are not in a majority. The percentages among college women are between 33 and 43. In Punjab the situation is reversed. The majority of college women (67 per cent) say that they are not represented, whereas the college men who say so are not in majority.

On the whole one can say that the representation of teachers in the management is probably limited to a minority of institutions in most states. Fifteen of the twenty-four sub-respondent groups show that the majority of teachers say they are not represented on the Managing Boards of their institutions. This is particularly so in the states of Andhra and Mysore. The situation is much better in West Bengal and Orissa. The other states are mid-way between the two groups.

If teachers expect to be represented in the management of the institutions in which they teach, most of the teachers in the sample are likely to be dissatisfied with the work situation on this point.

among school men* than they are among college men in all states except Maharashtra where percentages are identical. Differences range between 7 per cent and 14 per cent in four states, and are higher, between 23 per cent and 42 per cent in three. The percentages of secondary school women* who feel free to discuss school matters at staff meetings "most often" are higher than the corresponding percentages among college women in four states, differences range between 18 and 36. In the other four states however the situation is reversed, percentages of those who feel free "most often" being higher among the college women by between 9 and 33.

In their opinions regarding the implementation of decisions college men and school men do not differ markedly. In five states the percentages of those who say decisions are implemented are higher among the school men by between 1 and 9. In the other three states the percentages are higher among college men by between 1 and 15. In three states the percentages of those who say that decisions are always implemented are higher among school women by between 3 and 10. But in the other five states the percentages of those who say that decisions taken at staff meetings are "always" implemented are higher among the college women by between 7 and 10 in 3 states and 24 and 27 in the others.

(c) *Representation in the Management*: The percentages of teachers who say that teachers other than the principal are represented on the Boards of Management in the institutions in which they work are distinctly higher among college teachers than they are among school teachers. The only exceptions to this are the college men in Maharashtra and college women in West Bengal. This indicates that on the whole teachers are better represented on the Boards of secondary schools than on the Boards of non-professional colleges.

SECTION IV — PROFESSIONAL INVOLVEMENT OF THE COLLEGE TEACHERS

The professional obligations of college teachers include teaching, participation in academic bodies, research and writing in the field in which they have specialized and acting as technical advisors wherever except opinion is required. With a view to understanding the professional involvement of the college teachers in the sample they were asked for some information regarding their participation on in some of these areas.

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* In comparison between non-professional college teachers and secondary school teachers made in this chapter men secondary school teachers have been referred to as school men while women school teachers have been referred to as school women.

1. *PARTICIPATION IN ACADEMIC BODIES*

(a) *Membership of Academic Bodies*: There is considerable difference of opinion regarding priorities in the role of the college teacher. Some believe that the college teacher should primarily and almost wholly concentrate on the function of teaching. Others believe that, at the college level, a teacher should essentially consider himself as an academic leader, an expert in his field, an intellectual continuously engaged in the pursuit of knowledge and scholarship in his specialism. Whatever the emphasis, college teachers, for an efficient performance of their roles as teachers as well as scholars, are required to keep in touch with current problems and developments in their field. Academic bodies provide organised facilities for communication between persons with common or allied academic interests and provide a forum for discussions, exchange of ideas and information. A teacher committed to his subject and his profession would therefore be expected to have a high level of participation in the activities of academic bodies. It is not adequate to assess involvement on the basis of membership of academic bodies, since professional involvement can only be assessed through the evaluation of the nature of participation in the activities of these bodies. Minimally, however, at least a formal membership may be considered as an index of involvement.

With a view to finding out the involvement of the college teachers in the sample in this area they were asked to state whether they were paying members of academic bodies at the local, state, national or international level. The majority of college teachers said that they were not individual paying members of any academic body.

TABLE V–44A

PERCENTAGE OF COLLEGE TEACHERS WHO ARE MEMBERS OF ACADEMIC ORGANISATIONS AT THE LOCAL, STATE, NATIONAL OR INTERNATIONAL LEVEL
(Q. 56)

	Andhra	*W. Bengal*	*Gujarat*	*Maharashtra*	*Mysore*	*Orissa*	*Punjab*	*Rajasthan*
NPCM	8	26	36	42	11	30	13	33
NPCW	14	8	Nil	24	10	4	9	3
PT	60	69	68	75	54	104*	48	62

* Percentage exceeds 100 due to multiple punching.

As may be observed from the table the percentage of college men who claim membership of academic bodies is not large. It is only between 26 and 36 per cent in West Bengal, Gujarat, Orissa and Rajasthan. Maharashtra is the only state in which the percentage is as high as 42. Among college women the percentages of those who mention membership of those bodies is even lower, and in fact quite small. Maharashtra with 24 per cent college women holding membership of academic bodies is the state with the highest percentage. In the other states, the percentages among college women who are members are either negligible or small, the highest being 13. In seven out of the eight states the percentages of college men with membership are distinctly higher than the corresponding percentages among college women (by between 1 and 36 per cent). In Andhra, however the situation is reversed, the percentages of college women with membership being slightly higher than the percentages among college men.

There is considerable inter-state variation among the college men. Percentages range from 13 or less in three states, to between 26 to 42 in other states. Among college women the variations are insignificant since the percentages of women who are members are in any case very small. Maharashtra alone has a noticeably high percentage of college women who are members. Thus in this sample, Maharashtra stands out as the state where the largest percentage of college men and college women are members of academic bodies.

TABLE V–45

PERCENTAGE OF MEMBERSHIP OF ACADEMIC ORGANISATIONS AMONG COLLEGE MEN AND WOMEN BY TYPE OF ORGANISATION (Q. 56)

	Local	*State*	*National*	*Inter-national*	*Total*
College men from W. Bengal	3	7	14	2	25 (+1%)
College men from Gujarat	3	11	20	2	28 (+9%)
College men from Maharashtra	21	4	14	3	38 (+4%)
College men from Orissa	2	3	24	1	26 (+4%)
College women from Maharashtra	7	6	11	—	22 (+2%)

However, a considerably larger percentage of professional teachers state that they are members of academic bodies. Except for Punjab, the majority of professional teachers claim membership. The percentage is particularly high in Orissa. In evaluating the situation among the professional college teachers in Orissa, however, it has to be borne in mind that the sample of professional college teachers in this state is composed entirely of teachers from medical and engineering colleges. Teachers from polytechnics are completely absent in the sample from Orissa. This is likely to make a substantial difference. Among professional teachers, inter-state variation is noticeable only in the case of Punjab and Orissa. In the other six states between 53 and 68 per cent professional teachers say that they are members of academic bodies.

The college teachers were asked to mention whether the academic bodies they belonged to were organised at the local, state or national or international level. The percentages of college men and college women who claim membership of academic bodies are so small that their further distribution into four categories renders the percentages too small to be interpreted meaningfully. However, among college men in West Bengal, Gujarat, Maharashtra, the percentage of those who say that they are members of academic bodies is at least 20 and it would be useful to observe the distribution at least in those five cases.

The figures in the brackets indicate multiple responses. This is to be expected since the four categories are not mutually exclusive. The multiple response indicates that some among those who are members of academic bodies are members of more than one type of organisation. The percentage of membership of academic bodies at the international level is negligible.

Since the percentage of those who claim membership of academic bodies is considerably larger among the professional teachers, it would be interesting to observe how they are distributed between the four types of organisations.

TABLE V–46

MEMBERS OF ACADEMIC ORGANIZATIONS AMONG PROFESSIONAL COLLEGE TEACHERS BY TYPE OF ORGANISATION (Q. 56)

	Local	*State*	*National*	*International*	Total
Andhra	6	10	30	14	44 (+17%)
W. Bengal	5	5	48	11	51 (+17%)
Gujarat	10	6	43	9	51 (+17%)
Maharashtra	5	3	45	22	57 (+18%)
Mysore	—	12	29	12	50 (+ 3%)
Orissa	24	12	51	17	73 (+31%)
Punjab	1	2	32	13	39 (+ 9%)
Rajasthan	3	—	32	27	47 (+15%)

The figures in the brackets show multiple response and indicate that between 6 and 31 per cent belong to more than one kind of organisation.

Academic organisations at the national level claim the largest percentage of membership followed by academic organisations at the international level. Among the eight states Orissa has the largest percentage of professional teachers who claim membership of academic bodies. In this connection the point made about Orissa, earlier, may bear repetition. The sample of professional college teachers from Orissa is composed entirely of teachers from medical and engineering colleges. Teachers from polytechnics are absent in the sample for this state and this is likely to make for significant differences among the professional college teachers from Orissa as compared with the other states.

Membership of academic bodies among the college teachers in a state is likely to depend on whether or not such bodies are organised at all for the particular subjects in which the teachers are interested.

Membership is also likely to be affected by the location of academic organisations. Not infrequently college teachers belonging to colleges in small towns are cut off from the activities of such bodies because they are located in larger towns and cities. Physical distance and inaccessibility to the centres of such activities make it difficult for the small-town college teacher to participate and discourages him from becoming a member. On the other hand that only a small percentage of college men and college women are members of academic bodies may be due to the fact that few college teachers consider such membership and participation as useful or relevant to their professional life. However it is necessary to probe this issue further to understand the factors responsible for the low membership of academic bodies among college teachers.

TABLE V–47

PERCENTAGE OF COLLEGE TEACHERS WHO HAVE READ PAPERS AT ACADEMIC MEETINGS (Q. 59)

	Andhra	*W. Bengal*	*Gujarat*	*Maharashtra*	*Mysore*	*Orissa*	*Punjab*	*Rajasthan*
NPCM	9	19	22	18	11	35	26	25
NPCW	10	7	11	15	15	9	6	6
PT	31	45	22	23	27	81	17	53

(b) *Reading Papers at Academic Meetings*: Membership of academic bodies is one index of participation in academic activities, but it is not a very satisfactory index for membership of academic bodies does not imply an active participation in their activities. A somewhat better index to participation is provided by information on whether the college teachers submit papers at meetings of professional or academic societies. The college teachers interviewed were therefore asked to state whether they had ever submitted or read papers at such meetings.

Most of the college teachers answered the question and the non-response is negligible except for 6 per cent college men in Orissa, about 13 per cent college women in Gujarat, Maharashtra and Orissa and 9 per cent professional teachers in Mysore.

The majority of college men and college women have never read papers at academic meetings. The pattern is uniform in all the eight states

Among college men, in Andhra and Mysore the percentages of those who have read papers in very small, in West Bengal, Gujarat, Maharashtra, Punjab and Rajasthan, it is somewhat higher between 18 and 26 per cent and Orissa is the only state in which it is reasonably high, 35 per cent. Among college women not more than 15 per cent have read papers in any state.

Among professional teachers the percentages of those who say that they have delivered papers at academic meetings is high in at least four out of eight states viz. Andhra, West Bengal, Orissa and Rajasthan. The percentages range from 31 to 81. In three of the other four states the percentages range between 22 and 27. The percentage is lowest in Punjab. As may be seen, there is considerable inter-state variation in the percentages of the professional teachers who say that they have read papers at academic meetings.

The percentage of professional teachers who say that they have read papers is consistently and considerably higher than the corresponding percentage for the college men and women except in Gujarat and Punjab. In Gujarat the percentages are identical among college men and professional teachers. In Punjab the percentage is higher among college men by 9 per cent.

Among the eight states, Orissa stands out as the one where the percentages of those who have read papers at academic meetings is highest among the college men as well as the professional teachers in the sample.

2. *PUBLICATION OF TEXTBOOKS, RESEARCH REPORTS, BOOKS OR ARTICLES*

While participation in the activities of academic bodies, either in the form of membership of such bodies or reading papers at meetings depends on the organisation of such activities and accessibility to them, writing and research are activities which teachers can carry on largely on their own. The college teachers interviewed were asked to state whether they had published textbooks, research reports, books or articles.

A large percentage of college teachers failed to answer the question. If non-response is interpreted to indicate that the respondents do not have any publication to their credit, the percentages of college teachers who have not published anything would be as follows:

TABLE V–48

PERCENTAGE OF COLLEGE TEACHERS WHO HAVE *NOT* PUBLISHED TEXTBOOKS, RESEARCH REPORTS, TREATISES, OR ARTICLES (Q. 57)

	Andhra	*W. Bengal*	*Gujarat*	*Maharashtra*	*Mysore*	*Orissa*	*Punjab*	*Rajasthan*
NPCM	57	38	38	53	40	23	38	33
NPCW	64	59	47	50	60	57	78	54
PT	53	35	55	58	44	10	55	41

In five out of eight states, between 33 and 40 per cent college men indicate that they have not published anything. The percentage is somewhat lower in Orissa (23 per cent) and it is high in Andhra (57 per cent) and in Maharashtra (53 per cent) where the majority of college men have not published anything. Among college women the percentage of those who have no publications to their credit are in majority in six out of the eight states; in Gujarat and Maharashtra where the college women who have not published anything are not in a majority—the percentages are nontheless very high — 47 and 50 per cent respectively. In Andhra, West Bengal, Mysore, Orissa and Rajasthan the percentages of college women who have not published anything range between 54 and 64. In Punjab the percentage is exceptionally high, 78. Among professional teachers the percentage of those who have not published anything is very low in Orissa — 10 per cent. In West Bengal, Mysore and Rajasthan percentages range between 35 and 44. They are higher in Andhra, Gujarat, Maharashtra and Punjab—between 53 and 58. The data clearly indicate that the percentage of college teachers who do not write or publish anything is high (above 30 per cent) among all the three groups, in seven out of the eight states. College men and professional teachers in Orissa are exceptions.

In seven of the eight states there is a marked difference between college men and college women. The percentage of college women who do not seem to have published anything being higher than the percentage of college men by as much as 20 to 40 in five of the eight states. In Andhra and Gujarat the differences are smaller, but still in favour of men. Maharashtra is the only exception to this trend — the percentages being 53 for men and 50 for women.

A comparison between college men and professional teachers indicates that the latter have generally a higher percentage of those who have written and published some material. The difference is not large — less than 5 per cent in four states, between 5 or 10 per cent in one and 10–20 per cent in two others. In Rajasthan the trend is reversed and college men have a slightly higher percentage of those who have written and published some material.

Maharashtra which holds the first place among college men on the item of membership of academic bodies takes the last place on the question relating to publications. The college women from Maharashtra seem, however, to retain their high place on both the questions. In the matter of publications they are second only to college women from Gujarat. Among the professional teachers in the sample the teachers from Orissa have the smallest percentage of those who have not published anything. Thus Orissa which took the highest place among professional college teachers in the matter of membership of professional bodies maintains its place in the matter of publications as well. In Orissa 90 per cent of the professional teachers claim to have published books or articles. West Bengal is the only state where the percentage, among professional college teachers is close to that in Orissa — 65 per cent. In the other six states, only between 41 per cent and 56 per cent professional college teachers claim to have published books or articles. (Ref. table 69).

Of those who have published anything at all, the majority, among all the three groups, in all the eight states, have published only articles or papers. A small percentage have published books as well as articles. The percentage of those who have published books only is negligible (5 per-cent or less).

The following table clearly indicates that the overwhelming majority of those who have any publication to their credit have only published articles. Among college men the percentage of those who have written anything at all is above 60 in six out of the eight states. Among the college women the percentages are lower — 22 in Punjab and between 36 and 55 in the remaining states. Among professional teachers percentages range between 41 and 47 in five states and are 56, 65 and 90 in Andhra, West Bengal and Orissa respectively.

The percentage of professional teachers with publications to their credit is fairly high. In five states percentages are higher among professional teachers than percentages among college men. But the majority of professional teachers have only published articles. Among them the percentages of those who have published books or both books and articles are consistently lower than they are among college men. The percentage of those who published books or books and articles is almost negligible among the college women in the sample — except in Gujarat and Maharashtra.

Since the college men differ markedly from the college women as well as the professional teachers on this point it would have been useful to find out the nature of the books that the college men publish. The questionnaire did include a question to probe this point, but the response were not tabulated.

3. *PROFESSIONAL CONSULTANTS*

Finally, as a part of the study of their professional activities college teachers were asked whether they had ever served as professional consultants to any industrial organisation or to the state or central government. The data on this point are important because whereas the factors discussed so far describe the commitment of the college teachers exclusively with regard to the academic world this question serves as an index of his professional involvement in the community at large.

The percentage of those who have acted as consultants is generally small in all states, except in Andhra, Maharashtra and Mysore.

TABLE V–50

PERCENTAGE OF COLLEGE TEACHERS WHO HAVE ACTED AS CONSULTANTS TO INDUSTRY, TO SOME ORGANISATION, OR TO THE STATE OR CENTRAL GOVERNMENT

(Q. 60)

	Andhra	*W. Bengal*	*Gujarat*	*Maharashtra*	*Mysore*	*Orissa*	*Punjab*	*Rajasthan*
NPCM	42	1	4	4	5	Nil	5	3
NPCW	46	4	5	48	35	Nil	Nil	3
PT	10	25	9	22	47	17	11	9

The percentage of college men who state that they have acted as consultants is conspicuously low. In seven out of the eight states it is negligible (5 per cent or less) and in Orissa none of the college men in the sample have engaged in this type of work. In Andhra 42 per cent men claim to have acted as consultants. Somewhat unexpectedly, in five out of the eight states a larger percentage of college women than college men have functioned in the capacity of consultants. The differences in percentages are negligible in Andhra, West Bengal and Gujarat but in Maharashtra and Mysore the differences between these two groups are striking. In Maharashtra the percentage of college women who have acted as consultants exceeds the percentage of college men who have done so by 44 and in Mysore by 30. It was noted earlier that percentages of college men who have acted as consultants are negligible in all states except Andhra. Among college women the percentages are negligible in five out of eight states and high (between 35 and 48) in the other three. Among professional teachers the percentages of those who have acted as consultants are generally small but they are not negligible in any state. Percentages range between 9 and 11 in Andhra, Gujarat, Punjab and Rajasthan; in Orissa, the percentage is 17, in West Bengal and Maharashtra it is 25 and 22 respectively and in Mysore it is as high as 47. In six out of the eight states percentages are the highest among professional teachers. In Andhra, however, percentages are the highest among college men and in Maharashtra among college women.

A comparison of the data for the eight states indicates considerable inter-state variation. There is no identifiable trend in these variations. Orissa is conspicuous as the state in which none of the college men and college women acts as consultant. Maharashtra is noticeable for the highest percentage of professional teachers who have done so. In Andhra, Maharashtra and Mysore, the percentages of those who have acted as consultants are high (above 20) for two out of the three groups of college teachers and low for the third. In West Bengal percentage is high for one group, but low for the other two. In the other four states the percentages are consistently below 20 for all the three groups.

In the absence of supplementary data is it not possible to explain either the inter-state disparities or the similarities between two of the three groups in each of the three states where the percentage is high.

The generally higher percentage among the professional teachers is probably accounted for by the fact that most professional institutions allow their teachers to practise their profession independently. This factor has to be borne in mind while comparing the professional involvement of the teachers in non-professional colleges with those in professional colleges.

The data discussed in this section indicate that the majority of teachers have a heavy work-load in terms of teaching hours, and the pursuit of academic activities other than teaching is likely to be curtailed by this fact. Nevertheless involvement in the profession, as mentioned at the outset of this section, may, besides the classroom duties, be gauged from membership of and participation in the activities of academic groups, the quality and quantum of published writing, and the extent to which teachers function in the community as experts. For some reason or the other the involvement of the college teachers in the sample, particularly of college men and college women, seems to be limited. The data indicate the need to probe further into the causes restricting participation of college teachers in professional activities other than teaching. The data also underline the necessity to review and redefine the role of the college teacher in Indian society.

4. *THE INVOLVEMENT OF THE NON-PROFESSIONAL COLLEGE TEACHERS AS COMPARED TO THAT OF THE SECONDARY SCHOOL TEACHERS*

The role of the secondary school teacher is somewhat different from the role of the college teacher. The latter is not only a teacher but is also expected to be a specialist in a particular subject or field, generally the subject which he teaches. The college teacher therefore has a dual role to fulfil. While he teaches he is also expected to contribute to the development of knowledge in his specialism by writing, research and to participate in professional activities by acting as a consultant etc.

Since school teachers are not expected to be experts in a particular subject, and their professional obligations are expected to be limited mainly to their teaching activities they were not asked for information regarding publication etc. Membership of professional bodies and academic organisation is, however, important to all teachers and constituted an important index of teachers' professional involvement. Membership of professional or academic organisation is poor among college teachers, but it is even poorer among the secondary school teachers. The percentages of men and women secondary school teachers who claim such membership do not exceed 20 per cent in any state. Among college women membership is equally poor; only between nil and 10 per cent claim membership of professional or academic bodies in six states. But the situation is slightly better among college men — in five out of eight states between 26 per cent and 42 per cent claim to be members of academic organisations.

SECTION V — TEACHERS' OBSERVATIONS AND VIEWS ON EDUCATION

Since Independence there has been a growing awareness of the need for reform in the educational system. This awareness has partly found expression in the introduction of new practices such as the holding of tutorials and seminars, or the appointment of moral tutors and the encouragement of vacation camps — measures that aim at bringing the teacher and student closer together. While the cultivation of close teacher-student relationship is one aspect of reform, the adoption of the regional or the national language as the medium of instruction, and the introduction of more efficient methods of instruction in science, mathematics or the languages are some of the others. The urge to reform is not limited only to the methods and medium of education. It extends into a demand to consider the basic issues in education.

Some issues such as the medium of instruction and the definition of the role of the students have already become subjects for public debate. Public debate expresses the point of view of the wider community, and as such has much to contribute to the formulation of policy in educational matters. But for policy to be guided by the view point of the wider community, without consideration of the impressions and observations of the principal participants in the education system, would be dangerous. With this in mind the present study seeks to understand the opinions, impressions and observations of teachers and students on some of the issues relevant to reform.

TABLE V–51

PERCENTAGE OF COLLEGE TEACHERS WHO THINK THAT TUTORIALS ETC. HAVE (1) SUCCEEDED, (2) SUCCEEDED TO SOME EXTENT (3) FAILED TO BRING THE TEACHER AND STUDENTS CLOSER TOGETHER (Q. 49)

		Succeeded	*Succeeded to some extent*	*Failed*	*Blanks*
Andhra	NPCM	44	45	12	—
	NPCW	35	56	8	1
	PT	51	46	2	1
W. Bengal	NPCM	59	36	3	2
	NPCW	63	37	—	—
	PT	65	32	3	—
Gujarat	NPCM	38	45	17	—
	NPCW	32	47	21	—
	PT	35	40	15	10
Maharashtra	NPCM	36	52	10	2
	NPCW	37	57	4	2
	PT	45	37	15	3
Mysore	NPCM	25	61	11	2
	NPCW	25	60	10	5
	PT	56	35	9	—
Orissa	NPCM	49	42	9	—
	NPCW	65	35	—	—
	PT	59	27	10	5
Punjab	NPCM	30	61	9	—
	NPCW	22	58	17	3
	PT	52	43	5	—
Rajasthan	NPCM	46	46	5	3
	NPCW	63	34	3	—
	PT	50	50	—	—

The questionnaire for college teachers broadly covered the following areas:

1. The effectiveness of tutorials in fostering a closer student-teacher relationship.
2. The medium of instruction at the college level.
3. The teachers' image of the student and their views regarding the role of the student.
4. The teachers views regarding the goals of education and their opinion regarding the present system of education and the inculcation of values.

1. *THE EFFECTIVENESS OF TUTORIALS IN FOSTERING STUDENT-TEACHER RELATIONSHIPS*

College teachers were asked to state whether they thought that the introduction of tutorials has brought the teacher and student closer to each other. The alternate responses provided were:

1————Yes 2————To some extent 3————No

Of the three alternative responses provided, the first two, viz. (1) Yes and (2) to some extent, may be taken to indicate the feeling that the measure has been generally effective. (3) "No" may be taken as the response that indicates that the measures have failed.

Measures are Effective: The overwhelming majority of college teachers credit the practices introduced to foster closer student-teacher relationship with some measure of success. The percentage of those who think that tutorials, etc., have failed to bring the teachers and students closer together is negligible or small.

2. *MEDIUM OF INSTRUCTION AT THE COLLEGE LEVEL*

Public debate on the medium of instruction is heavily weighted with political and emotional considerations. There is no guarantee that the teachers' opinions are not politically or emotionally biased, but in view of the fact that the issue is crucial to the teaching profession one may expect the teachers to keep the more practical pedagogic and organisational points of view in mind while answering questions on the medium of instruction.

In discussions on the medium of instruction there is a fair measure of agreement regarding instruction in the regional language at the school level. On whether the regional language should be the medium of instruction at the college level, or not, however there is considerable difference of opinion. There are many who still favour English as the medium of instruction at the college level. Under the circumstances, it will be important to examine the college teachers' opinion regarding the medium of instruction at the college level.

(a) *What Should be the Medium of Instruction?*: College teachers were asked four questions on this issue. The first of these was as follows. ("What, according to you, should be the medium of instruction at the college level ?" (Q. 45).

1——Regional Language 2——Hindi 3——English

The percentage of non-response to the question is negligible, less than 2, except among women teachers in non-professional colleges in Gujarat and Maharashtra where the non-response is of the order of 11 and 7 respectively. This indicates that most of the teachers have a definite opinion on the issue.

(i) *In Favour of English*: As may be seen from the table presented below, an overwhelming majority of professional teachers are in favour of English. College men and college women too those in favour of English generally continue to be in a majority in five of the eight states. Andhra, Mysore and Orissa have a markedly high percentage of college teachers in favour of the retention of English. Their percentages are between 74 and 95. Gujarat and West Bengal have only about 30 per cent of the college men and women in favour of English, Maharashtra and Punjab occupy a mid-way position in terms of these percentages. Rajasthan is characterized by a difference in the response patterns of men and women teachers in non-professional colleges.

TABLE V–52

PERCENTAGE OF TEACHERS WHO FAVOUR ENGLISH AS MEDIUM OF INSTRUCTION (Q. 45)

	Andhra	*W. Bengal*	*Gujarat*	*Maharashtra*	*Mysore*	*Orissa*	*Punjab*	*Rajasthan*
NPCM	83	31	34	56	73	74	55	13
NPCW	95	32	32	50	100	77	47	54
PT	92	72	87	68	97	83	84	85

Differences between the responses of the college men and college women in the sample are small or negligible except in the states of Mysore and Rajasthan where the percentages of those who are in favour of English are substantially larger among women (by 27 and 41 per cent respectively). An explanation for the differences between the college men and college women is provided by the data on two other questions asked in connection with the medium of instruction. The first of these two questions asked the college teachers to state whether they would be able to teach if the medium of instruction was changed to Hindi or to the regional language. The second asked them to state whether in their opinion the problem of providing textbooks in the regional languages could be overcome.

In six out of the eight states, the percentages of college women who state that they will not be able to teach in Hindi or the regional language are higher than the percentages of college men who say so. But whereas in four out of these six states the percentage differences range between 3 and 10, in Mysore and Rajasthan they are about 19. Again in six out of the eight states the percentages of the college women who say that it will be difficult to overcome difficulties regarding textbooks if the medium of instruction is changed to Hindi or to the regional language, are higher than the percentages of college men who say so. But whereas the percentages among college women exceed percentages among college men by a small 9 or less in these six states, the difference in percentages in Mysore is 15 and in Rajasthan 30.

It has been observed about that the percentage of teachers who opt for English is consistently larger, in every state among those who teach in non-professional colleges. Their preference for English at the college level is probably partly influenced by an awareness of the fact that it is still considered "necessary" to go abroad for higher specialization in the professional fields. That a higher percentages of professional teachers opt for English is also likely to be influenced by the fact that the percentages of professional teachers who say that they will not be able to teach in Hindi or the regional language is higher than the percentage of college men who say so in all the states except West Bengal and Maharashtra and higher than it is among college women in all states, except West Bengal

TABLE V–53

PERCENTAGE OF COLLEGE TEACHERS WHO ARE IN FAVOUR OF HINDI OR REGIONAL LANGUAGE AS THE MEDIUM OF INSTRUCTION (Q. 45)

		Andhra	*W. Bengal*	*Gujarat*	*Maharashtra*	*Mysore*	*Orissa*	*Punjab*	*Rajasthan*
NPCM	RL	16	69	54	32	26	24	12	20
	HINDI	1	Nil	16	14	2	2	34	67
NPCW	RL	2	69	47	24	Nil	13	17	Nil
	HINDI	3	Nil	11	19	Nil	9	33	46
PT	RL	7	28	11	20	Nil	5	10	3
	HINDI	2	—	15	10	3	12	7	12

and Maharashtra and Mysore. It would be interesting to observe the manner in which the preferences of teachers who are not in favour of English are divided as between the regional language and Hindi.

(ii) *In Favour of Hindi/Regional Language*: It would be particularly pertinent to observe the distribution of responses in favour of Hindi and the regional language among the groups who have lower percentages in favour of English.

It is quite clear from the above that in six out of the eight states the majority from among the college men and college women who have not opted in favour of English, prefer the regional language to Hindi. Rajasthan is the only state where Hindi is chosen by over 50 per cent teachers. But Hindi is the regional language in Rajasthan. In Punjab where the regional languages was Hindi in one part and Punjabi in the other, the teachers are divided. Thus it would be legitimate to conclude that the majority of those who do not opt for English are in favour of the regional language.

In the six non-Hindi speaking states the percentage of those who favour Hindi at all is nil in West Bengal and negligible in Andhra and Mysore. In Orissa 9 per cent of college women and 12 per cent professional teachers are in favour of Hindi. Somewhat more unexpected is the fact that 10 per cent of the college teachers in Gujarat and Maharashtra favour Hindi. In Orissa, none of the college teachers mention Hindi as their mother tongue. In Gujarat and Maharashtra between 4 and 10 per cent from each of these groups mention Hindi as their mother tongue.

Maharashtra, Mysore and Rajasthan are the states in which the percentages of those who mention a language other than the regional language as the mother-tongue are high. In Mysore the percentages of those who mention a language other than the regional language as their mother-tongue range between 37 and 62 in the three groups. In Rajasthan only two groups, viz. college women and professional teachers have a substantial percentage claiming a language other than the regional language as mother-tongue. In Mysore, except for 26 per cent college men, the percentages of those who vote for the regional language or for Hindi are negligible. In Rajasthan, a total of 46 per cent college women and 15 per cent professional college teachers are in favour of the regional language or Hindi. Thus, in the three states, Maharashtra, Mysore and Rajasthan, where the teachers are linguistically heterogeneous to a greater degree than in other states, the proportion opting for the regional language is not as high as it is in the other states.

(b) *The Ability to Teach in Hindi or the Regional Language*: Another question in connection with the medium of instruction was as follows (Q. 47). If it was decided to change the medium of instruction to Hindi or

any other language, would you be able to teach in that language?
1———Yes 2———Yes, with some effort 3———I can't say.

The percentages of college teachers who failed to answer the question as well as percentages of those who responded by stating that they "Can't Say" may be considered to constitute non-response to the question. The percentage of non-response is not negligible.

TABLE V–54

PERCENTAGE OF NON-RESPONSE TO THE QUESTION REGARDING THE ABILITY TO TEACH IN HINDI OR THE REGIONAL LANGUAGE (Q. 47)

	Andhra	*W. Bengal*	*Gujarat*	*Maharashtra*	*Mysore*	*Orissa*	*Punjab*	*Rajasthan*
NPCM	8	15	9	7	13	6	7	6
NPCW	19	11	16	11	5	—	6	12
PT	10	17	6	7	6	7	7	3

If non-response to this question as well as the response "I can't say" are to be interpreted as indicating doubt about the ability to teach in the regional language or in Hindi, the percentage of negative responses should be taken to be even higher than indicated in the table shown in the following analysis of the negative response to the question on the ability to teach in Hindi or the regional language. "Can't Say" and blanks together are, generally, anywhere between 6 and 18 per cent. They are negligible 5 per cent and less only among the college men in Orissa, college women in Mysore and Orissa, and among the professional teachers in Rajasthan.

The percentages of college teachers, who respond to these two questions by definitely answering in the negative, i.e. by saying that it will not be possible for them to teach if the medium is changed to Hindi or the regional language, are fairly high in some states.

TABLE V–55

PERCENTAGE OF TEACHERS WHO WILL NOT BE ABLE TO TEACH HINDI OR IN THE REGIONAL LANGUAGE (Q. 47)

	Andhra	*W. Bengal*	*Gujarat*	*Maharashtra*	*Mysore*	*Orissa*	*Punjab*	*Rajasthan*
NPCM	28	39	9	18	16	25	3	6
NPCW	38	46	5	24	35	9	6	23
PT	48	37	12	17	56	56	50	29

The percentage of those who say that they will not be able to teach in Hindi or the regional language is in general considerably high. Among college men the percentages of those who say that they will not be able to teach in Hindi are less than 10 in Gujarat, Punjab and Rajasthan. They range between 16 and 28 per cent, in Andhra and Maharashtra, and are as high as 39 per cent in West Bengal. Among the college women they are negligible less than 10 per cent in Gujarat, Orissa and Punjab and between 23 and 46 per cent in the other states. Among professional teachers, Gujarat (12 per cent) and Maharashtra (17 per cent) are the only states where these percentages are not very high. In the other states the percentages of those who say that they will not be able to teach in Hindi or the regional language are high in Rajasthan (29 per cent) and West Bengal (37 per cent) and very high (between 48 and 56 per cent) in Andhra, Mysore, Orissa and Punjab.

A comparison of this table with the distribution of responses for those who favour English as the medium of instruction reveals one interesting fact. In seven out of the eight states the larger percentage of teachers state that they will not be able to teach in Hindi or in the regional language. In West Bengal, however, the percentage of those who are in favour of English is *smaller* than the percentage of those who say that they will not be able to teach in the regional language or in Hindi. This means that, at least in West Bengal, a noticeabie large percentage (between 8 to 14 per cent) of college teachers who themselves cannot teach in the regional language opt for it as the medium of college instruction.

The data indicate that except for Gujarat where 12 per cent from among the three groups say they will not be able to teach in Hindi or the regional language and Maharashtra where less than 25 per cent in all the three groups state that they will not be able to teach in the regional language, the percentage of those who state that they will not be able to do so are higher than 25 in one or the other of the three groups. In Andhra and West Bengal the percentages of those who say that they will not be able to teach in Hindi or the regional language are high (above 25 per cent) for all the three groups. This fact is important to decisions regarding the medium of instruction.

Among those who say that they will be able to teach in Hindi or the regional language there are some who say so without any reservations. Others say that they will be able to do so only with an effort.

A large percentage of college teachers say that they will be able to teach in Hindi or the regional language. In seven states, the majority of college men say that they will be able to teach in Hindi or the regional language. In these seven states, percentages range between 64 and 100 per cent (actually 107 per cent with the multiple response in Rajasthan), West Bengal (45 per cent) is the only state where the college men who say that they will be able to teach in Hindi or the regional language are not in a majority. College women are somewhat less confident than the college men regarding their ability in this matter. Those who think that they will be able to teach in Hindi or in the regional language continue to be in a majority — in six out of the eight states. But in seven out of the eight states, the percentages of college men who say that they will be able to teach are higher than the percentage of college women who say so. Differences are negligible or small (between 2 and 11 per cent) in West Bengal, Gujarat, Maharashtra, Mysore and Punjab, somewhat higher (20 per cent) in Andhra and very high (44 per cent) in Rajasthan. The large percentage of difference among college women and college men in Andhra and Rajasthan is explained by the fact that in these two states the percentages of college men with the regional language as the mother-tongue are larger than the college women. In Andhra 87 per cent of the college men quote Telugu as the mother-tongue as compared with 69 per cent college women who do so. In Rajasthan the percentage

TABLE V–56

PERCENTAGE OF COLLEGE TEACHERS (a) WHO WILL BE ABLE TO TEACH IN HINDI OR THE REGIONAL LANGUAGE (PRESUMABLY WITHOUT ANY EFFORT) AND PERCENTAGE OF THOSE WHO (b) "WILL BE ABLE TO TEACH WITH AN EFFORT" (c) TOTAL PERCENTAGE OF THOSE WHO WILL BE ABLE TO TEACH IN HINDI OR THE REGIONAL LANGUAGE, EITHER WITHOUT SPECIAL EFFORT OR WITH SPECIAL EFFORT (Q. 47)

		Andhra	*W. Bengal*	*Gujarat*	*Maharashtra*	*Mysore*	*Orissa*	*Punjab*	*Rajasthan*
NPCM	(a)	18	12	50	40	37	24	64	71
	(b)	46	33	32	36	34	45	27	36
	(c)	64	45	82	76	71	69	91	107*
NPCW	(a)	17	9	42	30	25	13	61	37
	(b)	27	33	37	35	35	77	28	29
	(c)	44	42	79	65	60	90	89	66
PT	(a)	6	20	39	13	9	15	13	41
	(b)	34	26	43	63	29	22	42	27
	(c)	40	46	82	76	38	37	55	68

* Multiple-response accounts for a percentage above 100 in this case.

of those who quote Hindi as the mother tongue is 86 per cent among college men as against 60 per cent among college women.

The data indicate a conspicuous difference between teachers in the non-professional colleges and the teachers in the professional colleges. Whereas the majority of college men and college women in the majority of states say that they would be able to teach in Hindi or the regional language in four states only between 37 and 48 per cent, professional teachers indicate their confidence in their ability to do so. In Gujarat and Maharashtra, however, the percentages of those who say that they will be able to teach are identical among college men and professional teachers. In Punjab and Rajasthan the professional teachers who say that they will be able to teach in Hindi or the regional language are in majority but percentages are considerably smaller than they are among the college men and in the case of Punjab also smaller than they are among college women.

(c) *Overcoming the Difficulty Regarding Textbooks*: The third question in this connection was as follows:

(Q. 48) Do you think that the difficulty regarding textbooks in making the regional language the medium of instruction can be solved?

1———Yes 2———Yes if the effort is made 3———No 4———I cannot say

The percentage of non-response to this question together with the percentages of those who state that they "cannot say" anything definite are fairly high. Among college men they are between 5 and 8 per cent in West Bengal, Gujarat, Mysore, Orissa and Punjab, but higher by 13 per cent in Andhra, Maharashtra and Punjab. Among college women they are less than 6 per cent in West Bengal, Gujarat, Orissa and Punjab, but as high as 18 per cent in Andhra, 20 per cent in Rajasthan, 26 per cent in Maharashtra and 35 per cent in Mysore.

Among professional teachers the percentages of those who do not give any definite answer are less than 6 per cent in West Bengal, Maharashtra and Orissa. But they range between 12 and 16 per cent in Andhra, Gujarat and Rajasthan, and are as high as 22 per cent in Rajasthan and 24 per cent in Mysore. This large percentage of non-response is difficult to explain. It is quite likely that the non-response is due to a reluctance on the part of teachers to make a statement that it will not be possible to overcome the difficulty regarding textbooks as the statement would go against the nationally accepted goal of education in the regional language or Hindi. One is therefore inclined to treat non-response as indicative of a negative response to the question. If this is justified the diffidence among college teachers regarding the possibilities of overcoming difficulties in the matter of textbooks etc. could in fact be said to be greater than the explicit negative responses to this question indicate.

The percentages of college teachers who state that it will be possible to overcome the difficulty regarding textbooks vary between 5 in West Bengal to 54 in Rajasthan.

TABLE V–57

PERCENTAGE OF COLLEGE TEACHERS WHO THINK THAT IT WILL NOT BE POSSIBLE TO OVERCOME DIFFICULTIES REGARDING TEXTBOOKS (Q. 48)

	Andhra	*W. Bengal*	*Gujarat*	*Maharashtra*	*Mysore*	*Orissa*	*Punjab*	*Rajasthan*
NPCM	32	5	13	11	15	23	13	16
NPCW	36	6	11	13	30	17	22	54
PT	34	5	23	13	29	49	29	12

There is considerable inter-state and inter-group variation on this point. The percentage of those who think that it will *not* be possible to overcome the difficulties regarding textbooks is negligible for all three groups in West Bengal and fairly small in Maharashtra and Gujarat. The percentages are high in Andhra, Orissa and Punjab.

The cumulative percentages under (c) in Table V-57 indicate that the majority of college teachers in professional and non-professional colleges say that it will be possible to overcome difficulties regarding textbooks.

The large cumulative percentages of those who say that it will be possible to overcome difficulties regarding textbooks, could be misleading. The table indicates that of those who say that it is possible to overcome the difficulty, the majority think that it would be possible to do so only with an effort. This fact explains why a majority of teachers in many states are in favour of retaining English, though they concede that it will not be impossible to overcome difficulties about providing textbooks in Hindi or in the regional language. This fact that an overwhelming majority of those who think that it will be possible to overcome the difficulties regarding textbooks think that it will be possible to do so only "with an effort" has implications for policy on the adoption of the regional language or Hindi as the medium of instruction.

(d) *The Students' Understanding of English*: Finally, the teachers were asked to state if their students understood English. The exact question was as follows:

(Q. 46) What is the medium of instruction at your college? If it is English, do you think your students understand the language?

The answer for the first part of the question is not coded, the second part of the question only, was taken into account.

The alternate responses provided were:

1———Most 2———Some 3———Hardly any

Among teachers in professional colleges the majority response is "most" in all the states. Among the teachers in non-professional colleges the majority in 4 states think that "most" students understand English. In the other 4 states the majority think that only "some" understand English. Andhra, Mysore and Orissa which favour retention of English are the states where teachers say that "most" students follow English. West Bengal, Gujarat and Rajasthan are for a change to the regional language and in these states the teachers think that students do not understand English.

TABLE V–58

PERCENTAGE OF THOSE WHO STATE THAT "MOST" OF THE STUDENTS UNDERSTAND ENGLISH (Q. 46)

	Andhra	*W. Bengal*	*Gujarat*	*Maharashtra*	*Mysore*	*Orissa*	*Punjab*	*Rajasthan*
NPCM	67	36	10	38	66	73	45	23
NPCW	79	19	11	39	95	91	39	26
PT	90	82	57	82	97	83	87	85

(e) *Conclusions Regarding the Medium of Instruction*: The data on opinions and observations in connection with the medium of instruction at the college level may be summed up as follows. The majority of teachers in professional colleges think that most of the students in the college in which they teach understand English. The same could be said of teachers in non-professional colleges in Andhra, Mysore and Orissa. But in West Bengal, Gujarat, Maharashtra, Punjab and Rajasthan the percentage of teachers in non-professional colleges who think so drops conspicuously.

A majority of the professional college teachers in all the eight states, and the majority of teachers in non-professional in all states except West Bengal and Gujarat are in favour of English as the medium of instruction at the college level. Although the percentage of those who think that they would be unable to teach in Hindi or the regional language as well as the percentage of those who state that it will not be possible to overcome the difficulty concerning textbooks is not large enough to rule out Hindi or the regional language as the medium of instruction at the college level, the percentages of those who respond with an unhesitating "yes" on these two issues is not very large either. This indicates that the use of Hindi or the regional language as the medium of instruction at the college level would call for considerable effort both in terms of developing the ability to teach in these languages as well as in provision of the textbooks required.

3. *TEACHERS' IMAGE OF THE STUDENTS AND THEIR OPINION REGARDING THE ROLE OF THE STUDENT*

(a) *The Student Image in General*: The questionnaire provided the following list of pairs of adjectives and asked the college teachers to mark one of each pair to describe the present generation of students (Question Nos. 61, 62, 63, 64 and 65).

1——Purposive	OR	2——Drifting
1——Studious	OR	2——Negligent
1——Capable of independent thought	OR	2——Incapable of independent thought
1——Disciplined	OR	2——Indisciplined
1——Deferential	OR	2——Unrespectful

Non-response to this question is negligible (5 per cent and less) except for 16 per cent college women and 10 per cent professional teachers in Gujarat, 14 per cent college men, 31 per cent college women, and 13 per cent professional teachers in Maharashtra and 16 per cent college men and 24 per cent college women in Orissa.

(i) *Purposive or Drifting*: As between purposive and drifting, those who declare that the student is drifting rather than purposive are distributed as follows:

TABLE V–59

PERCENTAGE OF COLLEGE TEACHERS WHO CONSIDER STUDENTS TO BE DRIFTING (Q. 61)

	Andhra	*W. Bengal*	*Gujarat*	*Maharashtra*	*Mysore*	*Orissa*	*Punjab*	*Rajasthan*
NPCM	71	72	46	53	65	69	64	74
NPCW	67	56	32	39	45	74	67	46
PT	47	49	40	69	55	42	56	53

This indicates roughly that in seven out of eight states the majority of the college teachers generally think that the student is drifting. In the eighth state, viz. Gujarat, the percentage of college teachers who think so is only 46 per cent among the college men, 40 per cent among the professional teachers and as low as 32 per cent among college women. In six of the seven states, however, one or the other groups are exceptions to the general pattern.

(ii) *Studious or Negligent*: As between studious and negligent as adjectives describing the student, again, the majority are of the opinion that the student is negligent.

TABLE V–60

PERCENTAGE OF COLLEGE TEACHERS WHO CONSIDER THE STUDENTS NEGLIGENT (Q. 62)

	Andhra	*W. Bengal*	*Gujarat*	*Maharashtra*	*Mysore*	*Orissa*	*Punjab*	*Rajasthan*
NPCM	74	76	54	72	70	82	85	83
NPCW	76	65	53	50	45	74	78	63
PT	41	63	55	55	58	57	62	56

Gujarat has the lowest percentage of teachers in all groups who regard students as negligent and Punjab has the highest percentage of men teachers who do so. An inter-group comparison shows that college men are generally the largest percentage in every state among those who regarded students as negligent. College women have a higher percentage of such teachers with this opinion than do professional college teachers in four states — Andhra, Orissa, Punjab and Rajasthan. In three states, West Bengal, Gujarat and Maharashtra, the percentages are about the same between college women and professional college teachers. In Mysore the professional college teachers have a higher percentage of those who regard the students as negligent.

TABLE V–61

PERCENTAGE OF COLLEGE TEACHERS WHO THINK THAT STUDENTS ARE INCAPABLE OF INDEPENDENT THOUGHT (Q. 63)

	Andhra	*W. Bengal*	*Gujarat*	*Maharashtra*	*Mysore*	*Orissa*	*Punjab*	*Rajasthan*
NPCM	72	68	68	70	65	57	65	78
NPCW	61	87	69	50	50	61	70	63
PT	52	57	55	55	36	34	50	47

(iii) *Capable or Not Capable of Independent Thought*: Teachers were asked whether they considered students to be capable or incapable of independent thought. On this point the teachers' impressions regarding their students are particularly significant at the college level. Teaching at the college level is expected to be conspicuously different from teaching at the school level. This expectation is linked to the assumption that a college student is mature and capable of independent thought. If, however, the college teacher believes that the student is not capable of independent thought instruction at the college level is not likely to differ substantially from instruction at the school level.

Once again two factors stand out in the data. First that the majority of college teachers of all the three groups, in nearly every state are of the opinion that students are incapable of independent thought (teachers in professional colleges in Mysore and Orissa being the only exceptions) and second that the percentage of those who state that students are incapable of independent thought is considerably lower among teachers in professional colleges than it is among teachers in non-professional colleges.

The percentage of the college teachers who consider students capable of independent thought is, however, not very small in any state.

TABLE V–62

PERCENTAGE OF COLLEGE TEACHERS WHO THINK THAT STUDENTS ARE CAPABLE OF INDEPENDENT THOUGHT (Q. 63)

	Andhra	*W. Bengal*	*Gujarat*	*Maharashtra*	*Mysore*	*Orissa*	*Punjab*	*Rajasthan*
NPCM	27	30	23	19	27	34	29	21
NPCW	39	11	11	26	45	39	31	34
PT	46	40	26	35	61	59	49	53

(iv) *Disciplined or Indisciplined*: The fourth pair of adjectives by which teachers were asked to describe students was "disciplined" and "indisciplined". Opinion on this point seems to be divided as may be seen by comparing the distribution for the two responses. In the following table the figures in brackets indicate the percentage differences between those who consider students disciplined and those who consider them indisciplined. For instance (+37) indicates that the percentage of teachers who consider students indisciplined is larger than those who consider them disciplined by 37. (—1) indicates that the percentage of those who consider students indisciplined is smaller by one.

In the present situation where student unrest is very common one would expect a larger percentage of teachers to describe students as indisciplined. But college teachers who think that students are indisciplined are not always in a majority.

TABLE V–63

PERCENTAGE OF COLLEGE TEACHERS WHO CONSIDER STUDENTS INDISCIPLINED (Q. 64)

	Andhra	*W. Bengal*	*Gujarat*	*Maharashtra*	*Mysore*	*Orissa*	*Punjab*	*Rajasthan*
NPCM	68(+37)	57(+18)	47(+ 1)	51(+15)	58 (+ 24)	76(+62)	56(+20)	47 (Nil)
NPCW	51(— 1)	71(+42)	42(+10)	30(+10)	35 (— 25)	70(+40)	39(—22)	51 (—1)
PT	38(—21)	54(+11)	45(— 1)	52(+12)	50 (+ 6)	39(— 7)	43(—13)	50 (Nil)

(v) *Deferential/Unrespectful*: In Gujarat, Maharashtra and Orissa the college teachers seem to have found it difficult to rate the students on this point. The percentages of non-response to the question are particularly high in these states. In Gujarat 11 per cent college men, 26 per cent college women and 10 per cent professional college teachers have failed to give an opinion. In Maharashtra the percentage are 11 among college men, 28 among college women and 12 among professional college teachers. In Orissa 11 per cent college men and 24 per cent professional teachers fail to respond. However, all the college women in Orissa have responded to the question. Among the other five states, about 5–8 per cent college teachers from all the states fail to answer the question.

Although there are some exceptions, the majority of college teachers describe the students as deferential.

TABLE V–64

PERCENTAGE OF COLLEGE TEACHERS WHO DESCRIBE STUDENTS AS DEFERENTIAL (Q. 65)

	Andhra	*W. Bengal*	*Gujarat*	*Maharashtra*	*Mysore*	*Orissa*	*Punjab*	*Rajasthan*
NPCM	56	57	53	67	48	35	47	63
NPCW	67	63	37	50	70	65	69	71
PT	77	74	70	55	71	60	74	59

Between 35 and 67 per cent college men consider students deferential. Among college women the percentages are higher — they range between 37 and 71 per cent. The percentages of those who consider students deferential are even higher among the professional college teachers — they range between 55 and 74 per cent.

On the whole the percentage of those saying that students are deferential are highest among professional teachers followed by college women and college men — in that order. In six states the percentages of those describing students as deferential are highest among professional college teachers. In six states again they are higher among college women than they are among college men.

An interesting observation in this connection is that the percentages of those who say that students are deferential are much higher than the percentages of those who say that they are disciplined. Deference is a quality that is primarily shown in inter-personal relationships. Discipline is a quality that mainly describes the behaviour of groups. That the percentage of college teachers who regard students as deferential is considerably higher than the percentages of those who describe them as disciplined, could perhaps be interpreted to indicate that students who are deferential in their personal contacts with teachers are still likely to be indisciplined in groups. The observation is pertinent from the point of view of analysing student indiscipline in India.

The percentages of those who consider students as unrespectful are also not small or negligible. The range between 32 and 53 per cent among college men, between 22 and 36 per cent among college women and between 15 and 41 per cent among professional college teachers. According to the traditional norms governing inter-personal relationships between students and teachers, students are expected to show deference to their teachers, but we find that as many as 53 per cent teachers in some cases consider students "unrespectful".

It is not unlikely that with the changing values in Indian society the kind of deference once due to a teacher is now considered outmoded or out of tune with the "democratic way of life". This raises serious questions about the implications of democracy, freedom, or equality in inter-personal relationships in a modernising society. Whatever the explanation for unrespectful behaviour among students, if inter-personal relationships between teachers and students are to contribute to efficient role-performance on the part of both teachers and students, it is necessary that they respect each other. Since the teacher's image of students as unrespectful is likely to have serious consequences to the efficient functioning of the education system it is essential:

(1) to probe further and find out what teachers consider as "unrespectful"

behaviour,

(2) to identify the factors that lead to "unrespectful" behaviour on the part of the students,

(3) and to examine whether respect as defined by a traditional society has to be redefined in the context of modernisation.

This study has no data on these points.

(b) *The College Teachers' Image of Student-Performance in Relation to the Student's Caste, Religion and Language*: Teachers were asked to state their observations regarding the influence of caste, religion and langu-

TABLE V–65

PERCENTAGE OF NON-RESPONSE TO QUESTIONS 66, 67 AND 68 COMBINED WITH THE RESPONSE "CAN'T SAY" TO THESE THREE QUESTIONS
(Qs. 66, 67 and 68)

		Caste (Q. 66)	*Religion* (Q. 67)	*Language* (Q. 68)
Andhra	NPCM	35	40	46
	NPCW	39	25	37
	PT	38	39	44
W. Bengal	NPCM	48	47	56
	NPCW	48	13	55
	PT	46	28	54
Gujarat	NPCM	29	32	34
	NPCW	16	37	53
	PT	45	47	39
Maharashtra	NPCM	33	42	39
	NPCW	50	59	48
	PT	37	43	29
Mysore	NPCM	33	47	56
	NPCW	30	45	40
	PT	38	41	41
Orissa	NPCM	24	25	25
	NPCW	30	35	9
	PT	34	46	20
Punjab	NPCM	20	27	33
	NPCW	25	28	39
	PT	33	33	38
Rajasthan	NPCM	32	42	37
	NPCW	29	29	40
	PT	44	53	59

age on the academic performance of the students. Three questions were asked in this connection. The question with the alternate response provided were as follows:

(1) (Q. 66) In your observations have you found that students of the upper castes do better in their studies than students of the lower caste.

1———Yes 2———No 3———I cannot say.

(2) (Q. 67) Do students belonging to certain religious groups do better in their lessons than students belonging to certain other religious groups.

1———Yes 2———No 3———I cannot say.

(3) (Q. 68) Can it also be said of certain linguistic groups that the academic performance of one language group is better than that of another.

1———Yes 2———No 3———I cannot say.

The percentages of non-response are very heavy. Non-response is likely to be due to the fact that the teachers interviewed have not given thought to the issues raised in the questions. On the other hand, it is not unlikely that teachers were inhibited in responding to these questions, because a statement that caste, religion or language influence performance could be taken as an indication of prejudice on their part. Teachers, as educated persons would be aware of the high value attributed to secularism, and would be reluctant to make statements which however authentically based on observations could lend themselves to interpretation as indicative of bias on the part of the respondents. Whatever the reason behind the non-response it has limited the value of the data on these three questions considerably. The percentage of non-response to these questions varies between 25 and 55 for different sample groups.

The percentage who answer with a definite "No" to these three questions is not overwhelmingly large. Thus data do not indicate that a substantial percentage of college teachers think that the social background in terms of caste, religion and language is irrelevant to academic performance. This is particularly true of the question on caste and language; in the matter of religion the percentage of those who say that religion is not related to performance is somewhat larger. This does not however mean that the percentage of college teachers who think that these social factors influence academic performance is high either. Responses are divided between the "Yes", "No" and the "I cannot say".

The following table shows the percentage of those who clearly state that the caste, religion and language of the student are irrelevant to the academic performance of a student. The purpose of presenting the distribution of the negative response for all the three questions in a single table is to facilitate the comparison of observations regarding caste, religion and language. Analysis of the percentages of negative response on each of these factors will however be done individually for each question.

TABLE V–67

PERCENTAGE OF THOSE WHO STATE THAT ACCORDING TO THEIR OBSERVATIONS STUDENTS OF CERTAIN CASTE, RELIGION OR LANGUAGE GROUPS *do better* THAN THE OTHERS (Qs. 66, 67 & 68)

		Caste	*Religion*	*Language*
Andhra	NPCM	30	11	11
	NPCW	17	33	14
	PT	41	9	14
W. Bengal	NPCM	27	24	14
	NPCW	4	26	4
	PT	17	17	46
Gujarat	NPCM	32	13	28
	NPCW	47	—	2
	PT	34	11	26
Maharashtra	NPCM	46	17	29
	NPCW	27	7	20
	PT	43	10	22
Mysore	NPCM	48	24	10
	NPCW	30	5	25
	PT	38	15	12
Orissa	NPCM	39	11	16
	NPCW	9	13	17
	PT	39	5	54
Punjab	NPCM	40	13	27
	NPCW	25	8	20
	PT	21	11	10
Rajasthan	NPCM	30	17	30
	NPCW	34	6	17
	PT	15	9	6

women in non-professional colleges in West Bengal and Orissa. They are certainly high enough to indicate that the problem concerning the relationship between caste and academic performance needs to be given serious thought.

It is possible that the college teachers who say that caste influences performance have made their statements purely on the basis of factual observations regarding the students they teach. In that case the fact that as many as 15 to 48 per cent teachers think that caste and academic performance are correlated is important from the point of view of the policy of equality of opportunity in education. That the caste factor handicaps or favours a student has serious consequences to the concept of "equality" in education. The factors that render members of certain castes handicapped, for education need to be identified. On the other hand it is quite likely that the responses only indicate the teachers' own biases and prejudices. Such biases would inevitably affect the teachers attitudes to students and influence the role performances of teachers as well as students. In either case it is important to probe this issue further.

(b) *Religion*: The percentage of those who say that students belonging to certain religious groups do better in their lessons than students belonging to other religious groups is generally less than 17 per cent. The only exceptions are college men in West Bengal and Mysore (24 per cent) and college women in Andhra and West Bengal—33 per cent and 26 per cent respectively. Neither the inter-state nor the inter-group variations of opinion on this point are particularly striking.

(c) *Language*: Although somewhat larger than the percentage of teachers who correlate academic performance with religion, the percentage of those who relate it with language is smaller than those who relate it with caste. If two or three instances of exceptionally high and exceptionally low percentages are excluded, the percentages of those who say that the performance of the students is related to the linguistic group to which they belong is in the range of 10 and 30 per cent.

The problems discussed above leads to further questions for which this study provides no data. For example, it would be useful from the point of view of the controversy regarding the medium of instruction at the college level, to find out, which linguistic groups perform better according to the teacher, and to correlate this with the medium of instruction in the state. It would be particularly important to probe this issue in cases where the percentage of those who state that academic performance depends on the language is high. It would also be useful, from the point of view of helping those socially handicapped for education, to find out the caste or religious groups to which students who perform well, or otherwise, belong, and to identify the relevant social or psychological factors that make for superior or inferior performance among persons of certain castes and religions. This was beyond the scope of the present study, and the data in hand only indicate the avenues for further research.

4. *TEACHERS' VIEWS CONCERNING THE ROLE OF STUDENTS AND PURPOSE AND GOAL OF EDUCATION*

(a) *Teachers' Views Regarding the Role of Students*: The two sets of questions discussed above were mainly directed towards finding out the college teachers' image of, and observations regarding the students. But the questionnaire also made an effort to find out what, according to the college teachers, a student should be. A list of statements describing some of the students' obligations was presented (Q. 70) and the college teachers were asked to mark the statement with which they agreed most.

The list was as follows:

1 — A student should be concerned with studies only.
2 — A student should also devote time to household duties.
3 — A student should also devote time to welfare work.
4 — A student should also take part in politics.
5 — I cannot say.

In this list each successive statement provides for a wider participation in public life on the part of students.

The percentage of "I can't say" response and non-response to this question is small among all the three groups in all the states indicating that teachers have a definite opinion in this matter. However, they exceed 5 per cent among college women in Gujarat and Maharashtra and among professional college teachers in Orissa.

In the data for non-professional colleges the difference between the opinion of men and women in non-professional colleges in conspicuous. The percentage of men who state that the students should confine themselves to studies only, is distinctly higher than the percentage of women who say so. On the other hand the percentage of men who say that a student should devote time to household duties is distinctly smaller than the percentage of women who think so. The responses of the teachers of the professional colleges, on these two points, do not display any consistent pattern.

A fairly large percentage of teachers from each of the above groups in all the eight states think that the student should not only study and devote time to household work, but also give some time to social welfare.

The percentage of those who state that students should also take part in politics is, with a few exceptions, negligible in all the groups, in all the eight states. The exceptions are 7 per cent college men in West Bengal, 6 per cent college men in Gujarat, 16 per cent college women in Gujarat and 6 per cent college women in Punjab.

The significant fact about the data on the question regarding the role of the student is that teachers who think that students should devote themselves to studies only, are in a minority. This indicates that most teachers are aware of and respect the students' familiar and social obligations. That the percentage of college women who state that the student should also do household work is higher than the men of the corresponding category who say so is likely to be due to the fact that their own domestic role makes them particularly conscious of the domestic obligations of others. That the percentage of teachers who state that students should take part in politics is small, is probably due to the growing indiscipline amongst students, and the association of indiscipline with participation in politics.

(b) *The Purposes and Goals of Education*: In the effort to gauge the college teachers' opinions regarding the goals and purposes of education, the college teachers were asked some questions (i) on the purposes of undergraduate teaching, (ii) on the goals of education, and (iii) on education and the inculcation of values.

(i) *The Purpose of Undergraduate Teaching*: Regarding the purposes

TABLE V–68

PERCENTAGE OF THOSE WHO STATE THAT STUDENTS SHOULD DEVOTE THEMSELVES TO STUDIES ONLY, THOSE WHO STATE THAT THEY SHOULD DEVOTE TIME TO HOUSEHOLD WORK AND THOSE WHO THINK THAT THEY SHOULD ALSO DO WELFARE WORK (Q. 70)

		Studies only	*Studies and household work*	*Studies, household work & welfare work*
Andhra	NPCM	44	15	39
	NPCW	35	31	29
	PT	39	26	32
W. Bengal	NPCM	22	12	56
	NPCW	19	19	58
	PT	15	23	62
Gujarat	NPCM	37	39	33
	NPCW	26	63	53
	PT	35	31	44
Maharashtra	NPCM	47	30	27
	NPCW	32	41	28
	PT	30	40	30
Mysore	NPCM	34	34	36
	NPCW	15	45	30
	PT	38	24	38
Orissa	NPCM	35	11	52
	NPCW	9	30	61
	PT	32	15	39
Punjab	NPCM	33	27	38
	NPCW	6	53	42
	PT	24	24	45
Rajasthan	NPCM	36	22	40
	NPCW	23	43	31
	PT	53	9	29

natives is equal. In Andhra, Mysore, Orissa and Punjab the percentage of women who give first priority to the development of methods of analysis etc., is higher than the percentage of women who give first priority to the simplification of ideas. Again the differences in percentage is negligible or small. Thus although the differences in the percentage of distribution for these two responses are minimal, or even negligible, it is clear, that the women do not give "simplification of ideas" priority to the extent that the men in the non-professional colleges do.

Among teachers in professional colleges, the pattern for the distribution of responses is somewhat similar to that among the women in non-professional colleges. In four states — Andhra, Maharashtra, Mysore and Rajasthan the percentages of those who give priorities to cultivating methods of analysis etc. is higher than the percentage of those who give priority to the simplification of ideas. The difference in percentages ranges between 8 and 15.

There is considerable inter-state, as well as inter-group variation in the opinion regarding the purpose to which first priority should be accorded. Within the same state the three gorups demonstrate a fair measure of consistency. The percentage differences between the three groups in a state on an identical response do not generally exceed 10 per cent though there are some significant exceptions. Mysore stands out as the state where those who give first priority to developing methods of analysis are consistently in majority for all the three groups. Gujarat, on the contrary, stands out as the state where this approach has a consistently low preference. On the other hand Gujarat is conspicuous for the percentages that allot first priority to the giving of information; percentages range between 16 to 32 per cent in the three groups.

It was mentioned at the outset that ideally, education at the college level should mainly consist of imparting to students the methods of analysing, understanding and integrating information. Under the circumstances one would expect the overwhelming majority of college teachers to give first priority to this purpose. The data indicate that this is not so. This could be interpreted as an indication of the absence among college teachers of the right attitude to teaching at the college level. But it must be remembered that college teachers were asked to indicate what they actually give first priority in teaching. This may be determined by the actual situation with which they are confronted. It is likely that students, when they finish school and enter college are not mature enough to cope with the academic responsibility that the teachers' concentration on imparting methods of analysing, understanding and integrating information involves. Teachers may therefore be forced to concentrate on the simplification of ideas, or even on the giving of information. In the analysis of the data on the teachers' image of the students it was found that the majority of teachers think that students are not capable of independent thought. In their approach to teaching, the college teachers interviewed are likely to have been influenced by this impression that they hold. If this is the case it would, in considerable measure explain why a large percentage of college teachers in the sample do not give first priority to introducing students to modes of analysis etc.

(ii) *The Goals of Education*: From four alternate goals of education suggested to them the respondents were asked to choose one which they considered to be the principal. The goals stated in the questionnaire were, good citizenship, culture, economic security and high status.

Most of the teachers answered this question. Except for 9 per cent college women in Maharashtra non-response to the question did not exceed 4 per cent in any of the three groups. The distribution of responses, in this connection may be seen from the following table.

TABLE V–70

PERCENTAGE OF COLLEGE TEACHERS WHO CONSIDER (a) GOOD CITIZENSHIP, (b) CULTURE, (c) ECONOMIC SECURITY AND (d) HIGH STATUS AS THE PRINCIPAL GOAL OF EDUCATION (Q. 69)

		Good Citizenship (a)	*Culture* (b)	*Economic Security* (c)	*High Status* (d)
Andhra	NPCM	37	31	28	8
	NPCW	21	40	29	8
	PT	43	19	31	13
W. Bengal	NPCM	36	41	15	5
	NPCW	26	69	4	2
	PT	51	15	19	8
Gujarat	NPCM	31	44	23	14
	NPCW	37	47	11	21
	PT	40	39	30	12
Maharashtra	NPCM	37	46	18	3
	NPCW	20	65	19	7
	PT	33	40	17	12
Mysore	NPCM	50	40	6	2
	NPCW	35	55	10	5
	PT	50	15	35	6
Orissa	NPCM	36	41	16	6
	NPCW	22	74	—	4
	PT	32	44	23	17
Punjab	NPCM	40	23	21	16
	NPCW	39	28	28	6
	PT	51	12	23	17
Rajasthan	NPCM	55	29	14	2
	NPCW	37	34	23	6
	PT	50	12	21	12

Either culture or good citizenship seems to impress the largest percentages of college men and college women in each state as the principal goal of education. In four out of the eight states the single largest percentage of college men opt for culture as the primary goal of education. The percentages of the college men choosing this goal range between 41 and 46 in these four states, and the percentages of college men who choose good citizenship range between 31 and 36. In the other four states, the largest single percentage, between 37 and 55 per cent choose good citizenship and between 23 and 40 per cent choose culture.

In six out of the eight states the largest single percentages of college women choose culture as the principal goal of education. The percentages of college women choosing this goal are 40 and 47 in two states viz. in Andhra and Gujarat respectively. In the other four states the college women opting for culture constitute the majority in that group in the state, their percentages ranging between 55 and 74. In Punjab and Rajasthan the percentages of those in favour of good citizenship form the largest single group — 39 and 37 per cent respectively. In these two states those who consider culture to be the principal goal of education form the second largest group with 28 per cent opting for culture in Punjab and 34 per cent in Rajasthan. In the other six states, the situation is the reverse. As mentioned earlier, the largest single percentage consider culture to be the primary goal of education and the second largest percentages between 20 and 37 choose good citizenship as the principal goal.

The percentages of college men and college women who consider economic security as the principal goal are on the whole smaller than the percentages that consider good citizenship as the principal goal. Out of eight states in six only between 14 per cent and 23 per cent college men consider economic security as the principal goal of education. This percentage at 6 per cent is conspicuously lower among college men in Mysore, but it is somewhat higher than it is in the other six states, viz. 28 per cent, in Andhra. Among college women there is somewhat greater variation on this score. In Orissa, West Bengal, Gujarat and Mysore about 10 per cent or less and in Maharashtra, Rajasthan, Andhra and Punjab between 19 and 28 per cent college women, give top priority to economic security. Among college men the percentages of those who consider economic security as the principal goal are consistently the third highest in each state. Among college women, however, the situation is different. In Punjab there is a tie between culture and economic security for second place, percentages being equal in both cases. In Gujarat economic security takes the last place among college women, the percentage of those who consider high status as the principal goal of education being higher.

Generally among the college men and college women interviewed, the percentages of those who consider high status as the principal goal of education are the smallest, being 8 per cent or less in seven out of eight states. College men and women of Gujarat form an exception, so do college men in Punjab. Between 14 and 21 per cent college men and women from Gujarat and college men from Punjab consider high status as the principal goal of education.

One could sum up the attitude of the college men and women interviewed by saying that the liberal goals of "Culture" and "Good Citizenship" find favour with the majority. The pragmatic goal of economic security finds favour with a much smaller percentage. High status finds favour with the least. High status as the principal goal of education is somewhat difficult to interpret in the Indian situation. One may certainly argue that in looking upon high status as the goal of education the respondents mainly have in mind the possibilities for upward occupational and economic mobility that education provides, and to that extent those who consider high status to be the principal goal may also be taken to indicate a pragmatic view of education. But traditionally education has been associated with high caste and status and it is not unlikely that the statement of high status as the principal goal of education is indicative of the clinging to a traditional value rather than pragmatism in the sense of the term that is relevant in this context. Objection is also likely to be raised to the interpretation of the choice of "Good Citizenship" as indicating "Liberalism". In spite of these objections one could continue to describe college men and women as a group emphasising the liberal rather than the pragmatic view of education, because in all the states except Punjab, in the case of college men as well as of college women, the combined percentages of those opting for economic security and for high status as the principal goal of education are smaller than the percentages of those who consider culture as the principal goal of education.

Professional college teachers could be expected to take a more pragmatic view of education. This expectation is based on the fact that a non-professional degree does not lead to a specific occupation whereas a professional degree or diploma does, and the assumption that a teacher engaged in teaching for a definite occupation would be inclined to emphasise the practical value of education. In seven out of the eight states, the percentages of professional college teachers who state that economic security is the principal goal of education range between 17 and 35 per cent and are distinctly higher than the percentages of college men by between 3 and 29 per cent who do so. In Maharashtra the percentage of those who give the greatest importance to economic security is higher among college men, but the difference is minimal.

The same trend of difference may be observed between college women and professional college teachers, at least in five states. In Maharashtra, Punjab and Rajasthan however the percentages of college women who give top priority to economic security as the goal of education are larger than percentages among professional college teachers by between 2 and 5 per cent.

The percentages of professional college teachers who consider high status as the principal goal range between 6 per cent and 17 per cent. The percentage of those who give importance to a high status is distinctly the highest among professional college teachers. Although the percentage, among professional teachers in Gujarat, is lower than it is among college men and college women in the state, in seven other states it is higher by between 1 and 13 per cent.

Between good citizenship and culture, the former appeals to the largest single percentage of professional college teachers in six out of the eight states. The percentages of those choosing good citizenship range between 40 and 51 in these six states and are 32 and 33 per cent in the other two.' In these two states the largest single percentage are in favour of culture as the goal of education—40 per cent and 44 per cent in Maharashtra and Orissa respectively. In five of the other six states only between 12 per cent and 20 per cent favour culture. In Gujarat however 39 per cent professional college teachers favour culture.

The differences between college men and college women on the one hand, and professional teachers on the other, in the percentages of those who favour culture as the principal goal of education are conspicuous. It indicates that the percentages of professional college teachers who explicitly emphasise this liberal goal of education are considerably smaller than the non-professional college teachers who do so. Professional college teachers, on the other hand, seem to emphasise good citizenship somewhat more than non-professional college teachers do. The choice of good citizenship as a goal is likely to be influenced by the fact that the statement is a well-worn cliche, an often verbalized value that impresses easily. If this is the case the value of the responses would be negative rather than positive, viz as indicating the fact that the persons who choose this goal do not have a pragmatic view of education. Although it has not been possible to do so in the course of the present study, it would be interesting to find out if professional college teachers are more acutely conscious of good citizenship as the goal of education than their non-professional colleagues. This is important if the choice of good citizenship as the principal goal of education is to be taken as indicative of a particularly keen awareness of the role of education in national development.

(iii) Finally, in connection with understanding their views about and attitudes to the present system of education, the college teachers were asked to state whether they agreed with the comment that the present system of education does not inculcate any sense of values in the younger generation. The alternate responses provided were "Yes", "Partially", "No" and "I can't say".

With the exception of 17 per cent professional college teachers in Orissa and 6 per cent college women in Maharashtra, almost all the teachers answered this question. The following table indicates that the percentages of college teachers who respond by saying that they agree with the comment generally range between 17 and 30 per cent. In one case they are as low as 10 per cent, and in the few cases where they are higher than the range mentioned above they range between 34 and 42 per cent.

TABLE V-71

PERCENTAGE OF COLLEGE TEACHERS WHO SAY THAT THEY AGREE OR AGREE PARTIALLY WITH THE COMMENT THAT EDUCATION DOES NOT INCULCATE VALUES IN THE YOUNGER GENERATION. (Q. 71)

		Andhra	*West Bengal*	*Gujarat*	*Maharashtra*	*Mysore*	*Orissa*	*Punjab*	*Rajasthan*
NPCM	Agree	39	29	26	30	19	29	42	34
	Agree partially	44	55	55	53	61	54	53	55
	Don't agree	10	9	17	9	16	21	—	8
NPCW	Agree	31	22	26	15	10	17	25	34
	Agree partially	56	67	58	69	80	74	63	51
	Don't agree	8	6	16	4	10	4	8	3
PT	Agree	26	23	17	30	27	29	23	18
	Agree partially	50	49	57	50	59	37	60	62
	Don't agree	13	19	21	13	12	10	7	18

The majority of college teachers seem to agree with the comment partially. The percentages of those choosing this response range between 53 per cent and 61 per cent among college men in seven states, between 51 per cent and 80 per cent among college women in all the eight states, between 57 and 62 per cent among professional college teachers in four states and 49 and 50 per cent among professional college teachers in three others. In Orissa the percentages of professional college teachers choosing this alternative from among those provided is the smallest, viz., 37 per cent. Orissa also happens to be the state in which the percentage of non-response to this question is exceptionally high—17 per cent among the professional college teachers.

The percentages of college teachers explicitly stating that they do not agree with the comment that the present system of education does not inculcate a sense of values in the younger generation are on the whole distinctly smaller, in every group, than the percentages of those who either wholly or partially agree with the comment. The only exceptions being the cases of college women in Mysore and professional college teachers in Punjab where the percentages of these responding with "Yes" and "No" are identical. In the case of professional college teachers in Gujarat, however, the percentage of those who disagree with the comment is higher, by 4 per cent than the percentage of those who respond with an unequivocal "Yes". The percentages of those who say that they do not agree with the comment generally range between 7 per cent and 21 per cent though in some cases, particularly among college women, they are lower than 7 per cent.

Thus, the data seem to indicate that less than 21 per cent college teachers are inclined to disagree with the comment that the present system of education does not inculcate any sense of values in the younger generation, and that in fact, the overwhelming majority are inclined to agree with the comment either wholly, or partially. This fact should be of considerable significance to those concerned with the youth and their problems in the country as well as to the understanding of the role of education in the process of socialization. A comparison between the three groups of college teachers indicates that the percentages of those who agree with the comment without any hesitation are on the whole highest among college men. At least in six states the percentages of college men who respond with a "yes" are higher than the percentages are college women who do so. In the two other states the percentages are identical among college men and college women. The percentages among college men are higher than the percentages among professional college teachers in five states and identical in two others. In Mysore however, the situation, is reversed; the percentages of those who respond with "Yes" being higher among professional college teachers by 8 per cent.

Between the three groups, the percentages of those who agree with the statement partially are, between the three groups, highest among college women in all the eight states. The percentages of college men and professional college teachers choosing this response are generally around 50 per cent or higher but they do not exceed 62 per cent among these two groups. Among college women however in five states they are higher than 62 per cent and at least in three between 69 and 80.

Finally, between the three groups, the percentages of those explicitly disagreeing with the comment are with one or two exceptions lowest among college women and, with the exception of Mysore and Orissa, the highest among professional college teachers. One may therefore qualify the statement, that the majority of college teachers wholly or partially agree with the comment that the present system of education does not inculcate a sense of values in the younger generation. Although the majority agree with the comment, the percentages of those who agree without any hesitation are highest among college men. The larger percentage of college women are inclined to agree "partially". And, among those who disagree with the comment, the percentages of professional college teachers are highest. The differences between the three groups probably reflect the varied experiences of the members of the three groups of college teachers. In observations and statements regarding student indiscipline and misbehaviour it is often said that technical and professional institutions have somewhat fewer problems of misbehaviour than the non-professional colleges. Moreover, among professional colleges, the colleges for women are supposed to have fewer problems of discipline than the co-educational colleges or colleges for men. This could explain the larger percentage of professional college teachers disagreeing with the comment. Since the major proportion of college women in the sample are drawn from women's colleges, this would also explain the less positive agreement with the comment among college women. However, the data in hand are not adequate to explain these fine inter-group differences. Inter-state differences on this point are not particularly striking.

5. A *COMPARISON BETWEEN THE SECONDARY SCHOOL AND THE NON-PROFESSIONAL COLLEGE TEACHERS*

The school teachers interviewed were not asked for their opinions regarding the medium of instruction at the college level, nor did the questionnaires for school teachers include questions on the translation of textbooks, etc. However, comparable data are available on the school and college teachers' image of the students, their views regarding the role of the student, and their opinion on the principal goal of education. It would be interesting to compare the two groups of respondents on these points.

(a) *Their Image of the Student*: Generally the majority of secondary school and non-professional college teachers describe the students as drifting rather than as purposive. On the whole however the percentages of college teachers who do so are larger than the corresponding percentages among secondary school teachers. The majority of the teachers from both the groups describe students as negligent rather than studious and as incapable rather than capable of independent thought. In their assessment of the students as indisciplined rather than disciplined, again, secondary school and non-professional college teachers broadly agree. But, in Andhra, Gujarat and Maharashtra the majority of school women consider students disciplined. The same cannot be said of the opinions of the college women in these states. In Mysore and Punjab however, college women who consider students as disciplined are in a majority. The majority of men and women secondary school teachers in all the states describe students as deferential but the majority of college men do so only in five out of the eight states and the majority of college women only in six out of the eight states.

(b) *Caste, Religion, Language and the Performance of the Students*: The majority of secondary school teachers seem to think that caste is definitely related to the students' performance. This does not hold true of the non-professional college teachers. Both school and college teachers seem to agree in their opinion that religious or linguistic affiliations do not make any difference in the performance of the students.

(c) *The Role of the Students* : The percentages of college men who say that students should devote themselves to studies only are, with the exception of college men in West Bengal, consistently higher than the percentages of secondary school men teachers who say so, but the percentages of college women who say that students should confine themselves to study are smaller than the corresponding percentages of secondary school women in five out of the eight states. Teachers from secondary schools and from colleges who think that students should also take up household work or household work and welfare work as well, form the majority. On the whole, however, the percentages of those who would have students take up the additional responsibility of welfare work are higher among secondary school teachers than among the college teachers. College teachers are inclined to have students stop at household work. Thus, on the whole they seem to be in favour of students limiting their other responsibilities in favour of studies. The percentages of school and college teachers in favour of students' participation in politics are very small among teachers at both the levels. But they are even smaller among the school teachers than they are among college teachers.

(d) *The Goals of Education*: The pattern of responses is almost identical among school and college teachers. The largest percentages choose either good citizenship or culture as the principal goal of education, although good citizenship seems to appeal to somewhat larger percentages of secondary school teachers than of college teachers. Among both the groups, economic security generally secures the third largest percentages of responses whereas high status seems to find the last place.

(c) *Education and the Inculcation of Values*: The majority of secondary school and college teachers, alike, seem to agree, either wholly or partially with the comment that the present system of education does not inculcate a sense of values in the younger generation. Twenty per cent or less, from both groups explicitly state that they disagree with the comment. The largest percentages both of secondary school and of college teachers agree with the statement only partially.

SECTION VI — OCCUPATIONAL CHOICE AND COMMITMENT AMONG COLLEGE TEACHERS

In discussions on the standard of college education in India today, one statement often made regarding the college teachers' choice of the teaching profession is that many from among those who come to teaching do so because they fail to qualify for the career of their choice, and not because they have a positive liking for teaching. This, it is pointed out, seriously affects the commitment of the college teachers and makes for a deterioration in the standard of education. It was not possible, within the scope of this study, to try to establish any relationship between the manner in which the profession was chosen, and its implications for professional performance. However, the questionnaire includes two questions on the college teachers' choice of the teaching profession which provide useful data for further, more detailed investigations into the problem of the college teacher's choice of his profession and the implication of this choice for his professional commitment and performance. The questions are as follows:

Q. 30: (1) "At any stage in your career have you pursued an occupation other than teaching ?"

1. Never
2. Yes, before I took to teaching
3. Yes, between two teaching jobs.
4. Yes, I have done it/am doing it with teaching.

Q. 31: (2) "Before you took to teaching as a career did you wish to choose any other occupation ?"

1. Yes
2. No
3. I can't say/I had no specific choice

Both the questions seek to gauge the extent to which teaching has been the "first" choice as a career. Responses to the second question indicate the

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1. Yes
2. No
3. I can't say/I had no specific choice

Both the questions seek to gauge the extent to which teaching has been the "first" choice as a career. Responses to the second question indicate the

The consistently lower percentage of professional college teachers who have never practised any other occupation tends to suggest that where they had an acceptable alternative the men teachers have tried out non-teaching positions.

(ii) *At Some Time or the Other*: Between 26 to 38 per cent college men, between 4 and 15 per cent college women and as many as between 40 to 78 per cent professional teachers have either followed another occupation before they came to teaching, have done it in between teaching jobs or continue to do so while teaching. It would have been interesting to find out the kinds of occupations that college teachers have followed before they came to teaching. In the case of those who follow another occupation along with teaching, information on the kinds of occupations combined with teaching would be even more interesting. But there is nothing in the data in hand to indicate the nature of the other occupations college teachers follow or have followed, the reasons for which they left these occupations in favour of teaching or, wherever they continue to follow another occupation side by side with teaching, why they follow a second occupation and which of the two they consider primary. Meanwhile, it would be interesting to observe the distribution of college teachers in terms of whether they followed another occupation before they took up teaching, or between two teaching jobs, or whether they continue to follow another occupation along with teaching.

(iii) *Before Teaching*: The choice of the second alternative "Yes, I had followed another occupation before I took to teaching" indicates a change from another occupation to teaching. The percentages of persons who have done this is as follows:

TABLE V–73

PERCENTAGE OF COLLEGE TEACHERS WHO HAVE FOLLOWED ANOTHER OCCUPATION BEFORE TEACHING. (Q. 30)

	Andhra	*W. Bengal*	*Gujarat*	*Maharashtra*	*Mysore*	*Orissa*	*Punjab*	*Rajasthan*
NPCM	21	29	24	26	23	20	31	24
NPCW	9	2	11	9	Nil	4	6	14
PT	52	51	54	65	38	44	46	32

The percentage of women who have changed over to teaching from another job is small, or barely noticeable. Among college men the percentage is larger than among college women but nowhere near the percentages among professional teachers.

In the case of professional teachers this change from another job to teaching may be viewed in two ways. The general feeling is that with the ample opportunities available to professionally trained persons, few would be attracted to teaching positions. It is commonly believed that most of the employment opportunities available to the professionally trained are superior to employment as a teacher, and the fact that professionally trained persons have left other positions in favour of teaching is difficult to understand. Does this indicate that those who have turned to teaching have failed as practitioners in the field? Or does it mean that despite their professional competence they find teaching and research much more to their liking and have turned to it as soon as they could? On the other hand, independent professional experience is often a requirement for teaching positions in professional institutions and it is possible to argue that teachers who had previously worked in non-teaching positions were only acquiring the necessary qualifications.

(iv) *Between Teaching Jobs*: The percentage of college teachers who give this alternative response is uniformly small. Among college men the percentages of those who say that they had followed another occupation between two teaching jobs is less than 5 per cent in five states and between 7 and 10 per cent in three others. Among college women it is nil in six states. . Among professional college teachers it is less than 6 per cent in five states and between 7 and 10 per cent in 3 others.

(v) *With Teaching*: The percentage of college teachers who say that they follow some other occupation along with teaching is small or negligible among college men and college women and somewhat larger among professional teachers. This may be seen from the following table.

It is generally assumed that a college teacher who engages in an occupation other than teaching cannot be entirely devoted to the teaching profession. The principal purpose behind finding out the percentages of the college teachers who said that they follow other occupations while they are

TABLE V–74

PERCENTAGE OF COLLEGE TEACHERS WHO FOLLOW SOME OCCUPATION OTHER THAN TEACHING ALONG WITH THEIR TEACHING JOBS (Q. 30)

	Andhra	*W. Bengal*	*Gujarat*	*Maharashtra*	*Mysore*	*Orissa*	*Punjab*	*Rajasthan*
NPCM	5	2	2	4	7	2	Nil	Nil
NPCW	Nil	Nil	5	Nil	15	Nil	Nil	Nil
PT	9	23	4	8	29	—	7	3

employed as teachers, is to find out the percentages of the college teachers who are likely to be thus distracted from teaching. The data indicate that among college men and college women the percentages of those who are likely to be thus distracted are negligible in most states.

The percentages of those who follow another occupation are higher among professional teachers. The data cannot, however, be meaningfully interpreted without adequate information on what the "other occupation" is in which the college teachers are employed; but the higher percentages are not surprising since teachers in colleges of medicine or engineering are often allowed private practice and consultations. But even among professional teachers the percentage of those with other additional positions is not considerable except in West Bengal and Mysore.

(b) *What the College Teachers "Wished" to Choose*: Answers to the first question gave information on whether the college teachers in the sample had in fact chosen teaching as their first occupation or whether they had changed over from some other occupation. The purpose of the second question was to find out whether they had really "wished" to take up teaching in preference to any other occupation or position. The first question sought to know what they did, the second tries to find out what they would have perferred to do.

Responses to the first two alternatives from among the alternate answers provided, viz., "Yes" and "No", indicate whether the respondents wished or did not wish to follow an occupation other than teaching before they took to teaching as a career. The alternatives have been discussed below. Equally important from the point of view of analysing the college teachers' attitude to the profession, however, are responses to the third alternative, "I can't say, I had no specific choice." The percentage of college teachers who say so is not negligible, as may be seen from the table given below.

The data indicate that professional teachers seem to have been most undecided in their choice of teaching. College men seem to have been more

TABLE V–75

Percentage of College Teachers Who "can't say" Whether They Wished to Choose an Occupation Other Than Teaching. (Q. 31)

	Andhra	*W. Bengal*	*Gujarat*	*Maharashtra*	*Mysore*	*Orissa*	*Punjab*	*Rajasthan*
NPCM	13	11	11	12	15	14	17	6
NPCW	10	12	5	13	20	4	6	3
PT	27	29	15	27	21	7	18	9

undecided than college women. There is nothing in the data to indicate whether this ambivalance is an aspect of the general attitude of the respondents or whether it is restricted to their occupational choice. That the percentage of those who display uncertainty regarding the choice of occupation is highest among professional teachers is not unexpected. Since the professional teachers are likely to have had real alternatives of either taking to teaching or entering a field job their choice may have been more difficult. For college men and women the alternatives are not likely to have been many.

A comparison between the data for the eight states indicates that percentages of college men who say that they had no specific choice does not vary much in the eight states. In the responses of college women, and of professional teachers on the other hand, there is considerable interstate variation. This may be explained by the fact that conditions that relate to the choice of a career by non-professionally trained men are somewhat uniform in the country whereas those that relate to women vary between states in terms of the cultural norms and the available employment opportunities. The greater the alternatives the more uncertain is the choice likely to be. Similarly, conditions relevant to the professionally trained persons' choice of an occupation also vary from one state to another in terms of the degree of development and the opportunities for employment. The greater the development, the greater the employment opportunities and correspondingly the greater the difficulty of choice.

The second alternative provided, viz., "No" (I did not wish to choose any other occupation), may be taken as an indication of the fact that the "first choice" has been given to the teaching profession. If "No" is interpreted as indicating first preference for teaching, the data will be comparable with those on the earlier question. The percentages of college teachers who say that they "did not" wish to follow any occupation other than teaching are as follows:

TABLE V–76

PERCENTAGE OF COLLEGE TEACHERS WHO STATE THAT THEY DID NOT WISH TO CHOOSE AN OCCUPATION OTHER THAN TEACHING AND WHO THEREBY INDICATE THEIR "FIRST PREFERENCE" FOR TEACHING (Q. 31)

	Andhra	*W. Bengal*	*Gujarat*	*Maharashtra*	*Mysore*	*Orissa*	*Punjab*	*Rajasthan*
NPCM	52	60	60	49	57	53	48	63
NPCW	70	87	58	74	65	91	72	77
PT	40	32	23	33	44	53	35	32

This table indicates that among college men and college women the percentage of those that have had to take up teaching is consistently higher than the percentage of those that wished to take up teaching. The difference ranges between + 2% and + 20% among college men and between + 4 per cent and + 32 per cent among college women.

A comparison between the eight states indicates that in West Bengal and Gujarat the percentage of college women who have had to choose teaching as a career, in spite of not intially wanting to do so, is conspicuously higher than the percentage of men who seem to have found themselves in the same position. In Orissa the situation is reversed. The percentages are higher among college men. In the other five states differences between college men and college women are negligible.

Professional teachers differ markedly from non-professional teachers in that in five out of the eight states the percentage of professional teachers who took up teaching is smaller than the percentage of those who wished to take up teaching. This situation may be explained by the fact that "professional experience" is likely to have been one of the qualifying conditions for a teaching position and professionally trained persons who wished to make their careers as teachers may have had to work in their professional capacity elsewhere to acquire the experience required for teaching.

2. *OCCUPATIONAL STATUS*

The data on the college teachers' image of their own status have important implications for the educational system. A sense of status-achievement is, without doubt, likely to contribute to a respect for and an allegiance to the profession which brings this status. From this point of view, the higher the percentage of college teachers who consider their occupation as giving them a higher status, the more widespread can the commitment on their part be said to be.

The data do not provide information on the reasons for which the college teachers in the sample have chosen the teaching profession. It may be possible to find out how many teachers have improved their status by becoming college teachers, but it will not be possible to establish whether these have taken up teaching primarily in quest of status or for other reasons as well. It has been mentioned that upward occupational mobility brings satisfaction, and that the kind of satisfaction is important in that it makes for commitment to the profession. Satisfaction or dissatisfaction with an occupation is largely determined by a person's own image of the status of his occupation in the occupational hierarchy. While the opinions of others regarding his occupational status are important to a teacher, his satisfaction or otherwise is particularly likely to be conditioned by his view of his occupation as above or below the occupation of his father. Of course, the father's occupational status is only one point of reference for an evaluation of the status of one's occupation. The occupational status in the community in relation to the occupations of others — siblings, or friends, for instance—are equally important determinants of satisfaction or dissatisfaction. But it was not possible to probe the issue any further in the course of this study.

The responses to the question asking the college teachers to compare their occupational status with their fathers' indicate that the majority of college men and professional teachers consider college teaching a marked upward mobility for themselves. The percentages of the college women who are of this opinion are conspicuously smaller.

TABLE V–79

PERCENTAGE OF COLLEGE TEACHERS WHO CONSIDER THEIR PROFESSION HIGHER IN STATUS THAN THAT OF THEIR FATHERS' (Q. 29)

	Andhra	*W. Bengal*	*Gujarat*	*Maharashtra*	*Mysore*	*Orissa*	*Punjab*	*Rajasthan*
NPCM	61	52	77	58	68	79	70	65
NPCW	28	15	26	33	55	26	28	26
PT	63	59	55	48	56	68	59	50

The percentages of college men who say that their profession is higher in status than their fathers' range between 52 and 79. Among professional teachers too, in six out of the eight states, the majority (between 55 and 68 per cent) say that their occupation is higher in status than their fathers'. With one or two exceptions, the majority of professional teachers and college men in the sample are upward mobile, the majority of college women in all the states, except Mysore, are downward mobile.

This corresponds to the objective situation about the social background of teachers which was discussed earlier. It was noticed that, compared to men in the same category, the percentage of women who come from homes with urban occupations and educated fathers and grandfathers is higher.

It is generally agreed that in choosing an occupation upward social mobility is an important consideration. Achieving an occupational status higher than the father's is one way of improving one's own status in society. It is assumed that a person who has had a chance to move up in occupational status would be more satisfied in, and therefore more committed to his occupation than one who has not had the satisfaction of improving his occuptional status. But the fact that the percentage of those who have moved upward is much higher among college men than it is among college women need not mean that college men are likely to be more satisfied with their occupational status than the college women are. For men, their fathers' occupation may serve as an important point of reference and comparison, for women this is not the case. There is a sex variation in occupational goals and aspirations. If it were not so, 60 to 90 per cent of women in the sample would not have chosen college teaching as their first occupational preference. Thus, while women college teachers may consider the occupation they follow as lower in status than their fathers' occupation, they need not for that reason be regarded as a dissatisfied or a frustrated group. Moreover, while they are likely to judge their professional status in comparison with other women who are in the professions, their general social status, as different from their occupational status, is mainly determined by the status of the husband or father.

The factors governing women's choice and preference for the teaching profession are likely to be quite different from those governing that choice among men. It was mentioned earlier that as an educationally handicapped group, women are likely to seek to establish their "educational status" through the choice of teaching as a profession. Again, among the occupations that involve work outside the home, teaching is an occupation which is comparitively less difficult to combine with homemaking. Moreover, in a society moving from tradition to modernity, the traditional prejudice against the employment of women from good families is not easily overcome, and the teaching profession is one of the few regarding which the traditional attitudes have shown some lenience. All these factors weigh in the educated Indian woman's preference for the teaching profession and in her case the occupational status of the father does not become the major point of reference.

Like the college men, the professional teachers are also upward mobile in their subjective judgement. The majority of professional teachers in a majority of the eight states say that their occupations have a higher status than the occupations pursued by their fathers. It was noticed earlier, however, that teachers in professional colleges have fathers and grandfathers who are more educated than the fathers and grandfathers of teachers in non-professional colleges. One would, therefore, have expected a lower porportion of professional college teachers to consider their occupation to be better than their fathers. The influence of this factor is however cff set by two others. First, that professional college teachers are slightly better paid and second that they are likely to judge the status of their occupation not only in terms of the status of college teaching in the community but also in terms of the status of their particular speciality——medicine or engineering—as the case may be. These latter occupations have generally a higher status in the community.

The college teachers who consider that their occupational status is the same as their fathers' are distributed as follows:

TABLE V–80

PERCENTAGE OF COLLEGE TEACHERS WHO CONSIDER THEIR OCCUPATION TO HAVE THE SAME STATUS AS THEIR FATHERS' (Q. 29)

	Andhra	*West Bengal*	*Gujarat*	*Maharashtra*	*Mysore*	*Orissa*	*Punjab*	*Rajasthan*
NPCM	23	34	22	30	26	17	17	18
NPCW	35	59	47	41	30	22	33	34
PT	28	38	27	35	32	27	31	38

The percentages of those who consider their occupational status identical with their fathers' are not small or negligible. Among college men the percentages range between 17 and 34, among college women between 22 and 59 and among the professional teachers between 27 and 38. The percentages are highest among college women. The over-representation of college women, in this category, is explained by their under-representation among those who consider their occupation higher in status than their fathers'.

The percentage of college teachers who consider their occupational status inferior to their fathers' is small. Among college men and professional teachers the percentages of those who consider their occupational status lower than that of their fathers' are very small. They are almost negligible in some cases. Nowhere is the percentage higher than 16. The circumstances that led this small number to choose a profession lower in status than the fathers' might throw some light on the college teacher's choice of an occupation. Data on this point are not available to the present study, but this issue is worth exploring further. The comparatively higher percentage of women in this category is understandable in terms of the factors influencing women's choice of the teaching profession, mentioned earlier. It underlines further, the difference noticed throughout this section between men and women teachers in non-professional colleges.

On the whole the data on the college teachers' change of their own occupational status indicate that to the majority of college men and professional teachers the profession has meant upward mobility. This suggests several questions pertinent to the profession of the college teacher and to education. Some of them are as follows — Did the teachers who say that their occupation is higher in status than that of the fathers' choose teaching mainly in quest of the superior status? What are the factors that determine the choice of teaching as a profession? What are the implications of these factors to the professional commitment and performance of the college teachers?

3. *WILLINGNESS TO CONTINUE IN THE PROFESSION*

From the point of view of understanding the college teachers' choice of teaching as a profession and their satisfaction with their choice, their willingness or unwillingness to continue in the profession is important. The college teachers interviewed were therefore asked the following question:

"Now that you have been in the teaching profession for some time would you like ta change it if there is an opportunity for some other kind of work (with the same emoluments)?"

1. Yes, I would like to change.
2. It is too late to change now.
3. No, I would not like to change.

Those who say "Yes" clearly indicate their willingness to change from teaching to another occupation. Those who say "too late" indicate that the question is meaningless to them as they would not be in a position to change. But the response carries a note of regret in the fact that it is "too late", and therefore college teachers who choose this response cannot really be considered desirous of continuing in the profession. The negative response alone may be taken as a clear indication of the willingness to continue in the teaching profession and, in that sense, of a measure of commitment to the profession.

All the college teachers interviewed seem to have a definite opinion on this point. Non-response is Nil in most cases except for 6 per cent college women in Maharashtra and a negligible 2 per cent or less in three other cases.

The overwhelming majority of college teachers state that they do not wish to change to any other work even if it brought the same emoluments.

Among college men the percentages of those who state that they do not wish to leave the profession range between 58 and 79 per cent. Among college women percentages are higher and range between 63 and 87 per cent and among professional teachers between 54 and 80 per cent.

In seven out of the eight states the percentages of those who would not like to change are higher among college women than they are among college men. In five out of these, differences in percentages between college men and college women range between 4 and 10 per cent. In Orissa and Rajasthan the differences are somewhat higher above 15 per cent. Gujarat is the only state where the percentages among college women are lower than percentages among college men. The percentages of those who do not wish to change are higher among college women than they are among the professional teachers as well — by a small 5 per cent in West Bengal, by 9 per cent in Gujarat, by between 20 and 26 per cent in Maharashtra, Orissa and Rajasthan and by 44 per cent in Punjab. In Andhra and Mysore the situation is reversed but the differences in percentages are small—6 and 2 per cent respectively.

TABLE V–81

PERCENTAGE OF COLLEGE TEACHERS WHO SAY THAT THEY WOULD NOT LIKE TO CHANGE (Q. 35)

	Andhra	*W. Bengal*	*Gujarat*	*Maharashtra*	*Mysore*	*Orissa*	*Punjab*	*Rajasthan*
NPCM	58	79	74	70	71	67	76	61
NPCW	67	85	63	80	75	87	84	77
PT	73	80	54	60	77	61	48	56

That higher percentages of college women are unwilling to change the profession is understandable if one accepts the arguments put forward earlier that due to the compatibility of the profession with the women's domestic responsibilities and its "acceptability" in a situation of traditional prejudice against work outside the home women find the teaching profession particularly well-suited to their needs.

The percentages of those who wish to continue in the profession are smaller among professional teachers than they are among college men, in five out of the eight states. This is not unexpected. In the questions put to college teachers regarding their choice of teaching as an occupation, the percentages of those who indicated that teaching was their "first choice" was distinctly higher among college teachers than among professional teachers and one would naturally expect the percentage of professional college teachers who are willing to continue in the profession to be smaller as well.

The percentages of those who say, definitely, that they would like to change if they were offered some other job with the same emoluments range between 8 and 29 among college men, between 2 and 26 among college women and between 9 and 38 among professional teachers.

The percentages of those who wish to change are on the whole highest among professional college teachers followed by college men and college women.

Those who say that it is too late to leave, seem to indicate that they are staying on in the teaching profession somewhat reluctantly. Their percentages range as follows: among college men about 5 per cent in two states and between 11 and 16 per cent in the six others, among college women between Nil and 7 per cent in six states and 16 per cent and 14 per cent in two (Gujarat and Punjab respectively); among professional teachers, between 6 and 11 per cent in six states and 15 per cent in Maharashtra and 18 per cent in Rajasthan.

TABLE V–82

Percentage of Those Who Say That They Would Like to Change to Another Occupation (Q. 35)

	Andhra	*W. Bengal*	*Gujarat*	*Maharashtra*	*Mysore*	*Orissa*	*Punjab*	*Rajasthan*
NPCM	29	15	15	19	15	27	8	29
NPCW	26	7	21	2	25	9	3	23
PT	20	9	38	25	15	29	35	26

Since a reluctance to stay on in the profession would doubtless affect the professional performance of college teachers, it is important for educationists to understand the basis of this reluctance. If one takes the two responses "Yes" and "Too late" to indicate "reluctance", the percentages of those who are reluctant to stay on in the teaching profession could be considered to be high.

TABLE V–83

Percentage of College Teachers Who Either Say That They Wish to Change to Another Ptofession or Who Say That it is Too Late (indicating that they wish to change) (Q. 35)

	Andhra	*W. Bengal*	*Gujarat*	*Maharashtra*	*Mysore*	*Orissa*	*Punjab*	*Rajasthan*
NPCM	42	20	26	30	29	31	23	39
NPCW	31	15	37	2	25	13	16	23
PT	28	20	44	40	24	39	46	45

The percentages of those who seem to be staying on in the teaching profession reluctantly are highest among professional college teachers. They range between 20 and 24 in Andhra, West Bengal and Mysore and between 20 and 46 in the other states. College men come second in order. In this group, percentages range between 20 and 31 in six out of the eight states and are as high as 39 in Rajasthan and 42 in Andhra. The percentages of those who are in the profession inspite of saying that they wish to change or that it is too late to change are lowest among college women.

Thus the data clearly indicate that more than 20 per cent college men and professional teachers in each of the eight states seem to be staying on in the teaching profession somewhat reluctantly. In Andhra, Gujarat, Mysore and Rajasthan the percentage of those who are in the profession somewhat unwillingly is more than 20 per cent among college women as well.

4. *A COMPARISON BETWEEN SECONDARY SCHOOL AND NON-PROFESSIONAL COLLEGE TEACHERS*

The overwhelming majority of secondary school teachers both men and women, state that they did not wish to choose any other occupation before they took up teaching. The college teachers who say so are also in a majority. With one or two exceptions, the percentages of secondary school men and women teachers who say so are consistently higher than, the corresponding percentages of college men and women in a state who say so. Differences range from as little as 2 per cent to much as 22 per cent.

Whereas the majority of college men in all the states, between 61 and 79 per cent in each of the eight states, consider their occupational status superior to the occupational status that their fathers' held, only 24 and 29 per cent secondary school men in two states and between 41 and 50 per cent in the other states do so. The percentages of college women who consider themselves occupationally superior in status to their fathers' are considerably smaller than the percentages among the college men, they range between 26 and 33 in seven states and the percentage is as low as 15 in West Bengal. Mysore is the only state where the majority of college women consider their status superior to that of their fathers'. But the percentages of school women who consider their occupational status higher are even lower. Percentages range between 21 and 25 in five states, and stand at 12 per cent and 14 per cent in two. In West Bengal none of the secondary school women considers herself higher in status. Thus the data clearly indicate that in terms of upward mobility the profession of teaching is likely to have brought satisfaction to considerably larger numbers of non-professional college teachers than to secondary school teachers.

It is understandable therefore that the percentages of those who are fully committed to the teaching profession, in that they say, without any reservations, that they do not wish to change to another occupation is also higher among the college teachers. Whereas the majority between 58 and 79 per cent college men in all the states say that they do not wish to change the profession, only between 38 per cent and 49 per cent school men in five states are of the same opinion. In the three states in which percentages are higher, ranging between 60 and 68 per cent, they continue to be lower than the corresponding percentages among college men. Generally the majority of school women are definitely committed to teaching, between 58 and 76 per cent in six states and about 47 per cent in two, but these percentages are lower than those among college women. In the latter group these range between 75 per cent and 87 per cent in six states, the lowest are 63 and 67 per cent.

SECTION VII — THE SOCIAL ATTITUDES AND VALUES OF THE COLLEGE TEACHER

The questions through which information was obtained on the attitudes and values of the college teacher are taken from the list of questions mentioned and disscussed earlier while describing the attitudes and values of school teachers.

For the purpose of analysis and discussion these twelve questions will be grouped into five areas according to the pattern that was earlier adopted for the teachers. The questionnaire administered to students included a few questions on the caste attitudes of students. These questions had not been included in the questionnaire for college teachers.

The areas in which the attitudes and values of the college teachers have been observed and discussed are as follows:

1. Attitude to religion (secular or otherwise)
2. Attitude to change and to the future
3. Self in relation to leaders and the fulfilment of political obligations
4. Orientation to life—this-worldly and other-worldly
    i. A preference for purposive, goal-oriented activity vs
    ii. A preference for passive enjoyment of life.
5. The basis of esteem criteria for evaluating others—status-oriented or archievement-oriented.

The data on the values and attitudes of the college teachers can be used in many ways.

(i) To describe the college teachers, and to compare the values and attitudes of college men, college women and professional teachers.

(ii) To point out the implications of these values and attitudes to the professional role of the college teachers.

(iii) To compare the values and attitudes held by college teachers with the values and attitudes of college Heads and of college students and to identify incongruities that are likely to interfere with interpersonal relationships.

(iv) To point out the clues that the data may provide for further research in the sociology of education.

In this section the attitudes and values of the college teachers will only be examined from the point of view of (i), (ii) and (iv) above. Item (iii) viz., comparison between the attitudes and values of the college teachers and the other groups of respondents will be taken up later.

1. *ATTITUDE TO RELIGION (SECULAR OR NON-SECULAR)*

The question asked in this connection was as follows. "Whether or not a man strives to improve his lot in life depends upon whether he believes in any religion. Do you agree?". The four alternate responses provided the respondents with the option of accepting the statement wholly, accepting it partially, rejecting it completely or saying that they were unable to agree or disagree with the statement.

Secularism is an important characteristic of modernity. A rational ends-means calculation, and purposive striving with a faith in the ability to achieve through effort are other important characteristics of the modern attitude to life. The modern scheme of values makes a sophisticated distinction between religion as faith and religion as dogma or the adherence to a creed. The latter is considered incompatible with secularism and modernity.

In the question quoted above, the word religion is intended to mean dogma and the adherence to creed. But, the question as stated does not make this clear. The ambiguity leaves the respondent free to interpret the term religion as faith in a more secular sense. The negative responses could be taken to indicate a complete rejection of the idea that religion determines the ability to strive for better prospects, but the positive responses cannot be taken to indicate a non-secular attitude. To the extent that they are likely to be based on varied meanings attributed to the term religion, it is difficult to interpret them. The analysis of this question will therefore concentrate on the negative response viz., "No, religion has nothing to do with improvement of one's lot in life", as indicating definitely a secular attitude.

Non-response to this question as well as an inability to answer the question expressed through the response "I don't know" are negligible—6 per cent or less. This indicates that the college teachers have a definite opinion on this matter.

TABLE V–84

PERCENTAGE OF COLLEGE TEACHERS WHO STATE THAT RELIGION HAS "NOTHING TO DO" WITH WHETHER A MAN STRIVES OR DOES NOT STRIVE TO IMPROVE HIS LOT IN LIFE (Card II Q. 11).

	Andhra	*W. Bengal*	*Gujarat*	*Maharashtra*	*Mysore*	*Orissa*	*Punjab*	*Rajasthan*
NPCM	67	66	43	50	58	70	51	47
NPCW	47	47	42	51	45	70	56	71
PT	68	60	48	67	56	84	48	44

If college teachers are to inculcate secularism among students it is necessary that they themselves are secular. If they are not, they would make poor models. Besides, they can hardly be expected to communicate to the students a value of the worth of which they themselves are unconvinced. Among college men the percentages of those who say that religion has "nothing to do" with whether or not a man strives to improve his lot range between 43 and 70, among college women between 42 and 71, and among professional college teachers between 44 and 84.

Among the factors credited with cultivating a secular outlook, a high level of education and an educated home environment are considered important. The type of occupation followed is also relevant. Technical and professional work—because it requires a critical and questioning attitude—and urban occupations, because they make for continuous contacts with persons of other castes and creeds, are expected to make for secularism.

Women in Indian society have been known to be tradition-bound, and the traditional attitude to life is not secular. As is well known, the fact that they belonged to families where the men were educated and followed urban occupations generally made no difference to the attitude of Indian women. As a result educated Indian men were often forced to adopt a dual system of values, a traditional one for the home, and a modern one for the world outside. Women's reluctance to and inability to change was attributed to their own lack of education. It was believed that if women were educated the situation would change.

The college men and college women in the sample have approximately the same level of education. The majority of women come from educationally and occupationally advantaged backgrounds. If their own lack of education had been the only factor making Indian women more orthodox than the men, there should be no difference between the college men and women in the sample since both have the same level of education. In fact by virtue of their more advantaged backgrounds the college women in the sample could be expected to be more secular than the college men.

The data do not show any definite trend. In three out of the eight states (Andhra, West Bengal and Mysore), the percentage of college men who state that religion has nothing to do with whether a man strives to improve his lot in life is higher than the percentage of college women who say so. The percentage of those who say that religion has "nothing to do" is also higher among college men in Gujarat, although by a negligible margin. In the other four states, the percentage of college women who give this answer is higher than the percentage of college men but the difference is negligible. In Rajasthan, however, the percentage of college women who state that religion has nothing to do with a man's striving for betterment of his lot in life is conspicuously higher—there is a difference of 24 per cent.

It has been mentioned above that technical work is conducive to the development of a secular attitude. The percentage of those who are definitely secular should therefore be higher among professional teachers than it is among college men. Here again the data do not conform to expectations. The differences between college men and professional teachers in the sample are negligible in all the states except Maharashtra and Orissa. In Maharashtra and Orissa, however, the percentage of those who are secular is higher among professional teachers by 17 and 14 per cent respectively.

The fact that the data do not conform to expectations has important implications for sociological research in education and research in the area of social change. That the percentage of college women in the sample who are definitely secular is smaller than expected indicates that the effectiveness of formal education and of an educated and occupationally advantaged home atmosphere in the cultivation of secularism need to be precisely evaluated. That professional teachers do not differ significantly from college men, probably means that factors other than education and occupation are more effective in the moulding of the secular or non-secular attitudes.

This is supported by the fact that although the education level of the college teachers in the sample from all the eight states is somewhat similar, there is considerable inter-state variation in the percentage of those who are definitely secular. Percentages range from between 43-51 in Gujarat, Maharashtra, Punjab and Rajasthan and 58 in Mysore to between 60 and 70 in Andhra, West Bengal and Orissa.

There is nothing in the data to explain why college women in Rajasthan and professional teachers in Maharashtra and Orissa conform to the expectations and why college women in the other states go contrary to the trend. Further research into the differences between these and the other states is likely to provide important clues to the identification of factors other than formal education, either technical or professional, as making for the development of secular attitudes.

2. *ATTITUDE TO CHANGE AND TO THE FUTURE*

The modernization of a traditional society and the development of a traditional society depends on the extent to which a society is able to accept change. The acceptance of change implies a conviction that the changes are, on the whole, for the better and a confidence that the actions of individuals can influence the course of events. Development in a country also depends on the purposive striving of individuals. The motivation for individual effort is provided by the individual's urge to improve his own status in society. This in turn implies a confidence in the possibility of moving up in the social ladder.

Education as an instrument of modernization and economic development is expected to accelerate the pace of change. This it can do, partly by imparting new skills and techniques and by ensuring that the knowledge it communicates is up to date. But the more important function of education, in this area, lies in the cultivation of the modern attitude to change. This, as has been mentioned above, consists in a faith that change is necessary for progress, a belief that one can influence that course of change, and confidence in one's ability to improve one's status through purposive effort.

That the teachers should have the right attitude to change is important from two points of view. If teachers are to play a positive role in ushering in change, it is necessary that they have a confidence in their own ability to influence change and are optimistic about the possibilities of achieving better status. If education is to be effective in cultivating the modern attitudes to change it is also essential that the teachers in their own attitudes provide students with a model to emulate.

Of the three questions from the questionnaire grouped for analysis under the area entitled "Attitude to Change and to the Future", the first seeks to understand the college teachers' generalized attitude to change, the second, their confidence in their ability to influence change, and the third, their faith in the ability to improve one's status.

(a). *Attitude to Change*: The first of the three questions was as follows: (Card II Q. 21.) Many things are changing in our daily life and in the society in which we live.

1. Some people think that these changes are, on the whole, for the better.

2. Others think that these changes are, on the whole, for the worse. What is your opinion in the matter ? 1——— 2———

In answer, the overwhelming majority of college teachers state that the changes are on the whole for the better. The percentages of those who state that changes are for the better range between 71 and 87 among college men, between 56 and 90 among college women, and between 61 and 87 among professional teachers. The detailed distributions may be seen from the following table.

TABLE V-85

PERCENTAGE OF COLLEGE TEACHERS WHO THINK THAT THE CHANGES TAKING PLACE ARE FOR THE BETTER (Card II Q. 21)

	Andhra	*West Bengal*	*Gujarat*	*Maharashtra*	*Mysore*	*Orissa*	*Punjab*	*Rajasthan*
NPCM	75	71	87	73	87	82	86	73
NPCW	56	80	74	76	90	83	89	66
PT	61	82	82	87	74	85	85	82

The table shows that the percentages of those who say that changes are for the better are the highest among professional teachers in four states, West Bengal, Maharashtra, Orissa and Rajasthan. In Andhra and Gujarat the percentage of those who say that the changes are for the better is the highest among college teachers. In Punjab and Mysore they are the highest among college women. Thus no definite trend of inter-group variation can be observed.

Even the differences between states do not show a clear direction of variation. Gujarat and Mysore have the highest proportion of college men who give the favourable or positive response. Mysore and Punjab have the highest proportion of college women who give this response. Among professional teachers, Maharashtra, Orissa and Punjab have the highest percentages. West Bengal has the lowest position among college men, and Andhra among college women and Andhra again is the lowest among professional teachers. Generally college teachers in the sample from Andhra seem to be most conservative and those from Punjab and Mysore most progressive.

(b) *Confidence in the Ability to Influence the Course of Change*: Whereas the first question seeks to gauge the respondents' generalised reaction to change, the second question probes into whether the respondents feel that they can influence the changes.

(Card II Q. 22) Do you believe that you can have some influence on these changes?

1. Yes 2. No 3. I don't know

An answer in the affirmative would indicate self-confidence, and a faith in one's ability to direct the course of events. Since the teachers as socialising agents are expected to cultivate self-confidence among students, it is particularly important that they possess the quality themselves. Of the three alternate responses provided to the question "Yes" alone indicates confidence. The second and the third alternatives, viz., "No" and "I don't know" as well as non-responses to the question indicate a lack of confidence on the part of the teachers in their own ability to influence change. The percentages of college teachers who answer with a positive "Yes" range between 40 and 73. They are distributed as follows:

TABLE V–86

PERCENTAGE OF COLLEGE TEACHERS WHO ARE CONFIDENT THAT THEY CAN INFLUENCE CHANGE (Card II Q. 22)

	Andhra	*W. Bengal*	*Gujarat*	*Maharashtra*	*Mysore*	*Orissa*	*Punjab*	*Rajasthan*
NPCM	56	56	52	52	58	65	73	46
NPCW	35	47	26	58	45	44	28	43
PT	40	51	53	44	50	68	51	44

College women are least confident among the three groups. In West Bengal, Mysore and Rajasthan the percentages of college men who are confident about being able to influence change are larger than percentages of college women by between 3 and 13 per cent, in Andhra and Orissa by between 21 and 26 per cent and in Punjab by as much as 45 per cent. Maharashtra is the only state where the percentage of college women who think that they can influence change is higher than the corresponding percentage for college men by as much as 13 per cent. The situation does not change much when they are compared to professional teachers. In West Bengal, Mysore and Rajasthan, the percentages of professional teachers who say that they can influence change are higher by a negligible 1 to 5 per cent, in Andhra by 15 per cent, and in Gujarat, Orissa and Punjab by between 23 and 27 per cent. In Maharashtra, however, the situation is reversed, and the percentages are higher among college women by 24 per cent. In fact in Maharashtra the percentage of college women who are confident of their ability to influence the course of change is higher than percentages among both the other groups.

That college women are the least confident group is understandable. According to the Indian tradition, women are expected to play a passive role in life. Self-effacement, rather than self-assertion is the ideal for women and the small percentage of college women in the sample who state that they are confident probably reflect the influence on the educated women of the traditional ideal.

Inter-state differences do not show any trend. Among college men Punjab and Orissa have the highest and Rajasthan the lowest positive responses. Among college women Maharashtra has the highest and Gujarat and Punjab have the lowest percentage of positive response. Among professional college teachers Orissa has the highest and Andhra the lowest percentage.

In five out of the eight states between 52 and 58 per cent college men are confident about their ability to influence change. Among the other three, the percentage of those who say they will be able to influence change is somewhat lower in Rajasthan — 46 per cent and exceptionally high in Orissa and Punjab — 65 and 73 per cent respectively.

Among college women the percentages are much lower. They are in between 26 and 28 in Gujarat and Punjab, 35 in Andhra, and between 43 and 47 in West Bengal, Mysore, Orissa and Rajasthan. In Maharashtra, the percentage is the highest—as high as 58 and comparable to that among college men.

Among professional teachers the percentages of those who think they can influence change range between 40 and 68. They are between 40 and 44 in Andhra, Maharashtra and Rajasthan, 68 in Orissa, and between 50 and 53 in the other states.

In most of the states there is a great difference between college men and women, women being conspicuously more diffident about their ability to influence change. In Punjab the difference between the percentages of college men and college women is particularly high — 45 per cent. In Andhra, Orissa and Gujarat, it is 20, 21 and 26 per cent respectively. In

Mysore it is 14, in West Bengal it narrows down to 9, and in Rajasthan it is neligible — 3. Maharashtra is the only state where the percentage of college women who are confident about their ability to influence change is higher, though by a marginal 6 per cent, than the percentages of college men who are thus confident.

Professional teachers see tangible evidence of the contribution of technology to development in the country. One would expect this to create in them a sense of participation in the many new ventures and a confidence about their competence to influence change around. But the data do not indicate any significant differences between college men and professional teachers. Differences in the percentages of those who say that they think they can influence change are between 1 and 8 per cent in six states. In Andhra and Orissa, on the contrary, percentages of college men who are confident are larger than the percentages of professional college teachers who are confident by 16 and 22 per cent respectively.

(c) *Social Mobility—Difficult or Easy*: In the last question in this area, college teachers were asked to state their opinions on whether it was hard or easy to move up the ladder of social position. The alternate answers provided were 1. It is easy; 2. It is hard; and 3. I do not know.

A noticeably large percentage is unable to give a definite opinion in the matter. This may be seen from the following table.

TABLE V–87

PERCENTAGE OF COLLEGE TEACHERS WHO SAY THAT THEY "DO NOT KNOW" WHETHER IT IS EASY OR HARD TO IMPROVE ONE'S SOCIAL STATUS, COMBINED WITH THE PERCENTAGE OF THOSE WHO HAVE LEFT THE QUESTION UNANSWERED (Card II Q. 19)

	Andhra	*W. Bengal*	*Gujarat*	*Maharashtra*	*Mysore*	*Orissa*	*Punjab*	*Rajasthan*
NPCM	13	18	9	23	15	9	8	6
NPCW	22	18	5	25	30	4	Nil	17
PT	12	11	13	13	15	15	11	18

The percentage of those who are unable to give a definite opinion is particularly high among college women in Andhra, Maharashtra and Mysore and among college men in Maharashtra. Table No. V-88 indicates the ambivalence in the attitudes of the college teachers.

The percentage of those who say that it is easy to move up in social status is generally low as may be seen from the following table:

TABLE V–88

PERCENTAGE OF COLLEGE TEACHERS WHO SAY THAT IT IS EASY TO MOVE UP IN SOCIAL STATUS (Card II Q. 19)

	Andhra	*W. Bengal*	*Gujarat*	*Maharashtra*	*Mysore*	*Orissa*	*Punjab*	*Rajasthan*
NPCM	26	2	15	10	16	13	10	17
NPCW	13	2	26	4	25	9	14	23
PT	13	11	12	15	15	9	12	27

Nowhere does the percentage of college teachers who say that it is easy to move up in social status exceed 27.

In general, the data indicate that the college teachers are not particularly opitimistic about the possibilities for improving one's social status. Inter-state differences are not particularly striking except for the fact that college women in West Bengal and college women in Maharashtra seem to be the least optimistic about the chances for improving one's status and college men and professional teachers from Rajasthan most optimistic from among the college teachers in the sample.

3. *SELF IN RELATION TO LEADERS AND THE FULFILMENT OF POLITICAL OBLIGATIONS*

From the point of view of educating the younger generation to fulfil their political obligations in a democracy it is necessary that college teachers provide them with a model for political behaviour. The communication of one's ideas and opinions on public issues to persons who are in a position to take note of them and act upon them is one of the methods by which the individual participates in a democracy. Whether or not an individual fulfils this basic political obligation depends, in turn, on whether he has confidence that his opinions are heeded by the politicans and teachers in the country.

Two questions were put to the college teachers in this area. The first with a view to understanding their own views regarding the influence of their opinion on political leaders and the second to find out whether any of them had ever communicated their opinion on public issues to leaders and persons in authority. The questions were as follows:

(Card II Q. 12) In your view, how much attention do politicians (leaders of the country) pay to the opinions of people like yourself ?

1. A great deal 2. Only a little
3. None at all 4. I do not know

(Card II Q. 17) The second question ran thus:

Have you ever talked to or written to some government official or political leader to tell him your opinion on some public issue such as what the government should do about education?

1. Many times 2. Sometimes 3. Never

Of the four alternate responses provided to the first question only the response, "A great deal" could be taken as indicative of a confidence that one's opinions are heeded by political leaders.

Among college men and college women the percentage of those who respond by stating that political leaders pay a great deal of attention to their opinions is small — less than 10 per cent in all the states. In fact, Gujarat and Rajasthan are the only two states where the percentage exceeds 6. Among professional teachers the percentage of those who answer in the affirmative is equally low, the only exception being Andhra where 21 per cent of the college teachers say that politicians pay "a great deal" of attention to the opinions of people like themselves.

The second alternative provided was to state that persons in position paid only "a little attention" to their opinions. This response cannot be taken to indicate a confidence that one's opinion counted. On the other hand one would except persons who think that leaders pay "a little attention" to their opinion to be completely discouraged from corresponding with the leaders.

35 per cent college men teaching in West Bengal and between 43 and 55 per cent in the other states say that politicians only pay "a little attention" to the opinions of people like themselves. Among college women the percentages range between 26 and 34 in most of the states, and the percentage is somewhat higher, between 45 and 47 per cent in West Bengal, Mysore and Punjab. Among professional teachers 27 per cent in Rajasthan and between 31 and 41 per cent in the other states believe that leaders only pay "a little attention" to their opinions.

Whereas the statement that politicians pay "only a little attention" to their opinions may be taken as a mild negative response, the statement that they pay "no attention at all" indicates that the respondents definitely feel that the political leaders are indifferent. In five out of the eight states viz., Andhra, Gujarat, Maharashtra, Mysore and Punjab between 31 and 37 per cent college men say that politicians do not pay any attention to what people like them have to say. The percentage who say so is higher — 43 per cent in West Bengal and 44 per cent in Rajasthan. In Orissa it is as high as 55 per cent.

Among college women the percentage of those who say that politicians do not pay any attention at all is even higher. It stands at about 30 per cent in Mysore and West Bengal but ranges between 42 and 56 per cent in the other states.

Among teachers from the professional colleges, 34 and 35 per cent in Gujarat and Mysore, between 41 and 48 per cent in Andhra, West Bengal and Punjab, 55 and 59 per cent in Maharashtra and Rajasthan respectively consider political leaders indifferent.

The data indicate that a noticeably large percentage of college teachers are unable to say whether political leaders pay any attention to their opinions or not. Non-response to the question is negligible. But generally between 8 and 16 per cent of the college teachers in all the three groups in all the states say that they "do not know". College men and college women in Punjab and Rajasthan are exceptions. Only 3 per cent men and 6 per cent women in Punjab say that they "do not know". In Mysore 23 per cent college women say that they "do not know" whether politicians pay attention to people like themselves.

From this one may conclude that college teachers have little faith in their opinions being heeded by political leaders. The three groups of college teachers seem to be equally diffident about being listened to by leaders, but the percentage of those who distinctly consider political leaders indifferent is, in five out of eight states, higher among college women than it is among college men. The percentage of those who take the extreme position and say that politicians pay no attention at all is higher among the professional teachers than it is among college men by between 5 and 18 per cent in Andhra, West Bengal, Gujarat, Punjab and Rajasthan.

Expressing one's opinion on public issues, and communicating it to persons who formulate or execute policies is the simplest mode of participation in a democratic polity. To the question on whether they had ever communicated their opinion on public issues to a government official or a political leader, most of the college teachers (above 60 per cent from each of the three groups) responded by saying that they had never done so.

In West Bengal, Gujarat, Mysore and Orissa, between 59 and 66 per cent of the college men have never communicated with leaders. In Maharashtra and Rajasthan the percentage is even higher, around 72. Andhra is the only exception where the percentage of college men who say they have never corresponded with leaders or officials is as low as 38.

In seven out of the eight states the percentage of college women who say that they have never communicated is conspicuously high—80 to 95 per cent. Andhra is the only exception where only 43 per cent say they have never communicated with leaders or officials.

Among professional teachers the percentage of those who have never written is somewhat lower than among college women, but comparable to college men. The range for this response is 65 to 75 per cent in six states and above 80 per cent in the other two.

The percentage of those who state that they have communicated many times is negligible among all the three groups in seven out of the eight states. But 18 per cent of the college men and 10 per cent of the college women in Andhra, state that they have communicated "many times" with government officials or political leaders, in matters of public interest. The percentage of those who state that they have communicated "sometimes" is as follows.

TABLE V–89

PERCENTAGE OF COLLEGE TEACHERS WHO SAY THAT THEY HAVE "SOMETIMES" COMMUNICATED WITH GOVERNMENT OFFICIALS OR POLITICAL LEADERS ON PUBLIC ISSUES (Card II Q. 17)

	Andhra	*W. Bengal*	*Gujarat*	*Maharashtra*	*Mysore*	*Orissa*	*Punjab*	*Rajasthan*
NPCM	44	37	28	22	27	38	—	24
NPCW	48	18	5	9	15	4	20	17
PT	26	19	23	12	27	25	15	18

Differences are conspicuous, between the college men and college women on the one hand, and between the teachers in the non-professional colleges and those in the professional colleges on the other. The data on the question presents a discouraging picture. The percentage of those who convey their opinions to political leaders or government officials is small. The lack of adequate communication may be explained by the lack of confidence in the political leaders expressed by college teachers in response to the earlier question.

To a person who thinks that a political leader "pays no attention at all" to his opinion communication with the leader must be difficult. Persons with a strong sense of political obligation have been known to continue communicating with political leaders in the face of complete neglect. No doubt, such persons are the exception rather than the rule, but in a democracy, one would expect those with a sense of political obligation to convey their opinions even if they think that their opinions are heeded only "sometimes".

The data indicate that the percentage of those who "never" communicate with leaders and officials is considerably higher than the percentage of those who say that political leaders pay no attention "at all" to their opinions. This means that some from among those who say that their opinions are heeded "sometimes" also fail to communicate with leaders or officials on public issues. On the basis of these data one may infer, that while the apathy of political leaders is partly responsible for the lack of communication, indifference, or the absence of a strong sense of the political obligation is also likely to be responsible for a situation wherein the majority of college teachers have "never" corresponded with or talked to a political leader or government official on a public issue.

4. *ORIENTATION TO LIFE—THIS-WORLDLY OR OTHER-WORLDLY*

It is often pointed out that the other-worldliness of Indians is mainly responsible for poverty and economic backwardness in the country. The Hindu view of life sets freedom from the cycle of birth and death, rather than prosperity on earth, as the goal of life. This breeds a philosophy of passive resignation that inhibits the ambition, effort, and purposive striving that are required for modernization and economic development. Since a view of life oriented to this world rather than another world, and an active rather than a passive way of life are essential to modernization, it is necessary that college teachers, as the socializing agents of the younger generation have their outlook on life oriented to this world and that they appreciate the value of an active striving towards definite goals.

The college teachers were asked two questions in this connection. The first question was as follows:

There were two sons of a father, both of whom wanted to help their country. The first son set out to be a holy man. He gave up everything in order to show to his countrymen the path of goodness in this life, and salvation hereafter. The second son set out to establish a big factory, which gave work to hundreds of his countrymen, and which produced inexpensive goods that many people needed.

Which of the two sons do you personally admire most?

1. First son 2. Second son 3. I am not clear about my choice.

The percentage of college teachers to whom the choice between the two alternatives is "not clear" or who have otherwise failed to respond to the question is not negligible. The inability to respond is highest among college men in Rajasthan—27 per cent. Between 8 and 11 per cent college men in the other states give this response. In Punjab, however, this percentage is low—4 per cent. Among professional teachers the inability to give a definite reply is somewhat less common than it is among college men. Between 4 and 11 per cent say that they are not clear about their choice.

Ambivalence in this matter is however least among college women. Generally, among college women the percentage of non-response or inability to give a definite reply ranges between 3 and 10 per cent except in West Bengal where it is 18 per cent.

TABLE V–90

PERCENTAGE OF COLLEGE TEACHERS WHO SAY THAT THEY "HAVE NO CLEAR CHOICE" TOGETHER WITH THE PERCENTAGE OF "BLANKS" (Card II Q. 10).

	Andhra	*W. Bengal*	*Gujarat*	*Maharashtra*	*Mysore*	*Orissa*	*Punjab*	*Rajasthan*
NPCM	8	13	10	14	10	8	6	29
NPCW	3	18	10	13	10	Nil	Nil	6
PT	10	11	6	8	9	Nil	7	9

An overwhelming majority (between 62 and 91 per cent) of college teachers preferred the course chosen by the second son, thereby indicating that they are this-worldly rather than other-worldly in their orientation.

TABLE V–91

PERCENTAGE OF COLLEGE TEACHERS WHO SAY THAT THEY PREFER THE COURSE ADOPTED BY THE SECOND SON, THEREBY INDICATING THAT THEY ARE NOT OTHER-WORLDLY (Card II Q. 10)

	Andhra	*W. Bengal*	*Gujarat*	*Maharashtra*	*Mysore*	*Orissa*	*Punjab*	*Rajasthan*
NPCM	84	76	67	75	69	77	79	62
NPCW	91	76	58	76	75	96	89	89
PT	85	82	85	82	71	94	87	80

Among college men 62 per cent in Rajasthan, around 67 per cent in Gujarat and Mysore, between 75 and 79 per cent in West Bengal, Maharashtra, Orissa and Punjab, and 84 per cent in Andhra prefer the second son. Among college women the percentages of those who prefer the second son are higher than they are among college men. Gujarat is the only exception to this trend. The percentage of those who admire the second son is consistently higher among professional teachers than among college men in all the states but not higher than among college women. Percentages range between 80 and 87 per cent in Andhra, West Bengal, Gujarat, Maharashtra, Punjab and Rajasthan, and are as high as 94 per cent in Orissa. In Mysore, where it is the lowest, it stands at 71 per cent.

In five out of the eight states the percentages of those who admire the second son are highest among college women. In the other states they are highest among professional teachers.

The picture that emerges is that of the college women as the least other-worldly of the three groups with the college women in Gujarat as a striking exception. Professional teachers emerge as less other-worldly than college men. That professional teachers are less other-worldly than college men is to be expected. That college women are less other-worldly than college men is however somewhat unexpected. Women in Indian society are known to be traditional. This image of the Indian women was, to some extent, supported by the fact that the college women in the sample are not as secular as the men. If other-worldliness reflects that traditional view of life, college women would be expected to be more other-worldly than college men, and certainly more other-worldly than professional teachers. But that data are contrary to this expectation.

Inter-state variation between the three groups is not very high. The only differences between the states that are worth noting are already mentioned, viz., the unusually large percentage of college women in Andhra who choose the second son, and the exceptionally small percentage in Gujarat who do so. There is however, considerable inter-group variation within a state, differences ranging between Nil as in the case of college men and women in West Bengal to high as between college men and women in Orissa and Rajasthan and college women and professional teachers in Gujarat.

It was mentioned at the outset that Indians are generally credited with an other-worldly view. The data indicate that this image of the Indians is not justified. Among the college teachers in the sample, generally less than 15 per cent state that they would admire the first son. College men and college women in Gujarat and college men and professional teachers in Mysore are the only cases where the percentages of those who indicate that they are other-worldly are fairly high.

TABLE V–92

PERCENTAGE OF COLLEGE TEACHERS WHO STATE THAT THEY ADMIRE THE FIRST SON BETTER THEREBY INDICATING THEIR OTHER-WORLDLINESS (Card II Q. 10).

	Andhra	*W. Bengal*	*Gujarat*	*Maharashtra*	*Mysore*	*Orissa*	*Punjab*	*Rajasthan*
NPCM	8	11	25	13	21	14	16	9
NPCW	6	5	32	11	15	4	11	6
PT	6	8	9	10	21	9	6	12

5. *PURPOSIVE, GOAL-ORIENTED AND ACTIVE vs PASSIVE AND RESIGNED*

Answers to the first question provide information on whether the college teachers' orientation to life is this-worldly or other-worldly. The second question probes the issue further. In order to find out whether college teachers accept the philosophy of passive resignation or one of an active and purposive striving in life they were asked the following question: (Card II Q. 13) There were two persons talking about how they liked to live. They had different ideas:

1. One said: I like to accomplish things. I like to see results which are worth working for.
2. The other said: I have no particular objectives. I wish to be left alone to enjoy life as I go along.

Which of the two persons, in your opinion, has the better attitude to life?
1. ———— 2. ————

Except for college women in Gujarat, over 79 per cent of college teachers belonging to all the three groups of college teachers in all the eight states prefer the attitude of the active, accomplishing type of person. They are clear about their choice and the percentage of non-response is negligible. College women from Gujarat are an exception, 11 per cent are unable to answer the question.

TABLE V–93

PERCENTAGE OF COLLEGE TEACHERS WHO SAY THAT THE PERSON WHO LIKES TO "SEE RESULTS AND ACCOMPLISH THINGS" HAS THE BETTER ATTITUDE TO LIFE (Card II Q. 13).

	Andhra	*W. Bengal*	*Gujarat*	*Maharashtra*	*Mysore*	*Orissa*	*Punjab*	*Rajasthan*
NPCM	90	92	85	95	92	79	97	84
NPCW	90	93	58	85	100	83	94	86
PT	95	100	87	97	97	100	94	98

College teachers were also asked to state which type of person they considered themselves nearer to. Their opinion on whether they admire the active and accomplishing type of individual or the passive and resigned type indicates a verbalised value. The information on whom they consider themselves nearer to gives a somewhat more accurate picture of the value they practice.

The percentage of college teachers who were unable to give an opinion regarding the type of person they preferred was very negligible. The percentage of those who are unable to state clearly whether they are nearer the first type of person or the second type also continues to be negligible (4 per cent or less), but non-response to this question is somewhat higher than it is to the earlier question. Non-response is particularly high among college women in Maharashtra (11 per cent) and among professional teachers in Gujarat (6 per cent). In Gujarat, however, where 11 per cent college women had failed to state their preference between the passive and the accomplishing types of individuals, all the college women have answered the question on which type they consider themselves nearer to. In answer to the earlier question, the majority of college teachers had said they prefer the active and accomplishing type of individual. Answers to the second question indicate that the majority also consider themselves nearer to this type.

For convenient comparison the percentages of those who say that they admire the accomplishing type of person have been presented together with the percentages of those who consider themselves nearer to the accomplishing type.

TABLE V–94

SHOWING (a) THE PERCENTAGE OF COLLEGE TEACHERS WHO ADMIRE THE ACCOMPLISHING TYPE OF INDIVIDUAL (b) THE PERCENTAGE WHO CONSIDER THEMSELVES NEARER TO THE ACCOMPLISHING TYPE.

		Andhra	*W. Bengal*	*Gujarat*	*Maharashtra*	*Mysore*	*Orissa*	*Punjab*	*Rajasthan*
NPCM	(a)	90*	92	85	95	92	79	97	84
	(b)	92	87	75	92	89	87	94	84
NPCW	(a)	90	93	58*	85	100	83	94	86*
	(b)	85	89	74	74	90	65	81	92
PT	(a)	95	100	87	97	97	100	94	98
	(b)	92	99	84	90	97	100	89	85

Key (a) Those who admire the accomplishing type.
(b) Those who think that they are nearer to this type.
* In these cases percentages of those who consider themselves *nearer to* accomplishing type are higher than percentages of those who admire this type.

A comparison of the two sets of percentages indicates that there is not much difference between the percentage of college teachers who state that they admire the active and accomplishing type of person and the percentage of those that consider themselves nearer that type. In a few cases however the difference is somewhat higher. It is 10 per cent among college men in Gujarat. Among college women it is 9 per cent in Maharashtra, 10 per cent in Mysore, 13 per cent in Punjab and 18 per cent in Orissa. Among professional teachers, it is 13 per cent in Rajasthan. The difference in each of the cases indicates the percentage of persons who are unable to approximate to the type they admire. In the cases marked with an asterik in the table the percentage of college teachers who consider themselves nearer to the accomplishing type is higher than the percentage who admire that type. But these instances are few and the differences negligible or small.

It was mentioned earlier that the other-worldliness of Indians and their preference for a life of passive resignation rather than one of active and purposive striving are handicaps to modernization and economic development. Data on the three questions on this point indicate that the majority of the college teachers admire neither other-worldliness, nor a passive and resigned way of life. The data also indicate that at least according to their self-evaluation most of them conform to the ideal of an active and purposive life. On the basis of what they say of themselves it seems that college women find it somewhat more difficult to approximate to this ideal that they admire. The difference between the percentage of college women who say that they prefer the accomplishing type and the percentage of those who say that they themselves are nearer to this type is greater among college women than it is among the other two groups of college teachers.

6. *THE BASIS OF ESTEEM*

An approach to life which is oriented to this rather than the other world, and a respect for ambition and purposive striving rather than for passive resignation are values that distinguish the modern from the traditional way of life. Another factor that differentiates tradition from modernity is the basis of stratification in society. In a traditional society these bases are ascriptive in character. In a modern society status is expected to be achievement-based. The factors by which individuals determine their esteem for each other reflect in miniature the basis of stratification in society. With a view to understanding whether the basis of the college teachers' respect for a person is traditional or otherwise, they were presented with a list of qualities and asked to select the quality on which, according to them, the respect a man deserves should depend. Of the four qualities listed two could be considered primarily ascriptive in character the other two primarily achievement-oriented. The two that are ascriptive in nature are (i) belonging to a well-known family and (ii) belonging to a high caste. The two that are achievement oriented are (i) having a large income and (ii) having high education. The respondents were also given the alternative of mentioning "any other" quality which in their opinion was more relevant in determining respect than the four states. However due to limitations in processing of data it was not possible to tabulate these other qualities mentioned.

The percentage of those who say that they do not know what factor should determine the respect and prestige given to a person may be grouped together with non-response to the question. On the whole non-response is negligible, generally 5 per cent or less. However the percentage of non-response is noticeably high—17 per cent among college women in Maharashtra. It is between 6 and 10 per cent among men in Andhra, Maharashtra, and Mysore, college women in Andhra, and professional teachers in Gujarat, Maharashtra, Punjab and Rajasthan.

The majority of college teachers give priority to education as the factor that should determine respect. This may be seen from the following table.

TABLE V–95

PERCENTAGE OF COLLEGE TEACHERS WHO SAY THAT EDUCATION SHOULD BE THE DECISIVE FACTOR IN DETERMINING RESPECT (Card II Q. 16).

	Andhra	*W. Bengal*	*Gujarat*	*Maharashtra*	*Mysore*	*Orissa*	*Punjab*	*Rajasthan*
NPCM	61	74	78	70	68	78	74	76
NPCW	67	89	74	70	75	87	92	77
PT	64	77	54	63	71	71	65	71

The percentage of those who state that some quality other than those mentioned should determine respect is larger than the percentage that mention any one of the three factors of family, income or caste. The percentages of those who give this response—any other—may be seen from the following table.

TABLE V–96

PERCENTAGE OF COLLEGE TEACHERS WHO STATE THAT A QUALITY OTHER THAN FAMILY, CASTE, INCOME OR EDUCATION SHOULD DETERMINE RESPECT FOR A PERSON (Card II Q. 16)

	Andhra	*W. Bengal*	*Gujarat*	*Maharashtra*	*Mysore*	*Orissa*	*Punjab*	*Rajasthan*
NPCM	21	19	5	15	23	12	13	15
NPCW	20	5	21	11	5	9	8	14
PT	23	9	24	28	21	24	20	15

An important point that the data of this question reveals is that practically none of the college teachers mentions caste as the criterion that should determine respect in society. The only exceptions are a negligibly small percentage of college men and women in Gujarat and college men in Andhra and Rajasthan. The percentage of those who mention family or income as the criterion is also small between 0 to 10 per cent. But the college men and college women from Gujarat, 12 and 16 per cent respectively, mention income as the most important criterion. Fifteen per cent college women in Mysore mention "belonging to a distinguished family" as the most important criterion.

Income and education are qualities that have to be acquired as against caste and high birth which are qualities that a person is born with. Since both income and education are non-ascriptive in character, one would expect to find both fairly well-represented as criteria for determining status.

An interesting point that the data reveal is that the college teachers in the sample choose only one out of the two qualities. The majority, more than 60 per cent, mention education as the quality which determines the respect or prestige a person should get, but less than 9 per cent mention income. Gujarat is the only state where 12 per cent college men and 16 per cent college women mention income as the principal factor. This raises an interesting question regarding the modernization of the attitudes and values of the college teacher in India.

The fact that the majority of college teachers mention education as the quality by which respect should be determined seems to indicate that the college teachers value achievement rather than ascription as the basis of esteem and are modern in outlook. However, the fact that such a small percentage of college teachers have mentioned income makes it necessary to be cautious in interpretation. Modernity is a fairly well integrated system of values. In this system both education and income have an important status. The fact that a high income does not figure at all among the qualities chosen to determine respect indicates that the high value accorded to education by college teachers may have some explanation other than that they are modern in attitude.

The explanation may perhaps be found in the status accorded to education in the traditional Indian society and its role in determinng status in the British period and later. In traditional Indian society caste was the principal determinant of status. Education in turn was only available to the high caste. Since education was strictly confined to the higher castes it came to be looked upon as a symbol of high caste and status. The British system of education gave an opportunity to many, not only to improve their chances for occupational mobility but also to acquire the precious status symbol. Meanwhile, rule by a casteless people weakened the value of caste as a determinant of status. The importance that was once accorded to caste was now transferred to education. In this context respect for education as a symbol of status may not necessarily imply acceptance of achievement status norms. It may only imply continued respect for traditional strata in a new form.

7. *THE VALUES OF THE SECONDARY SCHOOL AND THE NON-PROFESSIONAL COLLEGE TEACHERS—A COMPARISON*

(a) *Attitude to Religion*: With the exception of college men and women in Punjab, and college women in Orissa the percentages of college teachers who say that religion has nothing to do with whether a man strives to improve his lot in life, or not are consistently larger than the corresponding percentages among secondary school men and women teachers. This clearly indicates that a larger percentage of college teachers than secondary school teachers is secular.

(b) *View on Social Mobility*: Like the college teachers, the secondary school teachers too are doubtful about the possibilities for moving up the social ladder; however, they are somewhat less pessimistic than the college teachers. Again both groups of respondents present the identical feature of an ambivalence of attitudes in the matter of upward social mobility. The percentages of "do not know" and non-response are large among both the groups.

(c) *Self in Relation to Others*: College teachers and secondary school teachers are alike in attitude in that generally less than 10 per cent believe that political leaders pay "a great deal" of attention to the opinions of people like themselves. However, in West Bengal and Orissa more than 10 per cent men and in West Bengal and Maharashtra more than 10 per cent school women seem to think that a "great deal" of attention is paid by political leaders to the opinions of people like themselves. Moreover, the percentages of those who say that politicians and leaders pay "no attention" at all to the opinions of persons like themselves are higher among college teachers than among school teachers. From this, one could say that while both school and college teachers have very little confidence in their opinions being heeded by political leaders, the college teachers are even less confident than the secondary school teachers regarding the attention paid by politicians and leaders to the opinions of persons like themselves.

With regard to communication with government officials and political leaders there is no distinct pattern of difference between school and college teachers, the situation varies from state to state. On the whole the percentages of teachers who have communicated with political leaders or government officials on matters of public interest are within the same range among both groups of teachers. Communication seems to be particularly poor in the case of women teachers both in school and college.

(d) *This-Worldly or Other-Worldly*: The overwhelming majority generally more than 70 per cent of school and college teachers indicate a this-worldly attitude to life in that they admire the person who establishes factories and provides job opportunities more than a person who shows the way to religious salvation. In Gujarat, however, the percentages of men and particularly women college teachers who are other-worldly are distinctly higher than the percentages of school teachers who indicate other-worldly attitude.

(e) *A Purposive or a Passive Attitude to Life*: Since, with one or two exceptions, 80 per cent or more than 80 per cent school and college teachers admire and prefer the active and purposive kind of person to one who chooses to enjoy life as it comes one could say that school and college teachers alike are in favour of an active and purposive attitude to life. Once again however, college women in Gujarat stand out as more tradition-bound and less modern than the women school teachers in the state.

Only 58 per cent college women say that they admire the person who likes "to see results and accomplish things". This however, is not the case with women secondary school teachers in Gujarat.

(f) *Basis of Esteem*: The majority of school and college teachers look upon education as the principal criterion for evaluating others. However, the percentages of those who give importance to education are slightly higher, in some states, among the college teachers. An interesting difference between school and college teachers is that the percentages of those who give importance to belonging to a well-known family are somewhat higher among the former whereas the percentages of those giving importance to high income are somewhat higher among the latter.

SECTION VIII — HEADS OF COLLEGES AS ADMINISTRATORS

1. *INTRODUCTION*

Since the number of College Heads interviewed is small the data obtained from this group of respondents have limited use. The questionnaires administered to the Heads of Colleges were almost identical to those administered to college teachers. The only difference however was that the College Heads were asked to provide some additional information on administrative matters. With the exception of Orissa where only 6 College Heads were interviewed, between 13 and 18 College Heads were interviewed in each state.

2. *EX-OFFICIO OFFICE OR MEMBERSHIP OF THE BOARD OF MANAGEMENT*

In West Bengal, Gujarat, Maharashtra, Mysore and Orissa 50 per cent or more of the College Heads interviewed state that they are ex-officio office-bearers of the Board of Management. In Andhra, Punjab and Rajasthan the numbers of those claiming such office are conspicuously small. Most of those who are not office bearers claim to hold ex-officio membership of the Board of Management. Four College Heads in Andhra, 6 in Gujarat and one each in Maharashtra, Mysore and Punjab distinctly state that they hold neither office nor membership. The rest, have just left the question unanswered.

3. *SUPPORT FROM THE MANAGEMENT*

The Heads of Colleges who have been interviewed are either fully or partially satisfied with the support they get from the management in the administration of the institutions which they head.

TABLE V–97

Showing the Number of College Heads Holding Office or Membership of The Boards of Management of The College Concerned (Card II-23)

	No. holding office	No. holding membership	No. who hold neither.	No. who have not answered the question.	Total Number.
Andhra	5	3	4	2	14
West Bengal	13	1	—	2	16
Gujarat	9	—	6	3	18
Maharashtra	9	5	1	1	16
Mysore	8	3	1	3	15
Orissa	4	2	—	—	6
Punjab	4	6	1	2	13
Rajasthan	4	—	3	6	13

9. *COMMUNICATION OF DECISIONS*

Asked about the manner in which they communicated decisions to members of the staff, the majority of College Heads in most of the states said that they communicate their decisions to the staff members through circulars. At least 2 persons, one in Orissa and the other in Rajasthan admit that they do not communicate their decisions to staff members at all. One or two College Heads in Andhra, West Bengal, Gujarat and Maharashtra have left the question unanswered. Only between 1 and 5 say that they communicate decisions informally.

Meetings also seem to be a popular mode of communicating decisions. In two states the number of College Heads using this channel of communication is identical to the number of those who send circulars. In Rajasthan circulars are not mentioned at all, communication seems to be either through meetings or informal channels. In other five states, however, circulars seem to be somewhat more popular.

TABLE V–104

Showing The Distribution in Numbers of College Heads According to The Method They Use to Convey Their Decisions to The Staff (Card II-28)

	Circulars	Meetings	Informally	Decisions not communicated	Blanks	Total
Andhra	9	3	1	—	1	14
West Bengal	11	3	—	—	2	16
Gujarat	7	7	2	—	2	18
Maharashtra	8	5	2	—	1	16
Mysore	9	5	1	—	—	15
Orissa	3	1	1	1	—	6
Punjab	6	6	1	—	—	13
Rajasthan	—	7	5	1	—	13

CONCLUSION

One could sum up the data regarding college administrators as follows. Most of them are office bearers of the Board of Management of the institution which they head. Those who are not office-bearers are members. But at least 32 out of the 111 College Heads interviewed either state that they are not office-bearers or members or leave the question unanswered.

The College Heads, interviewed seem on the whole to think that it is not difficult to approach the members of the Managing Boards or to approach Government officials. They seem to be generally satisfied with the measure of autonomy they have with regard to the administration of the college and consider teachers on the staff to be co-operative in academic matters. Most of them communicate their decisions to staff members mainly through meetings and circulars.

SECTION V — SUMMARY

The study covered a sample of 1,640 teachers chosen from arts and science colleges on the one hand and the medical and engineering colleges and polytechnics on the other. The total number of institutions from which the teachers were contacted were 136 of which 62 were co-educational arts/science colleges, 32 were arts/science colleges for girls, 14 were colleges of medicine. Fourteen were colleges of engineering and 14 were polytechnics.

Of the teachers in the non-professional colleges, about a third are women and two-thirds are men. In the professional colleges there were few women and they were almost all found only in the medical colleges.

1. *SOCIAL CHARACTERISTICS*

Age: As may be expected, the average age of college teachers is higher than that of the school teachers. It is 34 years for men and 29 years for women in non-professional colleges. The average age of the teachers in professional colleges is lower by one year than the age of the teachers in the non-professional colleges.

College teachers, particularly teachers in engineering and medical colleges, deal with students of a higher age group. The average age of college students tends to vary from 17 to 21 years.

The relation between the teacher and the student at the school stage is markedly different from their relationship at college. At school it is primarily a relationship between a child and an adult. At college it is a relationship between adults and young persons.

Caste and Religion: Nearly 70 per cent college teachers are Hindus. But among them scheduled castes and other backward class teachers are rare. This is a repetition of the trend one noticed at the secondary school stage. It is conspicuous that they are even more under-represented among college teachers than they are among the secondary school teachers. This means that the presence of the scheduled and backward caste personnel grows thinner at every successive stage of education. It probably indicates that persons of these castes find it difficult to take up teaching in cases where the prescribed qualifications call for a longer period of training. As in the case of secondary school teachers, Zoroastrians, Christians and Jains are represented in larger percentages than their representation in the population as a whole. In fact a comparison with the primary and secondary school indicates that at each successive stage of education there is a distinct increase in percentage of teachers belonging to these religious groups. The percentage of Muslim college teachers in this sample is negligible.

Language: In five out of the eight states, an overwhelming proportion of teachers claim that their mother-tongue is the same as the language of their state. In Maharashtra, Mysore and Rajasthan, however, the percentages of those with the state or regional language as the mother-tongue are somewhat lower. They vary between 33 and 63.

Educational Background: About 30 to 40 per cent of the men teachers from professional as well as non-professional colleges come from homes where the grandfathers have been educated beyond the middle school level. Among women this percentage is higher, between 45 and 65. Among women teachers a majority have fathers who have completed college education. Among college men teachers this percentage is between 25 and 45. Among professional college men it is between 30 and 50. The data suggest that professional and technical college teachers are drawn from better educated homes and homes with longer traditions of education than is true for college men generally.

An analysis of the data on the education of the fathers and grandfathers of the teachers interviewed indicates that their fathers are better educated than grandfathers. This indicates an upward educational mobility in the father's generation.

Occupational Background: Most of the college teachers are drawn from homes where the father was engaged in one of the urban white-collar occupations. There is, however, a difference between college men and college women teachers. A substantial proportion of college men and professional college teachers state that their fathers belonged to one or the other of the rural occupations. This is rarely the case among college women. Women college teachers are drawn from occupationally advantaged homes. Professional college teachers come from advantaged homes in larger proportions than college men but in smaller proportions than college women.

Rural-Urban Background: A majority of college teachers from all the three groups have an urban residential background. But about 25-40 per cent of the college men have been to a rural school at some stage in their life; among college women this happens in less than 20 per cent of the cases. About 10-30 per cent of men college teachers say that they were mainly brought up in a village; not more than 6 per cent of the women give this reply in any state.

Evaluation of the Occupational Status: An overwhelming majority of men college teachers both in the professional and non-professional colleges consider their own occupation to be higher in status than that of their fathers. The percentages range between 50 and 80. The percentage of men who consider their occupational status to be lower than their fathers' is nowhere more than 16 and is generally negligible. Women college teachers on the other hand generally consider their occupational status to be the same or lower than the occupational status of their fathers. Women college teachers who look upon their professional status as superior to that of their fathers' are very few.

The data on the social background of teachers indicate that the college teachers are drawn from urban, educated, white-collar homes. Women teachers come from advantaged homes in larger proportions than men teachers do. The differences between men teachers in non-professional and professional colleges are not particularly conspicuous. Nevertheless they suggest that teachers teaching in professional colleges are drawn in larger proportions from advantaged homes than are those teaching in non-professional colleges.

It was noted earlier that secondary school teachers have better educated fathers than primary teachers. The trend continues in that the educational level of the college teacher's father is on the whole superior to that of the secondary school teacher's. The college teachers, as a whole, may be said to be coming from families with a longer tradition of education than the secondary teachers can claim. Among the college teachers, again, the percentages of women teachers and teachers in engineering and medical colleges who come from better educated homes are distinctly higher than the percentages of non-professional men college teachers who do so.

Education is the mark of the teaching profession. Neither caste nor religion nor birth is any longer expected to count. Yet, in a sense, birth affects the chances of entering into the teaching profession more and more at each successively higher stage. The higher the stage of education, the larger the proportion of teachers coming from the urban white-collar occupations. Similarly, the higher the stage of education, the fewer the teachers from the scheduled or backward castes. Strictly, the level of education alone determines the chances of entering into the teaching profession at various stages. Both caste and religion are irrelevant. Yet, an individual's position at the time of birth in the economic scale determines his chances of obtaining the education required for the teaching profession. Persons of the scheduled, backward and some other castes are generally economically and also culturally handicapped for education. Thus although the ritual hierarchy of caste does not place an individual at an advantage or disadvantage with regard to entry into the profession of teaching, caste as involving an economic or cultural handicap certainly matters.

2. *OCCUPATIONAL LIFE*

Standing in the Profession: College men and women are generally educated up to the M.A. level. Some have the Ph.D. but they form a small percentage, between 5 per cent and 10 per cent in most states. Among professional college teachers there is a greater variation in the level of qualifications attained. As compared to non-professional teachers, a considerably larger percentage—30 to 50 per cent—only hold the first degree viz., graduation. Yet, the percentage who have obtained their doctoral degrees is also larger—between 10 to 30 per cent. The rest hold the Master's degree.

From one-third to one-half of the college teachers have been in the profession for less than five years. Among women teachers the proportion is higher and in two states more than three-fourths of the college women interviewed have less than five years of teaching experience.

Most of the non-professional college teachers—men and women—have studied at some stage in their educational career, all the subjects that they teach. But, among the professional college teachers only between 35 and 59 per cent of the teachers have in the course of their own educational career studied all the subjects that they teach. These percentages are rather low and the issue needs further investigation.

The percentage of college teachers who say that none of the courses they taught were from among the courses they studied is small — between Nil and 7 among college men, between Nil and 5 among college women and between Nil and 10 among the professional college teachers.

However, the percentage of those who say that only some of the subjects they teach were studied by them are between 14 and 32 among college men, between 19 and 40 among college women and between 18 and 35 among professional college teachers.

Income: None of the non-professional college teachers earns Rs. 15,000 per annum or more. Between 5 per cent and 14 per cent professional college teachers in seven out of eight states earn Rs. 15,000 per annum. The percentage stands at a nominal one per cent in three states, and in the fourth state it is 3 per cent. College women earning a salary this high can be found in one state only. In Mysore 5 per cent college women earn that income.

Between one per cent to 7 per cent non-professional college men in eight states earn between Rs. 8,000 and Rs. 10,000 per annum and between one per cent to 5 per cent college women in three states belong to that income bracket. This means that the large majority of non-professional men and women college teachers earn between Rs. 6,000 and Rs. 8,000 per annum.

The majority of the college teachers from all the three groups say that they have no income other than what they earn as a salary. The percentage of those who have no additional income is highest among college women — between 70 per cent and 90 per cent.

The proportion of teachers who are engaged in tuition work or coaching classes varies between the three groups. Between 20 per cent and 60 per cent college men in the different states admit that they take on this kind of work. Among college women this percentage drops to anything between 10 per cent and 30 per cent. Among professional college teachers percentages are lowest—between 5 per cent and 55 per cent.

It is necessary to investigate further the reasons why teachers take up coaching and tuitions and to analyse the consequences to their college duties.

Participation in the Framing of Courses: The majority of the non-professional college men and women in six states say that they are not satisfied with the courses taught. On the other hand the majority of professional college teachers are satisfied.

The majority of professional and non-professional college teachers say that they have a sense of participation in the formulation of courses. This response is somewhat unexpected. The general impression is that college teachers in India have little say regarding the courses they teach. The teachers' statement that they are dissatisfied with the courses taught is difficult to reconcile with the sense of participation in the formulation of courses that the majority of teachers seem to share. In view of these factors some questions need to be investigated further. What do the teachers mean by participation ? What are their reasons for dissatisfaction with courses in the formulation of which they themselves have participated?

Teachers and Administration: It appears from the answers of college teachers that staff meetings are normally held in most of the institutions. The majority of teachers say that they generally feel free to discuss all college matters at such meetings. Most of the college teachers also seem to think that decisions taken at staff meetings are generally implemented by the administration.

The replies given by the college teachers indicate that in a large majority of institutions teachers are not represented on the Managing Committee of the institutions.

Participation in Academic Activities: Very few teachers from non-professional colleges are members of professional or academic organizations and associations. Not more than one in three men and one in four women from non-professional colleges claim this kind of membership. The teachers of professional colleges, however, are members of such organizations in larger proportion. About half of them are members of such bodies in most states.

The proportion of non-professional college teachers who have read papers at academic meetings is small—generally less than 15 per cent among college women and less than 25 per cent among college men. Among teachers in professional colleges the percentage ranges between 25 to 55.

Between one-third and two-thirds of college teachers interviewed have never published anything by way of articles, books, research reports, etc. Between the three groups of teachers, men in non-professional colleges have the highest percentage of those who claim to have published something at some time in their career. Yet, only a small percentage of non-professional college teachers are members of academic bodies or have read papers at the meetings of academic bodies.

Pedagogic Function: About 30 to 55 per cent college teachers seem to regard the simplification of ideas their major pedagogic function. A slightly lower percentage regard the imparting of methods of analysis and integration of knowledge as their major function. Less than 20 per cent consider that their function is to impart information.

One of the major criticisms against the Indian education system is that the teaching is purely information oriented. Yet only a small percentage of teachers regard the imparting of information as their pedagogic function. Does this mean that the criticism regarding teaching in India as information oriented is not valid? Or does it mean that irrespective of what the teachers regard as their pedagogic function, teaching in actual practice is information oriented? It is necessary to enquire into this issue further.

Contact with Students: Most college teachers agreed that the tutorial system which has now been introduced in the colleges helps in fostering a close student-teacher relationship. About 40-60 per cent of them say that they know at least ten students well enough for the students to feel free to consult them in their studies as well as personal matters.

Image of the Students: The majority of college teachers consider students to be *negligent* in their work, *drifting* and *incapable* of independent thought. Surprisingly the percentage of college teachers who consider students to be indisciplined is not very large. In fact, a majority of the teachers consider students to be deferential in their behaviour.

It would be interesting to find out more about the nature of the contact between teachers and students and to find out how the teacher-student relationship is related to the academic performance of students. It would also be useful to understand more about the nature of "deference" among students and the role that deference plays in the teacher-student relationship.

Goals of Education: The goals of education for the majority of teachers are what may be called non-utilitarian. Most of them subscribe to the view that the goal of education is to make a student either a "good citizen" or a "cultured person".

Students' Role: In defining the role of the students between 20 to 40 per cent teachers say that they expect their students to concern themselves exclusively with their studies. The rest of the teachers expect students to help at home in household work and to participate in community welfare activities. Very few teachers are in favour of students taking part in politics.

The fact that the majority of teachers believe that the student should do something more than "studying" indicates that the student's obligations to the family and the wider community are recognized by the teachers. It is necessary to examine the programme of the educational institutions in this regard and the teachers participation in them.

Students' Performance: About 25-45 per cent of the college teachers say that students' performance is likely to be affected—for better or worse—by his caste affiliation. Those who think that language and religion are likely to affect students' performance are generally less than 30 per cent. The percentage of teachers giving a categorically negative answer also varied between 30 to 60 per cent in different sample groups and on different questions. It is possible to check up the observation of the secondary school teachers and college teachers that caste enters into the performance of the students by comparing the academic performance of the students of different castes.

Medium of Instruction: Generally the majority of teachers between 55 per cent and 85 per cent in the three groups favour the continuance of English as the medium of instruction at college. Those who are in favour of the use of the regional language as the medium of instruction are in a majority among the non-professional teachers in Bengal and Gujarat and among college men in Rajasthan. Very few of the professional college teachers are in favour of the adoption of Hindi or the regional language.

How far does the effort involved in teaching in Hindi or the regional language colour the teachers' view regarding the medium of instruction is a question worth investigating.

Choice of Profession: An overwhelming majority (65 per cent and above) of the teachers of non-professional colleges have never followed an occupation other than teaching. This is particularly true of the women teachers. On the other hand, among teachers from the professional colleges, 40 to 75 per cent have followed occupations other than teaching.

About 30 to 40 per cent of the men teachers in non-professional colleges and 30 to 60 per cent of the teachers in professional colleges say that they had desired to follow some other occupations before taking to teaching. Among women this percentage is generally below 25.

Neither men nor women college teachers would like to change their occupation. Generally, 60-80 per cent of them in each of the three groups wish to continue as college teachers. The percentage of those who would consider a change is slightly higher among teachers of professional colleges. However, among those who say that they would wish to continue as college teachers, there are about 20 per cent who say that they wish to continue because it is now too late for them to change their occupations.

The picture of the college teachers that emerges from the data presented in the chapter dispels the impression that generally prevails viz., that college teachers would willingly change to another occupation if they had a chance to. By and large the college teachers in the sample are committed to continuing in the profession. Again, the general impression is that the college teacher does not have a sense of participation in decisions regarding the formulation of courses, etc. But the majority of college teachers interviewed say that they share in the formulation of the courses which they teach. They also say that they are consulted in the day-to-day administration of the institution in which they are employed and that they feel free to participate in staff meetings at which college matters are discussed. Decisions taken at staff meetings are implemented, according to the college teachers interviewed.

Participation in academic activities outside their institutions is negligible among college teachers, particularly among the non-professional college teachers. And yet the non-professional college teachers seem to have published more than the professional college teachers. What is the reason for poor participation in academic activities on the part of college teachers? Why should there be any difference between professional and non-professional college teachers? The percentage of teachers with research qualifications is larger among professional college teachers than it is among non-professional college teachers. Could this be responsible for the poorer participation in academic activities among non-professional college teachers? It must be noted here that in the case of non-professional colleges the research degree holders are largely concentrated in the university departments and they are not covered by the present enquiry. It would be worth investigating whether non-professional college teachers in university departments are academically more active than their colleagues in affiliated colleges.

3. *SOCIAL ATTITUDES*

A majority of college men in most states believe that religion has nothing to do with whether or not a man strives to improve his lot in life. Their percentages are generally between 50 and 70. The percentages of college women who give this response are lower than the percentages for men in four of the eight states, but the differences are not consistently large. The percentages of those who deny any role to religion are not markedly higher among professional college teachers than they are among the teachers in non-professional, non-technical colleges.

Most college teachers seem to approve of the change taking place around them. Between sixty per cent and ninety per cent of teachers from the three groups think that the changes are for the better. The percentages of those who think that they themselves can in *some way or another* influence the course of changes are smaller than the percentages of those who think otherwise. Yet they constitute a majority among non-professional college men. Among non-professional college women, however, they are in a minority. Surprisingly, those who believe that they can influence the course of change are in a minority among professional college teachers in three states. In three other states they are just 50 per cent and 53 per cent. In one state, however, 68 per cent professional college teachers state that they think that they can influence the course.

With respect to their own statuses, very few teachers, generally less than 15 per cent, think that they can improve their position in the social hierarchy. Most of them consider themselves to belong to the middle level in society and they do not expect to be able to change this situation. As many as 60-80 per cent think it is "hard" to change one's social position

Few college teachers believe that their opinions are heeded by politicians or government officials. Moreover, few communicate with politicians or government officials on issues of public interest. The percentage of those who have at least "sometimes" communicated their views to leaders and officials on matters of public interest is less than 30 per cent, except in Andhra where between 44 per cent and 48 per cent teachers say that they have written "sometimes" to officials and leaders.

In their attitude to life the college teachers, like other respondents, are this-worldly. Those who approve of the person who becomes a Sadhu hardly exceed 15 per cent except in Gujarat and Mysore.

The overwhelming majority approve of the active individual who works for definite results and seeks to accomplish things. Most of the teachers also consider themselves to be active and purposive.

Like the school teachers, the majority of college teachers indicate that education should be the basis of the esteem shown to a person. There is hardly any group in which the percentage of those who say so is less than 60. In many cases it is above 70 per cent.

The college teachers are on the whole secular and activist. They believe that the changes taking place are for the better. Most of them also believe that they can influence change. In as much as their own position in the social hierarchy is concerned, however, very few believe that it is easy to move up the social ladder.

CHAPTER VI

PARENTS

Section I—Introduction

FORMAL education is the institution through which a society socializes its younger members. Education shares the responsibility for the socialization of the young with other agencies such as the family, the kin-group and the peer-group. Among the agencies responsible for the socialization of a child in the early years, the family and the school are most important. Parents and teachers share the responsibility for the "proper" upbringing of children, in equal measure. For the efforts of both to be most fruitful, and for the socialization process to be most effective from the societal point of view, it is necessary to ensure that teachers and parents do not work at cross purposes. For teachers and parents to work in harmony it is essential that they accept common values, attitudes and goals. It is also necessary that both recognise their common purposes and communicate with each other with a view to sharing experiences in a manner that would be mutually useful.

By inculcating the norms, values and attitudes accepted by a society, by imparting to the younger generation the knowledge the society possesses and by cultivating in them the ideals and goals it cherishes, education helps to maintain stability and continuity in society. By encouraging innovation and creative thought, by introducing the younger generation to the new ideas and visions of the leaders and innovators in thought and by encouraging adaptability to the new, education facilitates change. In order to fulfil the twin functions of maintaining stability and introducing change, it is necessary for the education system to be properly geared to the society to which it belongs. The organization of procedures, the norms governing inter-personal relationships, the courses taught, the values, the norms imparted, the attitudes encouraged through education have to take into account the given social situation as a social fact on the one hand and the ideals cherished by the leaders and innovators on the other. In a society which is changing from tradition to modernity the gap between the situation and the ideal is likely to be particularly wide. Education is looked upon as the principial agent of change. But what education may or may not achieve depends in turn on the kind of influence that factors such as the home, the kin-group, the poor-group, etc. exert upon the children who are the educands. Of all the groups that contribute in the moulding of the "social" personality of the growing child, the family is perhaps the most important. The home may either supplement or negate the socialization process carried out in a school.

The purposes behind interviewing parents in this study were (a) to find out parents' view regarding the goals of education, the role of the student, and their social attributes and values, with a view to comparing them with those of the teachers interviewed; (b) to find out the parents' image of the teachers, and the extent of the contact between parents and teachers; (c) to provide information on the "community" as represented by the sample of parents in terms of their social background, their aspirations for their children.

In this chapter, the parents' social backgrounds have been described. Their views regarding the goals of education, their aspirations for their children and their social attitudes and values have been described. A comparison between the views of the parents and the teachers in the sample has not been undertaken in this chapter. It will be done in a subsequent chapter. Although one of the purposes behind describing the social backgrounds, and the attitudes and values of the parents was to provide a picture of the kind of community from which the schools in this sample were canvassed, no attempt has been made to evaluate these schools in terms of the requirements and the special problems of this "community". It was not possible to undertake this study within the time available.

The sample consists of parents of 50 per cent of the secondary school students interviewed in the course of this study and of parents of 50 per cent of the children studying in the final classes of the primary schools from which the sample of primary school teachers for this study was drawn. The parents of college students were not interviewed.

The distinction between the parents of secondary school students and of primary school students made in the course of drawing the sample, was

TABLE VI–1

THE NUMBER OF PARENTS INTERVIEWED IN EACH STATE

	Andhra	*W. Bengal*	*Gujarat*	*Maharashtra*	*Mysore*	*Orissa*	*Punjab*	*Rajasthan*
Urban	437	447	650	671	650	606	599	429
Rural	133	212	262	242	189	471	158	91

not maintained for purposes of analysis. Since parents interviewed as parents of students at one level were likely to have children at other levels, and since the questions asked were general in nature, it was not considered necessary or meaningful to retain the distinction. However, rural and urban parents have been treated separately.

The size of the sample for the eight states, it may be noticed, is very unequal. It is largest in Orissa, and smallest in Rajasthan.

In the urban sample the parents of secondary school students formed a large part of the sample in six out of the eight states. In the rural sample, of course, the entire sample consisted of parents of primary school children.

TABLE VI–2

PERCENTAGE OF SECONDARY SCHOOL PARENTS AND PRIMARY SCHOOL PARENTS IN THE URBAN SAMPLE

	Andhra	*W. Bengal*	*Gujarat*	*Maharashtra*	*Mysore*	*Orissa*	*Punjab*	*Rajasthan*
Primary School	39	39	36	54	32	43	50	29
Secondary School	58	59	59	44	64	55	48	69

Only the male parents or guardians of the students were interviewed. The guardians were asked to described their relationship to the student. It is interesting to observe that only between 66 and 86 per cent of the guardians described themselves as the "father" of the student. Between 1 per cent and 5 per cent parents describe themselves as the "*brother of the mother*" of their wards — i.e. the child with reference to whom they were interviewed. Between 1 per cent and 11 per cent described themselves as the "father's brother", and between 3 per cent and 10 per cent as "elder brothers" of the students in relation to whom they were interviewed. Between Nil and 19 per cent stated that they had "some other" relationship.

The fact that 15 to 25 per cent of the guardians are persons other than the father of the child is probably an indirect indication of the manner in which the system of extended obligations of the joint family functions. In four states, the urban sample has a higher percentage of "fathers" as guardians than the rural sample; in the other four states the rural sample has a larger percentage of "fathers" than the urban sample. In either case the differences are negligible except in Punjab where the percentage of fathers in the sample is 11 per cent higher than in the rural sample.

TABLE VI–3

PERCENTAGE DISTRIBUTION OF THE PARENTS IN THE SAMPLE IN TERMS OF THEIR RELATIONSHIP TO THEIR WARDS

		Father	*Mother's Brother*	*Father's Brother*	*Elder Brother*	*Any Other*	*Blank*	*Total*
Andhra	U	77.1	2.1	0.5	4.8	11.0	4.6	437
	R	71.4	0.7	2.2	3.8	18.8	3.8	133
W. Bengal	U	76.1	2.0	2.2	4.9	12.5	2.2	447
	R	80.7	1.4	3.3	3.4	9.9	0.9	212
Gujarat	U	78.0	1.1	3.5	9.5	2.6	5.4	650
	R	82.4	5.3	7.2	4.6	—	0.8	262
Maharashtra	U	87.2	1.0	2.8	4.9	1.9	2.2	671
	R	80.6	1.2	5.4	5.0	5.4	2.1	242
Mysore	U	76.6	1.1	2.2	6.1	6.3	7.7	650
	R	71.9	5.3	4.8	5.3	2.1	10.6	189
Orissa	U	80.4	2.3	2.8	7.4	2.8	4.5	606
	R	85.6	0.4	3.6	3.0	2.8	4.6	471
Punjab	U	79.1	1.2	3.7	7.3	5.2	3.7	599
	R	65.8	1.9	11.1	5.1	13.9	3.8	158
Rajasthan	U	79.3	0.7	3.5	10.9	3.7	1.9	429
	R	84.6	—	7.7	7.7	—	—	91

U — Urban
R — Rural

SECTION II—THE SOCIAL BACKGROUND OF PARENTS

A description of the social background of parents is relevant mainly from the point of view of understanding the attitudes and values they respect.

Age: The percentage of parents who are below 25 years of age, as well as the percentage of those who are more than 50 years of age, is negligible or very small. The majority of parents are between 30 years and 55 years old. Within this broad grouping they are mainly concentrated in the 36 to 50 years age group. On the whole, the percentage of parents in the younger age groups is somewhat higher in the rural sample than in the urban.

Religion: The overwhelming majority of parents are Hindus. In seven out of the eight states between 78 per cent and 95 per cent of urban parents and between 88 per cent and 93 per cent of rural parents are Hindus. Punjab is the exception, the percentages of Hindus are only 65 per cent among urban parents and 47 per cent among rural parents. In Punjab 31 per cent urban parents and 53 per cent rural parents are Sikhs. The only other religion that is noticeably well represented is Islam—between 6 per cent and 13 per cent rural and urban parents in Andhra, West Bengal, Gujarat, Mysore and Rajasthan are Muslims. Between 1 per cent and 6 per cent urban and rural parents in these four states are Christians. In Gujarat and Rajasthan between 6 to 9 per cent of the parents are Jains.

Caste: In seven out of the eight states the majority of the parents interviewed belong to castes other than the scheduled or the backward. In West Bengal, Gujarat, Maharashtra, Punjab and Rajasthan between 63 per cent and 84 per cent of the urban as well as the rural parents interviewed belong to the "other castes". In Andhra (about 55 per cent in both groups) and Orissa (60 per cent urban and 49 per cent rural) the percentages of other caste parents are somewhat lower. In Mysore they are conspicuously low (48 per cent urban and 21 per cent rural). The lower percentages of "other caste" parents in Andhra and Mysore are accounted for by a higher percentage of backward caste parents. In the case of Orissa, however, the percentages are lower because about 21 per cent rural and urban parents say that caste is "not applicable" to them.

The percentage of scheduled caste parents is very small in the urban sample. It is small in the rural sample as well but somewhat higher than it is among urban parents. Among urban parents in six states between 5 per cent and 7 per cent state that they belong to the scheduled castes. In Gujarat the percentage of scheduled caste urban parents is particularly low (2 per cent) in W. Bengal, on the other hand it is higher than it is in the other states (7 per cent). Among rural parents there are about 5 per cent scheduled caste parents in Andhra and Gujarat, between 7 per cent and 9 per cent in Maharashtra, Mysore and Orissa, and as many as 15 to 17 per cent in W. Bengal, Punjab and Rajasthan.

The percentages of backward caste parents are particularly high in Andhra (23 per cent urban and 31 per cent rural) and Mysore (29 per cent urban and 56 per cent rural). In Gujarat, Maharashtra, Rajasthan and Punjab backward caste parents account for between 5 per cent and 10 per cent urban parents in the sample and between 10 per cent and 16 per cent of the rural parents interviewed. In W. Bengal the percentage of backward caste parents is particularly small (2 per cent urban and 3 per cent rural). In Orissa, on the other hand, their percentage is fairly high (10 per cent urban and 20 per cent rural).

The percentages of those who say that caste is not applicable to them range between 3 per cent and 10 per cent among rural and urban parents in W. Bengal, Punjab and Rajasthan, and among urban parents in Gujarat and rural parents in Andhra. Among urban parents in Andhra, rural parents in Gujarat, rural and urban parents in Maharashtra and Mysore between 11 per cent and 17 per cent parents say that caste is not applicable to them.

Education: It may be observed that the percentage of educated parents, particularly, rural parents in the sample is considerably higher than it is in the general population. Only 7 per cent urban parents in W. Bengal and between 11 per cent and 8 per cent in the other seven states are illiterate or barely literate. As may be expected, the percentages of illiterate parents are very much higher in the rural sample. The percentage of illiterate rural parents is strikingly small, 16 per cent only in W. Bengal but in Gujarat, Mysore and Orissa about 36 per cent of the rural parents are illiterate. In the other four states illiteracy among rural parents is even higher—45 per cent in Andhra, 50 per cent in Rajasthan, 55 per cent in Maharashtra and 64 per cent in Punjab.

Between 14 per cent and 21 per cent urban parents in Andhra, W. Bengal, Mysore, Orissa, Punjab and Rajasthan are primary school educated. In Gujarat (33 per cent) and Maharashtra (28 per cent)—the percentages are somewhat higher. Among the rural parents only 13 per cent have a primary education in Punjab, between 30 per cent and 36 per cent have a primary school education in W. Bengal, Maharashtra, Mysore, Orissa and Rajasthan, and as many as 41 per cent have it in Andhra and Gujarat respectively.

The percentage of urban parents who have a middle/high school education is 33 per cent in Gujarat and ranges between 37 per cent and 48 per cent in the other seven states.

The extent of middle or high school education is very limited among the rural parents in the sample. Only between 10 per cent to 13 per cent rural parents in Andhra, Gujarat, Maharashtra and Rajasthan are educated up to this level. However, the percentage of rural parents who are educated up to the middle school level is about 20 per cent in Orissa and Punjab and it is as high as 30 per cent and above in Mysore and W. Bengal respectively. In these two states, the higher percentages of middle/high school educated parents compensate for the percentages among rural parents of those who are educated up to the primary school level.

In Gujarat, Maharashtra and Mysore between 14 per cent and 18 per cent of the urban parents are college educated. In Andhra (23 per cent) and Punjab (21 per cent) the percentage is slightly higher. In W. Bengal, Orissa and Rajasthan between 28 and 30 per cent of the urban parents are college educated. In Andhra and Punjab none of the rural parents interviewed are college educated. In all the other states, except W. Bengal 3 per cent or less rural parents are college educted. West Bengal stands out as the only state where a large percentage of rural parents interviewed are college educated (16 per cent). This may be due to the fact pointed out in the discussion regarding the sample that the sample for W. Bengal is particularly "urban" in the sense that the less developed towns and cities in the states are not adequately represented in it. The "rural" areas selected for the study in West Bengal are likely to be more urban in characteristics, since they mainly belong to the highly developed areas of the state.

The percentages of those with a traditional education are negligible. The highest percentages are 4 per cent and 3 per cent among urban and rural parents in Rajasthan.

Income: The overwhelming majority of parents interviewed earn about Rs. 3,000 or less than Rs. 3,000 per annum. Inter-state variation on this point is negligible or small. In six out of the eight states between 63 per cent and 69 per cent of the urban parents belong to this income group; the percentages are even higher in Andhra (75 per cent). In West Bengal only 58 per cent of the urban parents belong to this category. As may be expected, the percentages of those who belong to this income group are even higher in the sample of rural parents. They range between 83 per cent and 95 per cent.

Between 18 per cent and 28 per cent of the urban parents interviewed earn between Rs. 3,000 and Rs. 6,000. Among rural parents percentages of those belonging to this income group range between 4 and 6 per cent in Andhra, Maharashtra, Mysore and Orissa, and between 10 per cent and 15 per cent in the other four states.

The percentages of parents earning more than Rs. 6,000 a year are small. Only between 7 per cent and 14 per cent urban parents in all the eight states belong to this income group. Among the rural parents the percentages of those belonging to this income group are between Nil and 3 per cent in six states and 5 to 7 per cent in Mysore and Maharashtra.

Occupation: The same list of occupations was provided for parents to mark the occupation they followed, as the one given to teachers. The majority of rural parents belong to the rural occupations listed under groups 1, 2 and 3 in the listing of occupations, viz. (1) owner of farms, fisheries, dairy; (2) tenant cultivator, peasant proprietor, independent fishermen, etc.; (3) manual labourer in agriculture, etc. The percentages of urban parents belonging to this grouping is much smaller though not negligible.

TABLE VI-4

PERCENTAGE OF PARENTS BELONGING TO THE RURAL OCCUPATIONS LISTED UNDER GROUPS 1, 2 AND 3

	Andhra	*W. Bengal*	*Gujarat*	*Maharashtra*	*Mysore*	*Orissa*	*Punjab*	*Rajasthan*
Urban Parents	12	12	13	17	11	21	17	14
Rural Parents	56	57	57	83	54	58	63	68

Group 4 of the occupation grouping includes proprietors, managing agents of big industrial concerns, mines, etc., big businessmen, wholesale merchants, proprietors of transport, commission agents, etc. As may be expected, the percentage of rural parents belonging to this group is very negligible—nil in three states and 2 per cent or less in states where this group is represented in the rural sample at all. Between 2 and 11 per cent of the urban parents belong to this occupation grouping.

Group 5 is comprised of owners of small business, retail shops (groceries, tailoring, hair-cutting saloons, etc.), handicraftsmen, independent businessmen—tailors, bankers, hawkers, peddlers, priests, country medicine-men, etc. This group is well represented among urban as well as among rural parents. In Andhra, West Bengal, Maharashtra, Mysore, Orissa and Punjab between 16 and 20 per cent urban parents belong to this occupation group. In Gujarat and Rajasthan percentages are higher (30 and 24 per cent respectively) and in fact, in both these states and in Mysore the parents from this occupation form the largest single group in the urban sample. Among the rural parents, the percentages of those who belong to this group range between 15 and 19 per cent in four out of the eight states. The percentage is marginally higher in West Bengal and Gujarat (22 per cent in both) somewhat low in Mysore (9 per cent) and remarkably low in Maharashtra (2 per cent).

Group 6 consists of executive, scientific and technical persons (degree holders), managers, accountants, officers of various types, physicists, analysts, chemists, professionals like doctors, lawyers, professors, etc. As may be expected, this group is conspicuous by its absence in the rural sample. Except for a negligible 3 per cent in Mysore and Rajasthan, less than 1 per cent of rural parents belong to this occupation group. Among the urban parents, the percentage of parents belonging to this occupation group is lowest in Gujarat (11 per cent). In the other states percentages range between 14 and 20 per cent.

Group 7—ordinary administrative personnel such as clerks, cashiers, stenographers, school teachers, etc.—comprises the largest single group in the urban sample in all the states except Gujarat, Mysore and Rajasthan where group 5 claims the largest single percentage. In seven out of the eight states, between 17 and 25 per cent urban parents belong to this occupation grouping. In West Bengal the percentage is as high as 31. Between 1 and 7 per cent rural parents belong to this group. They probably constitute the school teachers, the staff of the community development schemes in the villages, etc.

Groups 8 and 9 consist of non-agricultural manual workers, skilled and unskilled. Both groups have a very small representation among urban as well as rural parents. Skilled manual workers form between 4 and 11 per cent of the urban parents interviewed in seven out of the eight states. In Rajasthan, however, they form 3 per cent of the sample of urban parents. Among the rural parents between 1 and 8 per cent claim to be skilled manual workers. Between 2 per cent and 9 per cent of the urban parents in the sample are unskilled manual workers. In seven states between 1 and 7 per cent parents interviewed belong to this occupation group. The percentage of unskilled manual workers is particularly high, 18 per cent among rural parents in Andhra.

Group O, the armed forces personnel, forms less than 3 per cent of the sample in both groups. Few parents listed their occupations as "other than those" stated in the list and except for 8 per cent of urban parents in Orissa, the percentage of parents marking Group X (an occupation other than those listed under Groups O—9) is negligible i.e. less than 5 per cent.

Thus, the data indicate that the rural parents interviewed are predominantly owners of farms, fisheries, etc. and tenant cultivators or labourers, engaged in agriculture. Proprietors or managing directors of larger concerns, executive, technical and scientific personnel are, as may be expected conspicuous by their absence in the rural areas. Except for owners of small business and retail shops, persons following occupations other than agriculture, dairy farming or fishing are only marginally represented in the rural sample. The percentages of rural parents who belong to any one of the occupations other than those listed under Groups 1, 2, 3 and 5 do not exceed 7 per cent.

Between 11 per cent and 21 per cent urban parents classify themselves as belonging to one or the other of the three groups of agricultural occupations. In Maharashtra and Punjab (17 per cent) and Orissa (21 per cent) the percentages of urban agriculturists are highest. One would have expected parents from occupation groups 7, 8 and 9 (urban, industrial or administrative occupations) to predominate in the urban sample of parents and to exceed the parents following the rural, agricultural occupations listed under Groups 1, 2 and 3. This expectation is fulfilled as may be seen from the following table.

TABLE VI-5

Percentage of Urban Parents Belonging to Groups 7, 8 and 9 As Compared With The Percentages of Those Belonging to Groups 1, 2 And 3

	Andhra	*W. Bengal*	*Gujarat*	*Maharashtra*	*Mysore*	*Orissa*	*Punjab*	*Rajasthan*
Urban Parents belonging to Groups 7, 8 and 9	34	42	31	39	32	30	31	28
Groups: 1, 2 & 3	12	12	13	17	11	21	17	14

Section III—Parents' Relationships With Teachers and Awareness of The Progress of Their Wards

1. *THE PARENT-TEACHER RELATIONSHIP*

According to current thinking on education a close parent-teacher relationship is essential for formal education to perform its functions effectively. The emphasis on close contact between parents and teachers is a corollary to the concept that views formal education as a part of the wider process of socialization through which children are equipped for their adult roles. Since parents and teachers are equally responsible for the socialization of children during their school years each can gain from a close association with the other.

The fruitfulness of the parent-teacher relationship would, in turn, be determined by the nature of the contacts, the manner in which experiences are shared, and the sense of a common purpose that teachers and parents develop. However, it was not possible to explore the nature of the parent-teacher relationship in the course of this study. Parents were merely asked to state whether they contacted teachers regularly or occasionally or whether they seldom or never contacted them. For a meaningful parent-teacher relationship to exist, it is minimally necessary that teachers and parents be in contact with each other. The data provide information on whether or not this basic precondition to the development of a teacher-parent relationship is present or not. In order to find out the extent to which parents maintained contact with teachers they were asked the following question:

How often do you contact your children's teachers?

1. Regularly 2. As and when occasion arises
3. Seldom 4. Never

Regular Contact: The percentages of the parents who say that they have regular contact with the teachers of their children are as follows:

TABLE VI-6

PERCENTAGE OF PARENTS WHO HAVE REGULAR CONTACT WITH THE TEACHERS
(Q. 21)

	Andhra	*W. Bengal*	*Gujarat*	*Maharashtra*	*Mysore*	*Orissa*	*Punjab*	*Rajasthan*
Urban Parents	15	25	16	13	13	23	8	11
Rural Parents	18	37	23	27	30	18	18	18

The percentages of parents who have regular contact with the teachers are not large. Although percentages range between 10 per cent and 37 per cent they are generally less than 25 per cent. In all these states, the percentage of those who contact the teachers regularly is higher among rural parents than it is among urban parents, by between 3 and 17 per cent. The urban and rural parents in West Bengal and the rural parents in Maharashtra and Mysore are exceptions in that among them the percentage of those who have regular contacts with the teachers is higher—between 25 to 35 per cent.

Occasional Contact: The percentage of parents who have occasional contact with the teachers is higher than those that have regular contact, as high as 68 per cent in one state. If parents with some relationship with teachers, either regular or occasional, are to be distinguished from those who "seldom" or "never" have any contacts, it would be useful to group the two alternate responses, viz., "regular", and "occasional" together. Parents who have either regular or occasional contact with teachers could then be seen to be distributed as follows :

TABLE VI-7

PERCENTAGE OF PARENTS WHO HAVE REGULAR OR OCCASIONAL CONTACT WITH TEACHERS (Q. 21)

	Andhra	*W. Bengal*	*Gujarat*	*Maharashtra*	*Mysore*	*Orissa*	*Punjab*	*Rajasthan*
Urban Parents	77	60	64	55	68	71	39	67
Rural Parents	81	70	71	53	86	72	60	86

It is interesting to observe that except for the urban parents in Punjab the majority of parents contact teachers at least occasionally. The percentage of parents who have regular or occasional contact with teachers is higher among rural parents in seven states—by a negligible 4 and 1 per cent in Andhra and Orissa, by between 1 per cent and 7 per cent in West Bengal and Gujarat and by between 18 and 21 per cent in Mysore, Punjab and Rajasthan. In Maharashtra both the groups have an almost identical percentage with the urban parents a negligible 2 per cent more than the rural. Although intergroup differences in four out of the eight states are negligible, the fact that the percentage of parents who either regularly or occasionally contact the teachers is consistently higher among rural parents is significant, though not unexpected. The small-sized rural community makes this contact possible.

TABLE VI-8

PERCENTAGE OF PARENTS WHO "SELDOM OR NEVER" HAVE ANY CONTACTS WITH THE TEACHERS OF THEIR CHILDREN (Q. 21)

	Andhra	*W. Bengal*	*Gujarat*	*Maharashtra*	*Mysore*	*Orissa*	*Punjab*	*Rajasthan*
Urban Parents	23	40	35	45	31	29	60	33
Rural Parents	18	30	29	46	14	28	41	13

No Contact or Infrequent Contact: Between 13 to 60 per cent parents say that they seldom or never contact the teachers. The percentage is particularly high in Maharashtra and Punjab—above 45 per cent. In seven out of the eight states the percentage of urban parents who say that they have no contact is marginally higher (by between 3 and 20 per cent) than the rural parents. This difference between the urban and rural parents varies from one state to another. It is negligible (between 5 and 10 per cent) in Andhra, West Bengal, and Gujarat and noticeably large (between 17 and 21 per cent) in Mysore, Punjab and Rajasthan. In Maharashtra and Orissa the two groups indicate an almost identical situation on this point.

Distributions on the four alternate responses together indicate that the percentage of parents who have regular or occasional contact with the teachers is consistently higher among rural parents than it is among the urban parents. Correspondingly, the percentage of those who seldom or never contact teachers is marginally lower among rural parents.

The situation can perhaps be explained by the differences between the rural and the urban communities. Rural communities are small. Contacts between persons living in a village are not only easy but often inevitable since the village is small and persons continuously run into each other. It must also be borne in mind that the rural sample is exclusively composed of the parents of primary school children. The primary school is the child's major contact with the world outside the home. The children who are still dependent on the parents feel diffident and unsure of themselves in the new atmosphere of the school. Teachers in turn have not had an adequate opportunity to establish rapport with the children. In this difficult period of transition some one from the home is required to provide the link between the home and the school. Generally it is the older sibling that provides this link. But quite often parents have to step in. Thus at the primary level contacts between teachers are likely to be somewhat more frequent than what they would be at the secondary stage and the rural-urban difference in the percentage of parents who keep in touch with the teachers of their wards is really a difference in the behaviour of parents of primary school children and parents of children who may be in high schools.

2. *PARENT'S AWARENESS OF THE CHILD'S PROGRESS*

Viewing education as an aspect of the wider process of socialization implies that parents should take an active interest in the progress of their children. Minimally this means keeping themselves informed of their children's progress. They may keep informed purely through formal reports that the school provides or through personal contact. Parents who are more concerned about the progress of their children generally discuss the matter with the children or with their teachers or with both. With a view to finding out the manner in which the parents in the sample kept themselves informed about the progress of their children they were asked the following question:

In what way do you keep yourself informed of your children's progress in school ?

1. Periodic school reports
2. Discussions with the child
3. Discussions with teachers
4. I do not keep myself informed

Data on this question are relevant from two points of view:

i) The data would help gauge the extent of parental interest in their children's education. Some parents may not keep themselves informed about the progress of their wards at all. Others may be satisfied with the information available from school reports. Those whose interest in the child's progress extents further would discuss the matter with the children themselves or with their teachers. The data provide information on the percentage of parents that belong to each of these three categories.

ii) The data would also indicate the nature of the parent's relationship with the children by showing the percentage of parents that discuss progress in school work with their children. Through the discussion on the parent-teacher relationship it was mentioned that the questionnaire did not seek to probe the nature of this relationship, the datum on the percentage of parents that keep themselves informed of their children's progress through discussions with teachers indirectly provides information on this point as well.

In the following analysis of the data regarding the manner in which parents keep themselves informed about the progress of their wards the discussion will be analysed from the viewpoint mentioned above.

Non-response and Multiple Response: Non-response to this question is very negligible (less than 1 per cent). However, there is in two states a considerably high percentage of multiple response. The multiple response in turn probably indicates an effort on the part of the respondents to emphasise the fact that they use more than one avenue of information. The percentage of multiple response has been indicated below:

TABLE VI-9

PERCENTAGE OF MULTIPLE RESPONSE TO THE QUESTION REGARDING AWARENESS ON THE PART OF PARENT OF PROGRESS OF HIS WARD. (Q. 22).

	Andhra	*W. Bengal*	*Gujarat*	*Maharashtra*	*Mysore*	*Orissa*	*Punjab*	*Rajasthan*
Urban Parents	4	1	5	32	7	20	5	10
Rural Parents	Nil	Nil	Nil	8	2	9	Nil	Nil

Where the multiple response is higher than 5 per cent the data have limited use for discriminating between one alternative and another.

Parents Who are not Informed: The percentage of parents who are not informed of their children's progress is not entirely negligible though small as may be seen from the following table:

TABLE VI-10

Percentage of Parents Who Are "Not Informed" of Their Children's Progress in School Work (Q. 22)

	Andhra	*W. Bengal*	*Gujarat*	*Maharashtra*	*Mysore*	*Orissa*	*Punjab*	*Rajasthan*
Urban Parents	5	4	6	4	6	8	2	2
Rural Parents	12	2	11	19	7	11	7	2

It is negligible or very small in West Bengal, and Rajasthan but noticeable in other states.

School Reports: A fairly high percentage of parents rely on school reports for information on the children's progress. This may be seen from the following table:

The majority (between 62 per cent and 83 per cent) of urban parents in Andhra, West Bengal, Gujarat, Mysore, Punjab and Rajasthan and rural parents in West Bengal, Gujarat and Rajasthan rely wholly on school reports, for information on their children's progress in school.

TABLE VI-11

Percentage of Parents Who Rely on School Reports For Information on Their Children's Progress (Q. 22)

	Andhra	*W. Bengal*	*Gujarat*	*Maharashtra*	*Mysore*	*Orissa*	*Punjab*	*Rajasthan*
Urban Parents	65	64	68	83	61	44	76	62
Rural Parents	17	56	58	42	37	7	18	52

At least in Andhra, Mysore, Orissa and Punjab the urban parents differ conspicuously from the rural parents. In these states the percentages of urban parents who depend mainly on school reports for information on the children's progress is larger than the percentage of rural parents who depend exclusively on this source. In the other three states, viz. West Bengal, Gujarat and Rajasthan, the differences between the urban and the rural parents is marginal. Nothing can be said about Maharashtra and Orissa because the percentages of multiple responses on this question are very heavy in these two States.

Assuming that discussions with the children or discussions with teachers indicate a more active interest on the part of the parents it would be interesting to observe the percentages of parents that keep themselves informed about the progress of their wards through such discussions.

Discussions with the Children: Data on the percentage of parents who discuss their work with their children serve as a useful index of the interest of parents, but, the data are even more significant as an indication of the parent-children relationship.

The percentage of parents who say that they keep themselves informed of the progress of their children through direct discussion with them is not very high. In seven states only about 10 to 30 per cent parents state that they discuss progress in school work with their children. The percentages are higher among urban and rural parents in Orissa and rural parents in Punjab.

TABLE VI–12

PERCENTAGE OF PARENTS WHO KEEP THEMSELVES INFORMED ABOUT THE PROGRESS OF THEIR CHILDREN THROUGH DISCUSSION WITH CHILDREN. (Q. 22)

	Andhra	*W. Bengal*	*Gujarat*	*Maharashtra*	*Mysore*	*Orissa*	*Punjab*	*Rajasthan*
Urban Parents	22	16	25	30	25	43	19	29
Rural Parents	10	14	23	30	21	33	40	24

The data indicate that in six of the eight states the percentage of urban parents who discuss progress in school work with their children is larger than the percentage of rural parents, who do so. The differences are marginal, even negligible (between 1 and 10 per cent) but they are consistent. Maharashtra and Punjab are exceptions to the trend. In Maharashtra the behaviour of urban and rural parents on this point shows no difference, the percentage of those who discuss with the children being identical in both groups. In Punjab, however, the percentage of those who discuss with their children is very much larger among rural parents (by 21 per cent).

The data on the percentage of parents who discuss progress in school work with their children can be used as an indication of parent-child relationships. The under-representation of rural parents among those who have discussions with children could therefore raise a question as to whether patterns of relationship between parents and children differ between urban and rural areas. However, the differences in the responses of the two groups may entirely be due to the fact that the rural parents have been drawn into the sample as parents of primary school children only whereas the urban parents represent primary school children as well as high school children. It is quite likely that the rural parents answered the question, with primary school children in mind, instead of answering it generally. A parent is more likely to discuss school-work with a high school child than with a primary school child, and the difference between the urban and the rural sample is probably reflected in the differences in percentages between the two groups. Besides, the differences are in any case rather small.

An inter-state comparison indicates that such discussions are least common among the urban and rural parents of West Bengal and among rural parents in Andhra. In those three cases only between 10 per cent and 16 per cent of the parents say that they discuss progress in school work with children. Parent-child discussions on progress in the school work seem to be most common among urban and rural parents in Orissa and among rural parents in Punjab.

The data indicate clearly that the percentage of parents who discuss school work with their children is not large. If parents express their interest in the progress of their children by discussing school work with them the children are likely to be motivated to perform better. The percentage of parents who can provide this kind of motivation does not seem to be substantially large.

TABLE VI–13

PERCENTAGE OF PARENTS WHO DISCUSS THE PROGRESS OF THEIR CHILDREN WITH TEACHERS (Q. 22)

	Andhra	*W. Bengal*	*Gujarat*	*Maharashtra*	*Mysore*	*Orissa*	*Punjab*	*Rajasthan*
Urban Parents	12	17	6	15	14	26	9	16
Rural Parents	61	28	8	18	37	57	35	22

Among urban parents, the percentage is low in Gujarat (6 per cent), ranges between 9 and 17 per cent in six other states and is as high as 26 per cent in Orissa. (But since the percentage of multiple response is high among urban parents in Orissa the high percentage may not be comparable with other states). Among rural parents the lowest percentage is again Gujarat (8 per cent). Maharashtra, Rajasthan and West Bengal stand between 18 and 28 per cent, Punjab and Mysore are 35 and 37 per cent respectively and Orissa (57 per cent) and Andhra (61 per cent) have the largest percentage of parents who discuss the progress of their children with teachers.

That the percentage of those who discuss with teachers could be higher among rural parents than among urban parents is to be expected. Earlier, the observation of the data on the percentage of parents who rely mainly or entirely on school reports for information on the progress of the children had indicated that the percentage of rural parents who rely on school reports is somewhat lower than that of the urban parents. This may be interpreted to mean that the percentage of rural parents who keep themselves informed of the progress of their children through discussions with the teachers or the children is likely to be higher than the percentage of urban parents who do so. But rural parents are under-represented among those who discuss with children. This implies that they are likely to be over-represented among those who hold discussions with teachers. Data on the frequency of contacts between parents and teachers discussed in the earlier part of this section show that the percentage of rural parents with regular or occasional contacts with teachers is higher than the percentage of the urban parents with such contacts. One would therefore naturally expect the percentage of rural parents who discuss their children's progress with teachers to be somewhat higher among rural parents than among urban parents.

Parent's Contacts with Teachers and Their Discussions with Teachers: If data on question 21 and question 22 are considered together they reveal a significant point concerning parent-teacher relationship. One would expect that the parents contact teachers mainly with a view to inquiring about their ward's progress in the school. This expectation is not fulfilled. The percentage of parents who discuss the progress of their children with teachers is considerably smaller than the percentage of those who have frequent or occasional contacts with the teacher. This indicates that not all contacts between parents and teachers are for the purpose of discussing the students' progress. This observation is important to the understanding of the nature of the teacher-parent relationship.

The differences range between 30 and 65 per cent among urban parents and 15 and 63 per cent among rural parents. From the point of

TABLE VI–14

COMPARATIVE TABLE SHOWING THE PERCENTAGE OF PARENTS WHO HAVE REGULAR OR OCCASIONAL CONTACTS WITH TEACHERS, AND THE PERCENTAGE THAT DISCUSS THE PROGRESS OF THEIR CHILDREN WITH THE TEACHERS (Q. 22)

	Andhra	*W. Bengal*	*Gujarat*	*Maharashtra*	*Mysore*	*Orissa*	*Punjab*	*Rajasthan*
Urban Parents								
(a)	77	60	64	55	68	71	39	67
(b)	12	17	6	15	14	26	9	16
(c)	(—65)	(—43)	(—58)	(—40)	(—54)	(—45)	(—30)	(—51)
Rural Parents								
(a)	81	70	71	53	86	72	60	86
(b)	61	28	8	18	37	57	35	22
(c)	(—20)	(—42)	(—63)	(—35)	(—49)	(—15)	(—25)	(—64)

(a) Indicates the percentage that have contacts

(b) Indicates the percentage that discuss the children's progress

(c) Indicates the difference between the two

view of developing parent-teacher relationships that contribute to the effectiveness of formal education these data are very important. They indicate that although a substantial percentage of parents claim to have contacts with teachers, these contacts are likely to be irrelevant to the kind of parent-teacher relationship that is conducive to the purposes of education.

SECTION IV—PARENTS' VIEWS REGARDING THE EMPLOYMENT OF THEIR DAUGHTERS

One of the most important issues in education concerns the employment of educated women. The spread of women's education depends in considerable measure, on the extent to which women are able to show their tangible gains from their education. The ability to earn an independent income is a gain that would make education acceptable to a larger percentage of women. Yet quite apart from the difficulties in combining their duties in the home with the responsibilities of a job, the employment of educated women is inhibited by parental restrictions. These in turn may be the result of the traditional prejudice against women's employment. Whatever the reasons behind the prejudice, it is important to find out the extent to which the parents approve or disapprove of the employment of daughters.

Some parents it was felt, would leave the decision entirely to their daughters. Others would normally hesitate to allow a daughter to work but withhold their objection under specific circumstances such as difficult economic conditions. Some parents on the other hand would be so completely opposed to their daughters' employment that they would not allow it under any circumstances. These three distinct attitudes would indicate degrees of resistance on the part of the parents.

With a view to obtaining this information the parents were asked to state if they would approve of their daughters taking up jobs after completing their education. The alternate responses provided were:

(1) Yes, if she wishes to
(2) Under certain circumstances
(3) No

The first alternative would indicate that there is no resistance, the second that resistance is not great, the third that resistance to the employmen of daughter is really high.

Parents who are Undecided: The percentage of non-response to this question is high. Non-response indicates indecision in the matter. The percentage of parents who are thus undecided are as follows:

TABLE VI–15

PERCENTAGE OF NON-RESPONSE TO THE QUESTION ON WHETHER PARENTS WILL ALLOW THEIR DAUGHTERS TO TAKE UP A JOB AFTER EDUCATION (Q. 28)

	Andhra	*W. Bengal*	*Gujarat*	*Maharashtra*	*Mysore*	*Orissa*	*Punjab*	*Rajasthan*
Urban Parents	17	4	8	11	14	17	Nil	28
Rural Parents	38	1	13	9	4	17	1	36

The table indicates that at least in Andhra, Orissa and Rajasthan, the percentage of rural and urban parents who cannot quite make up their minds on this point is very high.

Parents who do not Approve: The percentages of the parents who do not approve of women taking up jobs is not small. They range between 11 per cent and 42 per cent and are distributed as follows:

TABLE VI–16

PERCENTAGE OF PARENTS WHO SAY THAT THEY WILL NOT ALLOW THEIR DAUGHTERS TO TAKE UP JOBS (Q. 28)

	Andhra	*W. Bengal*	*Gujarat*	*Maharashtra*	*Mysore*	*Orissa*	*Punjab*	*Rajasthan*
Urban Parents	18	18	17	23	23	19	12	18
Rural Parents	11	25	15	42	30	26	15	13

In five out of the eight states the percentages of those who do not approve are higher among rural parents. However, inter-group differences within a state are small except in the case of Maharashtra. In Maharashtra the percentage of parents who categorically state that they do not approve of their daughters working on a job is noticeably higher by 19 per cent among rural parents than it is among urban parents. An inter-state comparison of the data indicates that the parental attitude to the employment of daughters is somewhat similar in most of the states. Maharashtra stands out as the state where resistance is most pronounced.

Between 12 per cent to 22 per cent urban and rural parents in the eight states say that they would approve of their daughters taking up jobs only under certain conditions. This indicates a reluctance on their part to allow their daughters to work. To the extent that non-responses also indicate reluctance and a conservative attitude those who do not respond to the question, those who answer with a definite "No", and the respondents who say that they would allow their daughters to work "under certain conditions only" could be grouped together as being conservative in the matter of the employment of educated women.

TABLE VI–17

THE COMBINED PERCENTAGE OF THOSE WHO RESPOND WITH A DEFINITE "NO", THOSE WHO SAY THAT WOMEN SHOULD WORK "UNDER CERTAIN CONDITIONS ONLY", AND THOSE WHO LEAVE THE QUESTION UNANSWERED, THUS INDICATING THEIR UNWILLINGNESS TO ALLOW THEIR DAUGHTERS TO TAKE UP JOBS. (Q. 28)

	Andhra	*W Bengal*	*Gujarat*	*Maharashtra*	*Mysore*	*Orissa*	*Punjab*	*Rajasthan*
Urban Parents	52	44	46	54	58	56	30	67
Rural Parents	62	39	44	78	47	57	27	59

The table indicates that inter-group differences are less striking than inter-state differences on this point. The only case in which the rural parents differ markedly from urban parents is in Maharashtra. Except in Andhra, Maharashtra and Orissa, the urban parents are somewhat more reluctant to allow their daughters to take up jobs than the rural parents are. The lower resistance among rural parents may partly be explained by the fact that the majority of rural parents are agriculturists and it is common for women from agricultural families to do agricultural work outside the home on the fields and farms. In towns and cities on the other hand it is somewhat unusual for women to work outside the home. The percentages of those who do not approve of women taking up jobs are highest in Maharashtra and Rajasthan, and lowest in Punjab.

Parents who Approve: Those who state that they would be willing to allow their daughters to work are distributed as follows: Between 25 and 73 per cent parents say that they would have no objection if their daughters wish to take up jobs after completing their education. In four out of the eight states differences between the rural and the urban parents range between 5 per cent and 10 per cent. In Maharashtra and Mysore, the differences are 22 per cent and 13 per cent respectively. In Gujarat, Orissa and Punjab the differences between the percentages of the urban and the rural parents who say that they will allow their daughters to take up jobs is negligible.

TABLE VI–18

PERCENTAGE OF PARENTS WHO SAY THAT THEY WILL ALLOW THEIR DAUGHTERS TO TAKE UP JOBS (Q. 28)

	Andhra	*W. Bengal*	*Gujarat*	*Maharashtra*	*Mysore*	*Orissa*	*Punjab*	*Rajasthan*
Urban Parents	48	56	55	46	40	44	70	34
Rural Parents	38	61	56	25	53	43	72	41

In four out of the six states mentioned above in which the difference between the two groups is not entirely negligible, the percentage of those who say that they will allow their daughters to work is higher among the rural parents than it is among urban parents. In fact, Andhra and Maharashtra are the only states where this percentage is higher among urban parents.

Although inter-group differences within a state are not striking in any state except Maharashtra, there are considerable inter-state differences on this point. Punjab stands out as the state where between 70 and 78 per cent parents state that they would be willing to allow their daughters to take up jobs. In West Bengal and Gujarat the percentages range between 55 per cent and 61 per cent. In Mysore and Orissa there is a further drop. In Andhra, Maharashtra, and Rajasthan, the percentages are the lowest in the eight states. There is nothing in the data in hand to account for these inter-state differences.

SECTION V—PARENTS' VIEWS ON EDUCATION

Parents' views on education have been considered from four points of view: (1) Parents' satisfaction or dissatisfaction with the education of their children, (2) Parents' aspirations for their children, (3) Parents' views regarding the role of the student, (4) Parents' views regarding the goals of education.

1. *PARENTS' SATISFACTION OR DISSATISFACTION WITH THE EDUCATION OF THEIR CHILDREN*

Parents were asked to state whether they were wholly satisfied with the education of their children, partially satisfied or dissatisfied. They were also given the alternative of a "Can't Say" response or of making other comments.

Wholly Satisfied : The majority of the parents are wholly satisfied with the education of their children.

TABLE VI–19

PERCENTAGE OF PARENTS WHO ARE WHOLLY SATISFIED WITH THE EDUCATION OF THEIR CHILDREN (Q. 23)

	Andhra	*W. Bengal*	*Gujarat*	*Maharashtra*	*Mysore*	*Orissa*	*Punjab*	*Rajasthan*
Urban Parents	58	51	66	58	59	47	55	60
Rural Parents	69	59	74	74	61	56	84	84

In each of the eight states the percentages of those who are satisfied is higher among rural parents. The difference between urban and rural parents varies from 2 per cent in Mysore to 29 per cent in Punjab.

Statements regarding deteriorating standards in education are widespread and the fact that the majority of parents say that they are wholly satisfied with the education of their children is somewhat unexpected. Parents' satisfaction can perhaps be explained by the low level of education of the parents in the sample. One could not expect illiterate or primary school educated persons to be conscious of or critical regarding educational standards. Between 23 per cent and 53 per cent of the urban parents are educated below the middle school level. Among rural parents the percentage of those who are only educated up to the primary school level is between 75 per cent to 88 per cent in six out of eight states; in the other two states it is 46 and 68 per cent. The rest of the parents are educated up to the middle or high school stage.

The percentage of those who are "dissatisfied" somewhat or wholly is also quite large. It is consistently higher among urban parents than among rural parents. It is particularly high among rural and urban parents in Bengal and Orissa. Inter-state variations are not striking among urban parents. Among rural parents there is considerable inter-state variation. In Punjab and Rajasthan the percentage of rural parents who are "somewhat" dissatisfied is 15 per cent and 16 per cent respectively. In Andhra, Gujarat and Maharashtra it is between 24 per cent and 31 per cent. It is higher in Mysore (39 per cent). In Orissa it is 45 per cent and in West Bengal 51 per cent. In West Bengal the percentage of "somewhat dissatisfied" parents is particularly high. Although a definite relationship between the level of education of parents and their dissatisfaction with the education of their children cannot be established in the absence of cross tables, the data for West Bengal suggest such a relationship. In West Bengal the percentage of rural parents who are partly dissatisfied with the education of their children is particularly high. In this state the percentage of college educated rural parents is also remarkably high (15 per cent) as compared to less than 3 per cent in the other states. Moreover the percentage of educationally backward (that is educated below the middle school level) rural parents is considerably lower in West Bengal than in the other states.

2. *PARENTS' ASPIRATIONS FOR THEIR CHILDREN*

Plans for Further Education: Parents were asked to state the plans for the education of their children. The question was as follows:

How far do you plan to educate your son/daughter? Mark below:

1. Vernacular School Final or Middle School
2. Matriculation, S.S.C. or I.S.C., etc.
3. Technical Training after Matriculation
4. College Graduation (B.A., B.Sc., M.A., M.Sc., Ph.D., etc.)

5. M.B.B.S., LL.B., B.E., B.Sc. Tech., B.Sc., Nursing, B.Sc., Home Science, etc.

One serious limitation to this question was that the parents were not asked to indicate separately the plans they may have had for sons and for daughters. An important dimensions of this issue was thus neglected.

Vernacular Final/Middle School: The percentage of parents who said that they wished to educate their children only up to the Vernacular Final or Middle school level is not negligible. It is, as may be expected higher among the rural parents than the urban. It is noticeably larger among rural parents in Gujarat and Maharashtra 22 per cent. Among the rural parents in Andhra, West Bengal, Orissa and Punjab it ranges between 5 and 18 per cent. In Mysore it is 8 per cent and in Rajasthan 13 per cent. Among urban parents it is between 5 per cent and 10 per cent in six states out of the eight states and less than 5 per cent in Mysore and Rajasthan.

S.S.C.: A large percentage of rural and urban parents state that they plan to educate their children up to the S.S.C. This may be seen from the following table:

TABLE VI-20

PERCENTAGE OF PARENTS WHO WISH TO EDUCATE THEIR CHILDREN UP TO THE S.S.C. (Q. 24)

	Andhra	*W. Bengal*	*Gujarat*	*Maharashtra*	*Mysore*	*Orissa*	*Punjab*	*Rajasthan*
Urban Parents	23	7	29	31	26	14	20	19
Rural Parents	45	18	40	45	53	25	29	31

The percentage of rural parents is consistently high in every state and the range of rural parents who wish to educate their children up to the S.S.C. level is 18 to 54 per cent. The urban percentages are between 7 and 31.

Education Beyond the S.S.C. Level: An overwhelming majority of urban parents (90 per cent in one state, between 63 per cent and 77 per cent in the others) wish to educate their children beyond the S.S.C. level. Among rural parents the percentages of those who wish to educate children beyond the S.S.C. is distinctly lower. Only about 28 per cent rural parents in Maharashtra and Mysore, and about 37 per cent rural parents in Andhra and Gujarat wish to educate their children beyond the S.S.C. level. In

Orissa, Punjab and Rajasthan between 57 per cent and 59 per cent wish to educate their children beyond the S.S.C. level. Among rural parents in West Bengal the percentage is particularly high, 67 per cent.

The data support the general observation that parents would much rather have their children take a B.A., or M.A. degree than a technical course after the S.S.C. It is interesting to observe how those who plan to educate their children beyond the S.S.C. level are distributed.

The percentage of parents who plan to give their children a technical training after the S.S.C. is small. Only between 7 and 15 per cent urban parents and between 1 and 16 per cent rural parents state that they would like their children to take up such training. Within each state differences in percentages between urban and rural parents are small in all the eight states. An inter-state comparison indicates that the percentage of those who opt for technical training after the S.S.C. is particularly low among urban as well as rural parents in Mysore.

TABLE VI-21

SHOWING (a) THE PERCENTAGE OF PARENTS WHO WISH TO GIVE THEIR CHILDREN A TECHNICAL TRAINING AFTER S.S.C. (b) THE PERCENTAGE THAT PLAN TO EDUCATE THEM UP TO THE B.A./M.A. LEVEL (c) THE PERCENTAGE THAT PLAN TO GIVE THEM A PROFESSIONAL EDUCATION (d) THE TOTAL PERCENTAGE OF THOSE WHO PLAN TO EDUCATE THE CHILDREN BEYOND THE S.S.C., VIZ., THE TOTAL OF (a), (b) AND (c).

(Q. 24)

		Andhra	*W. Bengal*	*Gujarat*	*Maharashtra*	*Mysore*	*Orissa*	*Punjab*	*Rajasthan*
Urban Parents	(a)	9	15	11	13	7	13	13	15
	(b)	35	59	41	30	43	49	36	39
	(c)	32	16	14	20	22	24	27	25
	(d)	76	90	66	63	72	86	76	79
Rural Parents	(a)	5	16	7	4	1	4	11	8
	(b)	21	46	27	13	21	34	41	39
	(c)	11	5	4	11	8	19	7	10
	(d)	37	67	38	28	30	57	59	57

A college education leading up to the B.A. or M.A. finds favour with a conspicuously large percentage of parents who wish to educate their children beyond the S.S.C. stage. This percentage is particularly large among the rural parents. In seven out of eight states an overwhelming majority of the parents from among those who plan to educate the children beyond the S.S.C. level mention that they want their children to take a B.A. or M.A. degree.

Among urban parents the percentages of parents who opt for the non-professional degeree course continue to be large—percentages range between 30 per cent and 59 per cent. The percentage of parents who belong to this group form the majority of the urban parents in West Bengal.

Of the parents who plan to educate their children beyond the S.S.C., between 14 per cent and 32 per cent of the urban parents and between 4 per cent and 19 per cent of the rural parents say that they wish their children to qualify for a degree in a profession such as law, medicine, engineering, etc. The percentage of those who choose a professional degree is comparatively low in West Bengal and Gujarat. This is to be expected in view of the conspicuously large percentage in these states that choose nonprofessional degree courses. It is also low among the rural parents in Punjab and among the rural parents in Rajasthan. In Maharashtra, Mysore, Orissa, Punjab and Rajasthan between 20 and 27 per cent of the urban parents who plan to educate their children beyond the S.S.C. plan to send them up for a professional degree course. In Andhra this percentage is as high as 32 per cent.

Among rural parents the percentage of those who plan to send them for a professional degree course is as mentioned earlier between 4 per cent and 11 per cent in Andhra, West Bengal, Gujarat, Maharashtra, Mysore, Punjab and Rajasthan and highest in Orissa (19 per cent). Basically, the percentage of parents who are willing to or able to educate their children beyond the S.S.C. stage is two or three times higher in urban areas as compared with rural areas. Among the urban parents the percentages of those who wish to educate their children beyond the S.S.C. level range between 63 per cent and 77 per cent in seven states and is 91 per cent in West Bengal. For the rural parents percentages range between 28 and 59 per cent in seven states and are as high as 67 per cent only in West Bengal.

The fact that among those who plan to educate their children beyond the S.S.C. the percentages of parents who are in favour of a B.A. or M.A. degree is considerably higher than the percentage of parents who plan to educate them for a non-degree technical education supports the statement generally made that parents in India are biased in favour of a degree. As may be expected this bias is considerably more pronounced among the rural parents. An inter-state comparison of the data indicates that at least with regard to the parents in this sample the bias seems to be particularly marked among parents in West Bengal, Gujarat and Mysore. It is somewhat less conspicuous in Andhra and Orissa and least pronounced in Maharashtra. In Punjab it is pronounced among rural parents but somewhat less among the urban parents.

To sum up, one can say that a detailed break down of the data regarding the plans of the parents who plan to educate their children beyond the S.S.C. indicates that:

(a) Between 28 per cent and 67 per cent rural parents and between 63 per cent and 90 per cent urban parents wish to educate their children beyond the S.S.C.

(b) The percentage of rural and urban parents who plan to give their children a non-degree technical education is small.

(c) The largest single group of parents generally comprises of those who wish to educate their children up to the B.A. or M.A.

(d) Not more than 11 per cent rural parents and 32 per cent urban parents plan for a professional education for their children.

(e) Among parents who wish to educate their children beyond the S.S.C. level, percentage differences between urban and rural parents are striking.

Occupational Aspirations of the Parents for their Children: With a view to finding out the parents' occupational aspirations for their children, they were asked the following questions:

What do you think your child should be ?

1. Engineer
2. Administrator
3. Professor
4. Teacher
5. Scientist
6. Writer
7. Businessmen
8. Any other (specify)

Unfortunately, the question has been formulated with an urban white-collar bias. All the occupations mentioned are urban white-collar occupations. The bias has definitely affected the response to the question as may be seen from the large percentage of parents who stated that they would like their children to follow an occupation other than the seven mentioned. Probably non-response to the question is also a consequence of the defect in the formulation of the question. The percentage of non-response to the question is high in some cases, being as high as 19 per cent among rural parents in Orissa.

The percentage of responses lost either in the statement that some other occupation should be followed or in non-response is as follows:

TABLE VI-22

PERCENTAGE OF PARENTS WHO EITHER SAID THAT THEY WOULD WISH THEIR CHILDREN TO FOLLOW AN OCCUPATION OTHER THAN THOSE LISTED OR LEFT THE QUESTION UNANSWERED (Q. 26)

	Andhra	*West Bengal*	*Gujarat*	*Maharashtra*	*Mysore*	*Orissa*	*Punjab*	*Rajasthan*
Urban Parents	33	37	24	42	39	30	37	29
Rural Parents	50	46	36	57	44	39	33	17

Since a large percentage of responses are lost the data cannot be used for the purpose for which the question was initially included in the questionnaire, viz., to find out the occupational aspirations of parents for their children. Nevertheless, they are important in that they indicate the percentage of parents that favour each of the seven urban white-collared occupations mentioned. This information is interesting in view of the fact that six of the seven occupations mentioned require a college education. The majority of parents are not college educated and it would be useful to find out which of the occupations that require college education are favoured by parents.

Teaching: A noticeably large percentage of urban and rural parents state that they would like their children to become teachers. This percentage is somewhat higher among rural parents as may be seen from the following:

TABLE VI-23

PERCENTAGE OF PARENTS WHO WISH THEIR CHILDREN TO BE SCHOOL TEACHERS (Q. 26)

	Andhra	*West Bengal*	*Gujarat*	*Maharashtra*	*Mysore*	*Orissa*	*Punjab*	*Rajasthan*
Urban Parents	16	23	26	13	30	14	28	16
Rural Parents	17	21	29	19	41	22	33	41

The percentage of parents who wish their children to take up school teaching is highest among urban and rural parents in Mysore, Gujarat, Punjab and among the rural parents is Rajasthan. A small percentage of parents also mention that they would like their children to become college professors.

TABLE VI-24

PERCENTAGE OF PARENTS WHO WISH THEIR CHILDREN TO BECOME PROFESSORS (Q. 26)

	Andhra	*West Bengal*	*Gujarat*	*Maharashtra*	*Mysore*	*Orissa*	*Punjab*	*Rajasthan*
Urban Parents	5	9	11	5	2	13	6	9
Rural Parents	1	7	7	nil	1	6	3	2

Engineering: The percentage of rural parents who wish their sons to become engineers is larger than the percentage of those who wish them to be college professors.

The percentage of those who want their children to become engineers is as follows:

TABLE VI-25

PERCENTAGE OF PARENTS WHO WISH THAT THEIR CHILDREN SHOULD BE ENGINEERS (Q. 26)

	Andhra	*West Bengal*	*Gujarat*	*Maharashtra*	*Mysore*	*Orissa*	*Punjab*	*Rajasthan*
Urban Parents	18	22	20	21	15	13	17	25
Rural Parents	10	19	11	7	6	9	9	8

Administration: The percentage of parents who say that they want their children to be administrators are distributed as follows:

TABLE VI-26

PERCENTAGE OF PARENTS WHO WISH THEIR CHILDREN TO BE ADMINISTRATORS (Q. 26)

	Andhra	*West Bengal*	*Gujarat*	*Maharashtra*	*Mysore*	*Orissa*	*Punjab*	*Rajasthan*
Urban Parents	12	5	5	8	6	11	7	10
Rural Parents	11	6	2	7	2	13	18	20

Not long ago, administrative office was coveted by educated Indians and one would normally have expected a larger percentage of parents to state that they wanted their children to become administrators. However, among urban as well as among rural parents in all the eight states the percentage of parents who wish their children to be administrators is considerably smaller than the percentage that wish them to be teachers. Among urban parents in Andhra, Maharashtra, Orissa and Rajasthan the difference ranges between 3 and 6 per cent. In West Bengal, Gujarat, Mysore and Punjab, it ranges between 14 and 24 per cent. Among rural parents the difference is 6 per cent in Andhra, 8 to 15 per cent in West Bengal, Maharashtra, Orissa and Punjab and 21 to 39 per cent in Gujarat, Mysore and Rajasthan.

Teaching is an occupation which the Indian tradition holds in great respect. Moreover of the six occupations that require education, teaching is perhaps the one in which positions are most easily available and the parents' choice is likely to be determined by a realistic estimate of the employment situation. In the absence of data on the earlier periods it is difficult to make any statement on trends. But the fact that teaching is preferred to administration is important to both the occupations and it would be useful to investigate the basis of this preference.

That the percentage of parents who opt for teaching is higher than the percentage who opt for administration is unexpected but understandable. What is more difficult to understand is that the percentages of those who opt for engineering is also higher in several instances. Among urban parents, in six out of seven states the percentage of parents who favour engineering is higher than the percentage that favour administration. It was mentioned earlier that the fact that a noticeably larger percentage of parents choose engineering is important from the point of view of modernization and change, but that they choose engineering in preference to administration is particularly interesting.

Scientists: The parents who mentioned that they would like their children to be scientists are less than 10 per cent among both rural and urban parents in six out of eight states. In Andhra and Orissa 12 per cent urban parents state that they wish that their children should become scientists.

Writers: The percentage of parents who wish their children to be writers is negligible.

Business: The percentage of those who say that they would like their children to be businessmen is very small (8 per cent or less) in seven out of the eight states. In Gujarat it is somewhat higher 11 per cent.

To sum up, the data indicate that the largest percentage of urban and rural parents favour occupations other than the seven listed. The percentages of those who favour the occupations listed are somewhat higher among urban parents. This is understandable since all the occupations listed are urban-biased and require a post-S.S.C. education. Of the occupations listed school teaching is the one that finds favour among the largest percentage of parents. This is probably due to the fact that those who cannot plan for higher education for their children can still hope to make them school teachers. Additionally, some of those who plan to educate their children beyond the S.S.C. would also like them to become school teachers. From the point of view of modernization it is interesting to observe that the percentage of parents who say that they think their children should be engineers is generally higher than those who say that the children should be administrators, professors, scientists, writers or businessmen.

3. PARENTS' VIEWS ON THE ROLE OF STUDENTS.

To understand parents' views regarding the duties and obligations of students, parents were asked the following question:

Of the following, with which do you agree most ?

1. A student should be concerned with his studies only.
2. A student should also devote time to household duties.
3. A student should also devote time to welfare work.
4. A student should also take part in politics.

To the sociologist the information on parents' opinion regarding the role of students is useful from many points of views.

The home environment is an important factor in the development of a child's values, and the parents' ideas regarding the role of a student influence the development of the students' image of their roles. In order to understand the students' concepts of their rights in and obligations towards society, it is necessary to understand the views of the parent on the subject.

An understanding of parents' opinion is also important to gain an insight into the extent of agreement or divergence between generations and the potentiality of inter-generation conflict. Students are at an age when their activities are largely under the control of their parents. This is particularly true of authoritarian cultures, but it also holds true of societies in which children have considerable freedom. Parents encourage or restrict the activities of the children in terms of what they consider suitable or unsuitable for the children to do. But the parents' ideas regarding what a student should or should not do are likely to differ a great deal from those of their children. Difference of opinion in this matter is a continual source of conflict between parents and children.

Parental attitudes and opinions regarding the role of students are also significant to other inter-personal relationships in the school or the college. Parents' views regarding the rights and obligations of students may differ a great deal from those of the teachers. This could affect parent-teacher relationships. The difference is also likely to affect student-teacher relationships. Students would find it difficult to accept their roles as defined by their teachers if the teachers and parents do not think on the same line. Differences of opinion among parents are also likely to be reflected in differences among peer groups.

Quite apart from their implications for inter-personal relationships within the education system, differences of opinion regarding the role of the student are relevant to understanding the relationship of the education system to the wider social system of which it forms a part. The home and the school are expected to cooperate in the socialization of the child. Each home is a separate unit, independent and in some measure autonomous. But the school is a cooperative venture, a common agency which educates children from many and varied home environments. For the school to function effectively as an integrated system, it is necessary that these different homes agree among themselves and agree with those responsible for their children's education on certain basic issues. The role of the student is one such basic issue.

TABLE VI-27

PERCENTAGE OF PARENTS WHO SAY THAT STUDENTS SHOULD CONFINE THEMSELVES TO STUDIES (Q. 27)

	Andhra	*W. Bengal*	*Gujarat*	*Maharashtra*	*Mysore*	*Orissa*	*Punjab*	*Rajasthan*
Urban Parents	32	24	39	35	33	29	28	25
Rural Parents	33	16	36	26	24	33	32	31

Studies Only: Less than 40 per cent parents say that students should be concerned with their studies only.

On this point, the opinions of rural parents do not differ markedly from the opinions of the urban parents. Differences between the two groups do not exceed 10 per cent in any state. In fact in 4 out of eight states the differences between the two groups are less than 5 per cent. The inter-state differences indicate that the percentage of parents who think that students should also engage in activities other than studies is higher in West Bengal than in the other states. In Gujarat, on the other hand, the percentage of parents who say that students should confine themselves to studies is somewhat higher than it is in the other states.

Household Duties : A large percentage of parents—more than 40 per cent in all the states, except in Orissa—seem to think that in addition to their studies students should share the responsibilities for household work.

TABLE VI-28

PERCENTAGE OF PARENTS WHO SAY THAT STUDENTS SHOULD TAKE UP HOUSEHOLD DUTIES (Q. 27)

	Andhra	*W. Bengal*	*Gujarat*	*Maharashtra*	*Mysore*	*Orissa*	*Punjab*	*Rajasthan*
Urban Parents	41	48	46	45	51	34	49	42
Rural Parents	50	58	52	59	64	31	60	45

In seven out of the eight states the percentage of parents who say that students should take up household duties is higher among rural parents than among the urban parents. Orissa is the only state where this trend is reversed. The differences in the percentages of the two groups are negligible in Orissa and Rajasthan (less than 4 per cent). In Andhra, West Bengal, Gujarat, Maharashtra, Mysore and Punjab the differences range between 6 and 14 per cent.

An inter-state comparison indicates that the percentages of parents who say that the students should perform household duties ranges between 41 per cent and 51 per cent among the urban parents in seven states. In these seven states inter-state variation among urban parents is relatively small. Orissa as mentioned earlier differs significantly in that only 33 per cent urban parents say that students should perform household duties. Among the rural parents the percentages of those who say that students should perform household duties are—31 per cent in Orissa, 45 to 52 per cent in Andhra, Gujarat and Rajasthan, and 58 to 64 per cent in West Bengal, Maharashtra, Mysore and Punjab.

As has been mentioned above, in Orissa the percentage of those who say that students should perform household duties is lower than what it is in the other states. This is not because the parents in Orissa do not wish the students to take up responsibilities other than studies. It is because a higher percentage of parents in the sample for this state feel that students should do welfare work in addition to their studies.

Welfare Work: The percentage of parents who say that students should not only do household work but also contribute to welfare activities is not altogether small. Between 8 and 33 per cent parents believe that students should do welfare work. This may be seen from Table VI-29.

Earlier it was observed that the percentage of parents who say that students should do household duties is somewhat larger among urban parents. These observations together with the fact that there is little difference between the percentage of rural and urban parents who state that the students should take on responsibilities other than their studies indicate that although urban and rural parents are fairly well-agreed on the fact that students should do something besides their studies their opinions differ about the nature of their additional interests and activities. Of the parents who say that students should not confine themselves to studies, the majority among the rural as well as urban parents state that such activities should be confined to household duties. The next large percentage of rural and urban parents state that students should do welfare work as well. The percentage of parents who say that students should do welfare work as well is higher among urban parents than it is among rural parents.

TABLE VI-29

PERCENTAGE OF PARENTS WHO SAY THAT STUDENTS SHOULD DO HOUSEHOLD WORK AND TAKE PART IN WELFARE ACTIVITIES (Q. 27)

	Andhra	*W. Bengal*	*Gujarat*	*Maharashtra*	*Mysore*	*Orissa*	*Punjab*	*Rajasthan*
Urban Parents	24	27	18	19	15	40	19	33
Rural Parents	16	30	11	14	10	31	8	21

Politics: The percentage of parents who state that students should take part in politics is negligible both among the urban and the rural parents in the sample. This is not surprising since adults in the country disfavour student participation in politics.

4. *GOALS OF EDUCATION—THE MODERN AND THE TRADITIONAL*

Parents were asked to choose the principal goal of education, one from among four alternate goals listed below:

i) Economic security

ii) Higher status
iii) Developing into a cultured person
iv) Developing into a good citizen

Parents were also given the option to list any other purpose.

The percentage of non-response to this question is negligible. Multiple response occurs but the percentage of such responses is negligible, except among the urban parents in Gujarat where it reaches 6 per cent.

None of the four alternatives finds favour with an absolute majority of parents in any of the states. Nor does the choice of the largest single percentage in one state correspond with that in another. Economic security and good citizenship are the alternatives most frequently chosen. The percentages of the parents who consider one or the other of the two as the principal aim of education are almost identical. Between 23 and 47 per cent (rural as well as urban) consider economic security as the principal goal of education. Between 13 and 43 per cent from among both the groups look upon education as a training for good citizenship. Closely followed by the percentages of parents giving priority either to economic security or training for good citizenship as goals of education are the percentage of parents who state that to be a cultured person is the principal goal of education (between 14 and 29 per cent). Higher status as a goal is given priority by a comparatively smaller percentage of parents, between 5 and 13 per cent in seven out of the eight states and around 25 per cent in the eighth. The percentage of those who state some goal other than the four that were specified for them is small. It is generally less than five and does not exceed a maximum of 9 per cent.

Economic Security and Good Citizenship: Since economic security and training for good citizenship are goals that seem to compete for priority, it may be pertinent to look for inter-group or inter-state variations in preferences between the two.

TABLE VI–30

PERCENTAGE OF PARENTS WHO GIVE PRIORITY TO ECONOMIC SECURITY AS THE GOAL OF EDUCATION. (Q. 25).

	Andhra	*W. Bengal*	*Gujarat*	*Maharashtra*	*Mysore*	*Orissa*	*Punjab*	*Rajasthan*
Urban Parents	36	34	31	26	24	31	34	25
Rural Parents	43	23	28	38	36	39	41	47

TABLE VI–31

PERCENTAGE OF PARENTS WHO GIVE GOOD CITIZENSHIP PRIORITY AS THE GOAL OF EDUCATION. (Q. 25).

	Andhra	*W. Bengal*	*Gujarat*	*Maharashtra*	*Mysore*	*Orissa*	*Punjab*	*Rajasthan*
Urban Parents	29	28	33	35	43	22	33	52
Rural Parents	23	38	35	26	28	13	17	25

Table VI–31 and Table VI–32 together indicate that in six out of the eight states a larger percentage of rural parents give priority to economic security as the goal of education. The difference between the percentages of rural parents who choose economic security as the principal goal and those who mention good citizenship is not very small. In four states the difference ranges between 20 and 26 per cent. In two states it is 8 and 12 per cent respectively. West Bengal and Gujarat are exceptions to the trend. In these two states the percentages of rural parents who consider good citizenship as the goal are higher by 12 and 7 per cent only.

Among the urban parents there is a lack of consistency in the priority given to one goal or the other. In Gujarat and Punjab the percentage of those who consider economic security as the principal goal are almost identical with the percentage of those who consider good citizenship to be the goal of education. In Maharashtra, Mysore and Rajasthan the percentage of urban parents who give good citizenship priority is higher by 9 per cent in Maharashtra, by 19 per cent in Mysore and 27 per cent in Rajasthan. In Andhra, West Bengal and Orissa the percentage of urban parents who regard economic security as the main goal is higher than the percentage who regard good citizenship as the main goal by 9 per cent in Andhra, 6 per cent in West Bengal and 5 per cent in Orissa.

Inter-state differences are not particularly striking except for the fact that the percentage of parents who consider good citizenship as the goal of education is considerably smaller among urban and rural parents in Orissa, and among rural parents in Punjab, than in other states.

Higher Status: The percentages of parents who consider "higher status" as the principal goal of education are shown in the following tables:

TABLE VI–32

PERCENTAGE OF PARENTS WHO CONSIDER HIGHER STATUS AS THE PRINCIPAL GOAL OF EDUCATION. (Q. 25).

	Andhra	*W. Bengal*	*Gujarat*	*Maharashtra*	*Mysore*	*Orissa*	*Punjab*	*Rajasthan*
Urban Parents	11	9	15	13	11	24	10	8
Rural Parents	7	5	9	7	13	27	9	9

The table shows that in seven out of eight states only between 5 and 13 per cent parents state that achieving a higher status is the principal goal of education. Orissa is the only state where this percentage is higher (24 per cent among urban parents and 27 per cent among rural parents).

Culture: The percentages of the parents who stated that they considered the principal purpose of education to be that of developing a "cultured" person ranged between 16 and 28 per cent among urban parents and between 14 and 29 per cent among rural parents.

TABLE VI–33

PERCENTAGE OF PARENTS WHO STATE THAT THE PRINCIPAL GOAL OF EDUCATION IS TO DEVELOP CULTURED PERSONS

	Andhra	*W. Bengal*	*Gujarat*	*Maharashtra*	*Mysore*	*Orissa*	*Punjab*	*Rajasthan*
Urban Parents	23	28	24	22	18	23	20	16
Rural Parents	20	29	19	14	23	19	29	19

Within a state differences between urban and rural parents are small and do not exceed 9 per cent. Nor are there any distinct trends of difference between rural and urban parents.

The purpose behind putting this question regarding the goals of education to the parents was:

(a) To understand the emphases given by parents,
(b) To see the extent to which they are influenced by liberal-modern goals,
(c) To compare the parents' opinions with those of the students and the teachers.

It wil not be possible to compare parents with students and with teachers in this chapter. However, on the basis of the data presented above it is possible to undertake an analysis from the first two viewpoints.

(a) Parents seem to emphasize one or the other of the first two alternatives. The percentages of the parents who consider economic security or good citizenship as the principal goals of education are distinctly higher than the percentages of those who give priority to culture or high status. The two goals find preference with an equal percentage of parents. Although the percentages of those who choose "economic security" or "citizenship" are generally higher than the percentages of those who accept "high status" or "culture" as goals of education, the percentages of those who choose one or the other of these two goals do not constitute a majority.

(b) Education is one area where the liberal values and the modern values differ in emphasis. From the modern view-point education is considered to be an instrument for the tangible, more limited goal of economic security. The end of education is pragmatic. Liberalism on the other hand would tend to emphasize the goal of developing a "cultured" personality. The persons who consider the principal goal of education to be "economic prosperity" may be considered modern in attitude and those who emphasize "culture" could be considered to evaluate education on the basis of the liberalism of an earlier era.

While statements that education should aim at "economic security" or at "culture" are easy to identify as modern or liberal, it is difficult to interpret the other two responses. A large percentage of parents look upon education as preparation for "good citizenship." "Good citizenship" as the goal chosen for education is particularly difficult to interpret. It is likely to have been chosen by parents for the simple reason that this is a goal most often emphasized in public speeches and writings, and most frequently articulated. On the other hand, it is not unlikely that in putting forward "good citizenship" as the goal of education the parents are expressing their awareness of social needs, particularly their consciousness of the role of education in national development.

SECTION VI — THE SOCIAL ATTITUDES AND VALUES OF THE PARENTS

The questions put to parents with a view to gauging their social attitudes and values were the same as those put to students and teachers. On the basis of these questions it will be possible to describe the attitudes and values of the parents in the sample in the following subject groups:

1. Attitude to religion and its significance
2. Attitude to the future
3. Role as citizen and confidence in self

4. Attitude to life—this worldly or other worldly
5. Attitude regarding status—ascription or achievement

1. *ATTITUDE TO RELIGION AND ITS SIGNIFICANCE*

The factors to which a person attributes success or failure in life provide an important clue to whether the person is rational or otherwise. The non-secular and non-rational person gives considerable importance to the performance of religious ceremony, or ritual and to prayer as a means of achieving his ends in life. He generally attributes success or failure to the favour or the wrath of the goods or to a stroke of luck or evil fate. The secular and rational person on the other hand considers competence for a task and the abilty to adapt and adjust to the challenges of a work situation as the principal factors making for success or failure. With a view to finding out the extent to which the parents in the sample were secular and rational or otherwise they were asked the following question: Whether or not a man strives to improve his lot in life depends upon whether he believes in any religion. Do you agree ?

1. Yes, it wholly depends upon whether he has a religion.
2. Yes, it partially depends on religion.
3. No, I don't think religion has anything to do with it.
4. I don't know.

Non-response: The percentages of those who could not answer the question or failed to answer it are negligible in West Bengal, Orissa, Punjab and Rajasthan. They ranged betwen 6 and 13 per cent among the urban parents in Andhra, Gujarat, Maharashtra and Mysore and the rural parents from Gujarat and Mysore.

Religion Has Nothing To Do: Those who stated that religion has nothing to do with whether a man strives for betterment of his lot could be considered to be uncompromisingly secular and rational. The percentages of

TABLE VI–34

PERCENTAGE OF PARENTS IN RURAL AND URBAN AREAS AND IN DIFFERENT STATES WHO DENY RELIGION HAS ANY ROLE (Q. 30)

	Andhra	*W. Bengal*	*Gujarat*	*Maharashtra*	*Mysore*	*Orissa*	*Punjab*	*Rajasthan*
Urban Parents	25	17	25	25	21	24	26	26
Rural Parents	14	9	31	10	18	11	11	3

parents who may be considered to be definitely secular are not large. They range between 17 and 26 per cent among urban parents and between 3 and 31 per cent among the rural.

Among rural parents one would normally expect a smaller percentage of those who deny religion any influence on whether or not a man strives to improve his lot in life. This expectation is fulfilled in the case of rural parents from all the states except Gujarat. Differences in percentages between rural and urban parents, in the seven states, range from 3 to 23 per cent.

Inter-state comparison of data indicates that among urban parents variations are small, percentages range between 24 and 26 per cent in six states. In West Bengal and Mysore the percentage of those who are distinctly secular is somewhat lower, 17 per cent and 21 per cent respectively. Among rural parents there is greater variation between the states. In Rajasthan only 3 per cent parents are secular. West Bengal, Maharashtra, Orissa and Punjab form a group with between 9 and 11 per cent, Andhra and Mysore have a somewhat higher percentage of 14 to 18 per cent and Gujarat stands apart with 31 per cent. In fact Gujarat has the highest percentage of secular rural parents with a percentage that is higher than for rural or urban in any other state.

Striving to Better One's Lot Depends Wholly on Religion: A large percentage of parents — both rural and urban — think that whether a man will strive for improvement of his lot in life depends wholly on religion. Between 35 and 45 per cent urban parents and 32 to 70 per cent rural parents belong to this category.

TABLE VI–35

PERCENTAGE OF PARENTS WHO ATTRIBUTE A CENTRAL ROLE TO RELIGION AMONG URBAN AND RURAL PARENTS AND IN DIFFERENT STATES (Q. 30)

	Andhra	*W. Bengal*	*Gujarat*	*Maharashtra*	*Mysore*	*Orissa*	*Punjab*	*Rajasthan*
Urban Parents	38	39	45	38	35	45	38	39
Rural Parents	47	44	32	44	50	70	57	59

In seven out of the eight states the percentages of those who believe that religion is wholly responsible for success in life are higher among rural parents than they are among the urban parents. Differences in percentages range between 5 and 15 per cent in five states and between 19 per cent and 25 per cent in the remaining three. Gujarat stands out as the state where the percentage of those who ascribe a central role to religion is higher by 13 per cent among urban parents than it is among rural parents.

Among the urban parents inter-state variations are small in seven out of the eight states. Gujarat and Orissa are the states in which the percentage of urban parents who say that religion is wholly responsible for success is markedly higher than it is in the other states. Inter-state variation is somewhat greater among the rural parents. The percentage of rural parents who wholly believe in the efficacy of religion is lowest in Gujarat and highest in Orissa. The percentages are 32 and 70 respectively.

Striving Depends Partially on Religion: A substantial percentage of parents say that whether a man strives for betterment of his lot depends partially on whether he believes in religion. The fact that those parents do not rule out religion altogether may be said to indicate that they are not uncompromisingly secular and rational.

TABLE VI–36

PERCENTAGE OF PARENTS WHO SAY THAT RELIGION IS PARTIALLY RESPONSIBLE FOR WHETHER A MAN STRIVES TO IMPROVE HIS LOT IN LIFE OR NOT

	Andhra	*W. Bengal*	*Gujarat*	*Maharashtra*	*Mysore*	*Orissa*	*Punjab*	*Rajasthan*
Urban Parents	26	41	23	31	35	26	33	32
Rural Parents	17	44	25	22	26	15	32	36

Within each state differences between percentages among rural and urban parents are small. Between the states variations are somewhat greater. Among urban parents the percentages are 23 to 26 per cent in Andhra, Orissa and Gujarat. Percentages in Maharashtra, Mysore, Punjab and Rajasthan are not very much higher, they range between 31 and 35 per cent. But in West Bengal the percentage is as high as 41. Among rural parents the percentages are lowest in Orissa and Andhra.

The Uncompromisingly Secular: If one is to make a dichotomy between parents who are uncompromisingly secular or rational and those who are not, it may be permissible to group responses as follows: Those who state religion has nothing to do with success could be called uncompromisingly secular or rational. The others viz., those who state that religion is wholly or partially responsible for success as well as those who could not or did not answer the question, could be grouped together as undecided or partially non-secular.

The parents in the sample would in that case be distributed as follows:

TABLE VI–37

PERCENTAGE OF URBAN AND RURAL PARENTS WHO ARE (a) UNCOMPROMISINGLY SECULAR (b) EITHER UNDECIDED OR NON-SECULAR

	Andhra	*W. Bengal*	*Gujarat*	*Maharashtra*	*Mysore*	*Orissa*	*Punjab*	*Rajasthan*
(a) Secular								
Urban Parents	25	17	25	25	21	24	26	26
Rural Parents	14	9	31	10	18	11	11	3
(b) Non-Secular								
Urban Parents	75	83	75	75	79	76	74	74
Rural Parents	86	91	69	90	83	89	89	97

Generally the sample may be described as non-secular. Between 74 and 97 per cent of the parents in all states and both the groups give the non-secular response. The percentages of those who are secular are higher among urban parents in seven out of eight states.

The percentages of those who are non-secular or undecided are correspondingly higher among the rural parents in all the states but Gujarat.

2. *ATTITUDE TO THE FUTURE*

Important to modernization and change is recognition of the possibility of social mobility and change for the better in one's own state. To find out what the parents in the sample thought, they were asked the following question:

Is it easy or hard for a man to increase his prestige and change his position to move upwards on this ladder ?

1. Easy 2. Hard 3. I do not know.

Non-response to the question is negligible. But in some cases a noticeably large percentage of parents responded by saying "I don't know". The percentage of those who say "I don't know" is small among rural and urban parents in Andhra, West Bengal, Gujarat and Punjab, among urban parents in Rajasthan and rural parents in Mysore. But it ranges between 11 and 15 per cent among urban parents in Maharashtra, Mysore and Orissa and rural parents in Orissa and Rajasthan. It is as high as 30 per cent among the rural parents in Maharashtra.

The percentage of those who say that it is easy to move up in social position is also small except in Punjab and Rajasthan. The urban parents are somewhat more optimistic than the rural parents in all states except Punjab.

TABLE VI–38

PERCENTAGE OF PARENTS WHO SAY THAT IT IS EASY TO MOVE UP IN SOCIAL POSITION (Q. 38)

	Andhra	*W. Bengal*	*Gujarat*	*Maharashtra*	*Mysore*	*Orissa*	*Punjab*	*Rajasthan*
Urban Parents	13	20	12	13	13	12	30	25
Rural Parents	3	8	7	5	6	6	33	14

As may be expected, in view of the small percentage of parents who state that upward mobility is easy, the overwhelming majority of urban and rural parents believe that it is difficult to move up in social position.

TABLE VI-39

PERCENTAGE OF PARENTS WHO THINK IT IS DIFFICULT TO MOVE UP IN SOCIAL POSITION (Q. 38)

	Andhra	*W. Bengal*	*Gujarat*	*Maharashtra*	*Mysore*	*Orissa*	*Punjab*	*Rajasthan*
Urban Parents	82	74	80	74	72	78	65	67
Rural Parents	90	85	83	63	89	77	62	75

Thus the data indicate that the overwhelming proportion of parents are not optimistic about chances of improving their social status. The urban parents are probably somewhat more optimistic than the rural.

3. *ROLE AS CITIZENS AND CONFIDENCE IN SELF*

For the effective functioning of a democracy it is necessary that citizens communicate their opinions on public issues to political leaders and other persons in authority. While democracy as a political system requires a free communication of opinions between those who are in government or in policy making and the public democracy as a way of life requires the same free and open communication with the leaders in other areas of group action. It also requires that individuals are generally able and willing to articulate their opinions.

Whether a person communicates or does not communicate his opinions to political leaders depends, however, on his impression regarding the extent to which the leaders respect this opinion. A confidence that one's opinion is heeded, not only makes for greater political participation in the form of articulation of one's opinions but makes for faith in democracy as a system of government.

The parents in the sample were asked to state if they communicated their opinions to leaders. They were also asked to state whether they believed that their opinions were heeded by their leaders.

The first question (Q. 36) was as follows:

Have you ever talked to or written to some government official or political leader to tell him your opinion on some public issue, such as what the government should do about education?

1. Many times 2. Sometimes 3. Never

An overwhelming majority of urban and rural parents stated that they had never spoken to or written to government officials or political leaders in connection with a matter of public interest.

TABLE VI-40

PERCENTAGE OF PARENTS WHO HAVE NEVER WRITTEN OR SPOKEN TO POLITICAL LEADERS

	Andhra	*W. Bengal*	*Gujarat*	*Maharashtra*	*Mysore*	*Orissa*	*Punjab*	*Rajasthan*
Urban Parents	79	91	88	84	71	73	90	76
Rural Parents	84	94	91	89	70	69	87	77

The differences between the two groups in a state are generally negligible. Inter-state variation is somewhat larger, about 20 per cent. Mysore and Orissa have the smallest percentage who say they have never communicated their views to officials and leaders, about 70 per cent. West Bengal has the largest such percentage — over 90 per cent.

The percentage of parents who have often written or talked to officials and leaders is negligible among urban as well as rural parents in all the eight states. This is to be expected in view of the large percentage that has never contacted leaders or officials. If those who have communicated even 'sometimes', are added to this group the total percentage of those who have communicated rises to between 10 and 30 per cent. West Bengal has the smallest percentage of parents who have communicated their opinions and Mysore and Orissa have the highest such percentage.

The variation between states which have a low percentage and those that have somewhat higher percentage is difficult to explain. On the whole

TABLE VI-41

PERCENTAGE OF PARENTS WHO HAVE COMMUNICATED WITH LEADERS ON MATTERS OF PUBLIC INTEREST, EITHER SOMETIMES OR MANY TIMES

	Andhra	*W. Bengal*	*Gujarat*	*Maharashtra*	*Mysore*	*Orissa*	*Punjab*	*Rajasthan*
Urban Parents	21	9	11	16	28	27	10	23
Rural Parents	17	6	9	11	29	31	12	23

the percentage of parents who communicate with teachers is not particularly striking. Lack of communication may merely reflect lack of political consciousness. It may on the other hand be a reaction to a lack of confidence that the opinions will be heeded. Responses to the second question could throw some light on whether the lack of confidence is related to the absence of communication. On the basis of mere comparison of the percentage of responses to the two questions it is not possible to establish any such relationship but in the absence of cross tables this kind of comparison may serve as an useful indicator.

The second question (Q. 31) asked was as follows:

In your view, how much attention do politicians (leaders of the country) pay to the opinions of people like yourself?
1. A great deal 2. Only a little 3. None at all 4. I do not know.

The question is indirect in manner. "Opinions of persons like yourself" means, in fact "your opinion and the opinions of others like you".

Of the four alternate responses provided, the first, viz. "great deal" indicates a confidence on the part of parents that leaders respect their opinions. The statement that they pay "no attention at all" indicates a complete lack of confidence on the part of the parents in leaders heeding their opinions. Non-response or the statement that "I do not know" or the statement that they pay "only a little" attention indicate a doubt on the part of the parents about the extent to which leaders heed their opinions. For purpose of analyses therefore responses would be divided according to the grouping suggested by the above as indicating confidence, doubt and lack of confidence.

Confidence: The percentage of parents who are confident that politicians and leaders respect their opinions is small, as low as 9 per cent in some instances. The percentages range between 9 and 17 per cent in seven states. Gujarat is an exception with 19 per cent urban and

TABLE VI-42

PERCENTAGE OF PARENTS WHO (a) ARE CONFIDENT THAT POLITICIANS/LEADERS PAY ATTENTION TO THEIR OPINIONS, (b) WHO DOUBT WHETHER POLITICIANS/LEADERS PAY HEED, AND (c) WHO COMPLETELY LACK CONFIDENCE

	Andhra	*W. Bengal*	*Gujarat*	*Maharashtra*	*Mysore*	*Orissa*	*Punjab*	*Rajasthan*
(a) Confidence								
Urban Parents	15	18	19	16	9	16	11	9
Rural Parents	11	17	26	15	9	16	9	11
(b) Doubt								
Urban Parents	61	55	48	61	55	51	45	53
Rural Parents	62	50	34	64	58	48	36	41
(c) Complete Lack of Confidence								
Urban Parents	24	28	34	23	36	34	44	38
Rural Parents	27	33	40	21	33	36	55	48

26 per cent rural parents expressing their confidence in the fact that politicians and leaders heed their opinions.

There is a marked concurrence between the percentages of the rural and urban parents within a state. In seven states percentage differences range between nil and 4 per cent. In Gujarat where the difference is greatest, it is a bare 7 per cent.

Doubts: Between 31 and 44 per cent of urban parents express a doubt about the extent to which politicians and leaders pay attention to their opinions.

Among the rural parents between 34 and 64 per cent express doubts about whether leaders pay attention to the opinions of persons like themselves. In six out of eight states the percentages of parents who doubt are more than 40 per cent of the sample.

Intre-group differences in a state are negligible or small in all states. In six out of eight states the percentages of those who have doubts are higher among the rural parents. In Gujarat and Rajasthan the difference between the two groups is a negligible 1 per cent.

Lack of Confidence: The percentage of parents who are not at all confident that leaders would heed their opinions is also large. It is between 23 per cent and 44 per cent among urban parents and between 21 and 48 per cent among rural parents.

In six out of the eight states inter-group differences in percentages, within a state are negligible or small. The percentages of those who explicitly state their complete lack of confidence is marginally higher among the rural parents in all states except Maharashtra and Mysore. Inter-State variations are not altogether negligible. Among urban parents the percentages of those who completely lack confidence is lowest in Andhra, West Bengal and Maharashtra (between 23 and 29 per cent) somewhat higher in Gujarat, Mysore and Orissa (about 35 per cent) and highest in Punjab (44 per cent) and Rajasthan (46 per cent). Among the rural parents it is lowest in Maharashtra (39 per cent) and highest in Punjab (55 per cent) and Rajasthan (48 per cent).

These data when summed up indicate:

(a) That the percentage of those who have confidence is generally small among urban as well as among rural parents.

(b) That a very large percentage of parents doubt whether politicians and leaders heed their opinions. These percentages are somewhat higher among rural parents than among the urban.

(c) That a large percentage of rural and urban parents explicitly state that politicians do not respect their opinions at all. Percentages are slightly higher among the rural parents.

(d) Between the eight states Gujarat stands out as the one where the percentages of those who have confidence in the leaders' respect for their opinions is the highest. In this matter Punjab and Rajasthan stand at the other extreme of the continuum. The percentage of those who explicitly express a lack of confidence is highest in Punjab and Rajasthan. However, it is not as one may except, the lowest in Gujarat. The lowest percentage is in Maharashtra, followed by Andhra.

4. *ATTITUDE TO LIFE*

This-Worldly or Other-Worldly Outlook: With a view to finding out whether the parents in the sample are this-worldly or other-worldly in their outlook, they were asked the following question (Q. 29).

There were two sons of a father, both of whom wanted to help their country—the first son set out to be a holy man. He gave up everything in order to show to his countrymen the path of goodness in this life, and salvation hereafter. The second son set out to establish a big factory, which gave work to hundreds of his countrymen, and which produced inexpensive goods that many people needed. Which of the two sons do you personally admire most?

1. First son 2. Second son 3. I am not clear about my choice

The assumption was that those who have a view of life oriented to this world would choose the second son whereas those who were otherworldly would choose the first son.

Non-response to the question is negligible. The percentage of parents who are "not clear" about their choice is less than 5 per cent among both urban and rural parents in Andhra, West Bengal, Gujarat, Mysore and Punjab. In the other three states this percentage ranges from 5 per cent to as much as 13 per cent. Maharashtra has the maximum percentage of parents with an ambivalent attitude, 9 per cent among the urban parents and 13 per cent among the rural. In Rajasthan the percentage is low, 4 per cent among the urban parents, but high i.e. 12 percent among the rural. In Orissa it is somewhat lower, 3 per cent among the urban and 8 per cent among the rural.

The overwhelming majority of parents say they admire the second son more. This may be seen from the following table:

TABLE VI-43

PERCENTAGE OF PARENTS WHO ADMIRE THE SECOND SON (Q. 29)

	Andhra	*W. Bengal*	*Gujarat*	*Maharashtra*	*Mysore*	*Orissa*	*Punjab*	*Rajasthan*
Urban Parents	85	87	76	81	87	79	89	83
Rural Parents	86	87	73	80	82	71	89	70

In two states the percentages among urban and rural parents are identical. Of the remaining six, the percentage differences are between 1 per cent and 6 per cent in four states. Orissa and Rajasthan are the only states where the difference between urban and rural parents is noticeable. The differences are 8 per cent and 11 per cent respectively.

Among the eight states, Punjab (89 per cent among both the groups) and West Bengal (87 per cent for both groups) stand out as the two states in which the largest percentage of urban and rural parents admire the second son. They are followed by Andhra, Mysore and Maharashtra—in that order. In these five states 80 per cent or more urban and rural parents choose the second son. In Rajasthan the percentage is equally high for the urban parents (83 per cent) but in drops to 70 per cent for the rural group. Gujarat and Orissa also have less than 80 per cent of the parents who choose the second son.

As may be expected the lower percentages among urban and rural parents in Gujarat and Orissa and the rural parents in Rajasthan are compensated by a camparatively larger percentage choosing the first son. As pointed out earlier the percentages of those who indicate an ambivalence of attitudes in this matter are also highest in these three states. In fact they are negligible, in all cases with the exception of these three.

The urban and rural parents in Gujarat and Orissa and the rural parents in Rajasthan are the only groups where more than 15 per cent parents admire the first son more than the second.

TABLE VI-44

Percentage Distribution of Parents who Admire the First Son More Than the Second (Q. 29)

	Andhra	*W. Bengal*	*Gujarat*	*Maharashtra*	*Mysore*	*Orissa*	*Punjab*	*Rajasthan*
Urban Parents	10	10	20	10	8	17	9	12
Rural Parents	11	10	23	8	13	20	10	18

That an overwhelming majority of parents choose the second son was somewhat unexpected in view of the general image of Indians as other-worldly. Even more unexpected perhaps is the fact that there is no real difference in the attitudes of the urban and the rural parents on this point.

Active, Purposive and Striving or Passive and Resigned: An active, purposive striving towards tangible goals in life is essential to modernization. The Indian philosophy of life, it is contended, encourages neither ambition nor purposive striving of this kind.

In order to find out the extent to which the parents in the sample subscribe to this philosophy they were given a brief description of two different types of persons and were asked to state which one, according to them, had the better attitude to life. The question (Q. 32) was actually phrased as follows:

There were two persons talking about how they liked to live. They had different ideas.

One said: I like to accomplish things I like to see results which are worth working for. 2. The other said: I have no particular objectives. I wish to be left alone to enjoy life as I go along.

Which of the two persons, in your opinion, has the better attitude to life?

TABLE VI-45

PERCENTAGE OF PARENTS WHO THINK THAT THE ACCOMPLISHING TYPE OF PERSON HAS THE BETTER ATTITUDE TO LIFE (Q. 32)

	Andhra	*W. Bengal*	*Gujarat*	*Maharashtra*	*Mysore*	*Orissa*	*Punjab*	*Rajasthan*
Urban Parents	85	95	72	92	91	92	96	94
Rural Parents	87	97	77	94	90	75	96	91

The assumption here was that a respondent who is modern would say that the first person has the better attitude to life whereas the respondent who subscribes to a philosophy of passive resignation would appreciate the attitude of the second person better. Non-response to the question is negligible. Ninety per cent or more rural and urban parents in five out of the eight states say that they admire the person who defines specific goals in life for himself and then pursues them.

Within a state the difference in percentages between the two groups is small in all the states. The difference between the percentages of urban and rural parents who choose the accomplishing type of person is largest in Orissa (17 per cent). In the other states inter-group differences range between nil and 5 per cent.

The inter-state differences are somewhat larger. The percentages are particularly high in West Bengal and Punjab, between 95 and 97 per cent. In Andhra and Gujarat, where percentages are considerably smaller they range between 73 per cent and 87 per cent. In Gujarat they are the lowest, 73 per cent urban and 77 per cent rural.

Not only do the majority of the parents in the sample think that the first person has a better attitude to life but, the majority also say that they are themselves nearer the first person than the second. The percentages of parents who consider themselves nearer the first is above 80 per cent in seven states.

TABLE VI-46

PERCENTAGE OF PARENTS WHO THINK THEY ARE LIKE THE FIRST PERSON (Q. 33)

	Andhra	*W. Bengal*	*Gujarat*	*Maharashtra*	*Mysore*	*Orissa*	*Punjab*	*Rajasthan*
Urban Parents	82	87	72	91	90	86	96	93
Rural Parents	86	93	76	91	90	76	99	93

This indicates that the preference for an active and purposive way of life is not merely verbal. Parents in the sample, at least according to their own estimate, live an active and accomplishing life themselves.

5. *ATTITUDE ON STATUS*

The basis of social stratification is one of the principal factors by which a traditional society is distinguished from a modern one. In a traditional society, status is ascribed by birth in a high caste or birth in a well known or distinguished family. In a modern society, on the other hand, individuals are expected to achieve status through compentence and effort. A large income or a high education command respect as indications of competence and effort. Whether an individual is traditional or modern may, from one point of view, be gauged by the qualities which in his opinion determine status.

TABLE VI-47

PERCENTAGE OF PARENTS WHO BELIEVE THAT HIGH EDUCATION DETERMINES STATUS (Q. 35)

	Andhra	*W. Bengal*	*Gujarat*	*Maharashtra*	*Mysore*	*Orissa*	*Punjab*	*Rajasthan*
Urban Parents	60	86	69	65	59	68	66	71
Rural Parents	54	78	64	55	62	72	61	65

Within a state the percentages for urban and rural parents do not differ much from one group to another. The differences are 3 per cent to 6 per cent in six out of the eight States and 8 per cent and 10 per cent in West Bengal and Maharashtra. Although differences in percentages are small, the differences are meaningful in that they are consistent. In six out of eight states the percentage choosing education as the basis of esteem is higher among the urban parents.

Those who state that high education determines status are in a majority in all the states though there is considerable variation in perecentages between the eight states. They are particularly high in West Bengal, above 78 per cent and lowest in Andhra, 60 per cent or less. Among the other three alternatives, "high caste" finds favour with very few. The percentage of those who consider caste as the principal factor in determining status is negligible or small usually less than 4 per cent and never more than 10 per cent.

TABLE VI-48

PERCENTAGE OF PARENTS WHO CONSIDER (a) BIRTH IN A DISTINGUISHED FAMILY, (b) A LARGE INCOME AS THE PRINCIPAL FACTOR WHICH DETERMINES RESPECT FOR A PERSON (Q. 35)

	Andhra	*W. Bengal*	*Gujarat*	*Maharashtra*	*Mysore*	*Orissa*	*Punjab*	*Rajasthan*
(a) Birth								
Urban Parents	18	4	12	9	12	7	9	9
Rural Parents	9	3	6	10	10	6	9	13
(b) Income								
Urban Parents	8	3	11	4	8	16	10	12
Rural Parents	11	5	11	11	6	11	8	15

The other two determinants of status that are suggested in the questionnaire are "coming from a distinguished family" and "earning a large income". Of these, the first indicates an ascribed status, the second an achieved status. The percentages of the parents who choose "birth in a distinguished family" as a characteristic that determines respect range between 3 and 18 per cent. The percentages of those who consider "a large income" as the principal factor determining status is between 3 and 16 per cent.

Table VI-48 indicates that the percentages of urban and rural parents who choose either of the two alternatives is generally small.

It was mentioned at the outset that a modern society is distinguished from a traditional one in that the basis of status and respect in a modern society is achievement rather than ascription. Respect for high birth and high caste it was said could be considered traditional whereas respect for

TABLE VI-49

CUMULATIVE PERCENTAGE OF THE PARENTS WHO CONSIDER THAT BIRTH IN A DISTINGUISHED FAMILY OR HIGH CASTE DETERMINE RESPECT DUE TO A PERSON (Q. 35)

	Andhra	*W. Bengal*	*Gujarat*	*Maharashtra*	*Mysore*	*Orissa*	*Punjab*	*Rajasthan*
Urban Parents	20	5	19	11	15	9	11	12
Rural Parents	12	7	12	13	13	14	11	19

education and income could be considered "modern". The table below indicates that the percentages of those who consider either high caste or high birth important in determining respect is not high, being generally lower than 15 per cent and never more than 30 per cent.

Normally one would have interpreted these data to mean that the parents prefer achievement to ascription, and are therefore modern. However, certain facts about the social situation in the country make it necessary to doubt the validity of such an interpretation in this case.

In India high education, high caste and birth in a well known family are normally found together, and the three generally belong together in the mind of the average Indian. The fact that the other symbol of achievement viz. high income finds favour with only a small perecentage of parents gives reason to doubt whether when parents favour high education, which is the other indication of achievement, as the principal criterion determining respect, they are being modern. This criterion, is likely to hold elements of the traditional bases of high caste and birth when used by an Indian.

Thus, though the data definitely indicate that the majority of parents have given up the purely traditional criteria inasmuch as only a small percentage mention caste or family as the principal factor in determining respect and status, it is not possible to state that they are definitely modern in their choice of the basis of stratification.

SECTION VII—SUMMARY

In this chapter on the parents of primary and secondary school
children, the parents' views regarding the goals of education, their social
attitudes and values in general, their views regarding the role of students,
and their aspirations for their wards have been discussed. Though data on
the social backgrounds of the students also provide this information the data
on the social backgrounds of parents throw further light on the kind of
community from which primary and secondary school students are drawn.

Eight thousand and five parents were interviewed from eight diffe-
rent states. Of these 6,247 parents were resident in communities where
there were secondary as well as primary schools, and 1,758 were resident
in communities where there were primary schools only. These two sets of
communities have been referred to as "urban" and "rural" in the course
of the report.

In the urban sample the parents of secondary school students form
the larger part of the sample in six states out of eight. The entire sample
of rural parents consists of the parents of primary school children. In

the sample from all the states except Rajasthan, the percentage of parents of primary school children was higher by about 20 per cent than the percentage of parents of secondary school children.

About 65 to 85 per cent of the "parents" are fathers of the students in relation to whom they were interviewed. The others are guardians related as elder brother, maternal uncle, etc.

1. *SOCIAL CHARACTERISTICS*

Age: The majority of parents are between 30 and 50 years of age. They are mainly concentrated in an age group of between 36-50 years. Thus, most of the parents have grown up in the pre-war society. Those between 30-41 grew up during the war period. Thus most of the parents have witnessed the economic depression of the pre-war period and the boom of the war period. Politically the periods were characterised by the intensity of the movement for independence. The teachers, on the other hand, generally belong to a younger age group. The difference in the periods during which most of the teachers grew up is likely to make for differences in values, attitudes and outlook of the members of these two respondent groups.

Religion: Over 85 per cent of the parents interviewed are Hindus—except in Punjab where 61 per cent are Hindus and 47 per cent are Sikh. The only other religions that are noticeably well represented are Islam and Christianity. Between 6 per cent and 11 per cent rural and urban parents in Andhra, West Bengal, Gujarat and Rajasthan are Muslims. Between 1 per cent and 6 per cent urban and rural parents in the different states are Christians. Jains are another religious group found in a sizable proportion though only in two states Gujarat and Rajasthan, where 6 per cent of the parents are Jains.

Though a detailed analysis of this nature has not been undertaken in this study, it would be useful to compare the representation of different religious groups in education against their total population in a state. If they are under-represented religion per se could hardly be a factor responsible for it. It is possible, however, that persons belonging to religions that are under-represented happen to be those who due to other social disadvantages are unable to take advantage of education. A tradition of education, and the occupations traditionally pursued by these groups are factors in the social history which are likely to be relevant in the under-representation of these groups in education. A study of the religious groups that are under-represented in education would be useful to the understanding of social factors that are an obstacle to education.

Caste: A majority of the parents belong to castes other than the scheduled or the backward. Andhra and Mysore have the highest percentage of backward caste parents. Scheduled caste parents form between 5 and 15 per cent of the sample of parents in most states.

Unlike religion, caste was a definite social asset or handicap. By law the disabilities of the backward and scheduled castes have been removed. They are now encouraged to send their children to school. However, it is possible that in some places the old disabilities still linger. It would be worth investigating into the extent to which the old disabilities still prevent backward and scheduled caste parents from sending their children to school. This study does not provide adequate data that are detailed enough for an intensive inquiry into this issue.

Education: Between 10 to 28 per cent of the urban parents are illiterate or barely literate. Among the rural parents this percentage ranges between 36 and 64 in seven states. In West Bengal it is only 16 per cent. The percentage of parents with a higher education is higher in the urban sample than in the rural sample. But even in the urban area the percentage of parents with a higher education is small.

It is necessary to ascertain how far their own lack of education prevents parents from sending their children to school. It is also important to understand the extent to which economic and other conditions determine the extent to which parents educate their children. For instance, parents from lower income groups may have the desire to move up and be prevented from doing so because of their limited means. But it is possible that they lack the urge to strive for better conditions for the children.

Occupation: The data indicate that the rural parents interviewed are predominantly those who belong to rural occupations—owners of farms, fisheries, tenant cultivators or labourers on farms. Proprietors or managing directors of larger concerns, executive, technical and scientific personnel are, as may be expected, conspicuous by their absence in the rural areas. Except for owners of small business and retail shops, persons following occupations other than agriculture, dairy farming or fishing are only marginally represented in the rural sample. The proportion of rural parents who belong to any one of the occupations other than those listed under groups 1, 2, 3 and 5 does not exceed seven per cent.

Between 19 per cent and 37 per cent urban parents classify themselves as belonging to one or the other of the three groups of agricultural occupations. In Andhra (29 per cent), Maharashtra (35 per cent) and Orissa (37 per cent) the percentages of agriculturists are the highest. It is interesting to observe that except for 28 per cent parents in Gujarat and 37 per cent in Rajasthan who describe themselves as "owners of small business", no single occupation group from among the ten listed claims as high a percentage in the urban sample as the combined group (1, 2, 3) of agricultural occupations.

One would have expected parents from occupation groups 7, 8 and 9 which represent the urban, industrial and administrative occupations to predominate in the urban sample of parents, and to exceed the percentage of parents following the rural, agricultural occupations listed under groups 1, 2 and 3. But, this exception is not fulfilled. The data indicate in the "urban" sample that the differences between the percentages of parents following the urban, industrial or administrative occupations listed under groups 7, 8 and 9 and those following the rural agricultural occupations listed under groups 1, 2 and 3 are negligible. The percentage of those who follow urban occupations exceeds the percentage of those who follow the rural and are between nil and 4 per cent in four states, and by about 8 per cent in two others. In Orissa the percentage of those following the agricultural occupations listed under groups 1, 2 and 3 is actually higher than those following urban occupations listed under groups 7, 8 and 9 by 7 per cent. West Bengal is the only state in which the percentage of those following the urban occupations is higher than the percentage of those following the rural occupations. The difference is marked. It stands at 22 per cent.

Income: Most of the parents—67-75 per cent in the urban areas and 83-95 per cent in the rural areas—earn an income of less than Rs. 3,000 per annum. Between 15 and 22 per cent of the urban parents earn between Rs. 3,000 and Rs. 6,000 per annum. Among the rural parents interviewed, the percentage of those earning between Rs. 3,000 and Rs. 6,000 per annum varied between 4 and 6 in four states and between 10 and 15 in other four states.

The percentage of parents earning above Rs. 6,000 is very small. Only between 5 to 11 per cent urban parents belong to this income group. Among the rural parents the percentage of those who belong to this income group is between nil to 3 per cent in six states. In two states the percentages are 5 and 7.

Considering the level of illiteracy in the country, illiterate and barely literate parents are considerably under-represented in the sample. Agricultural manual workers and urban manual workers are also very much under-represented. However, persons from a low income group are not particularly under-represented. The majority of parents earn less than Rs. 3,000 per annum. All these facts together indicate that a low income is a relatively less important factor in preventing parents from sending their children to a primary or secondary school, than one would be inclined to think. In cases in which parents of this income group do not send children to school, therefore, it is likely to be due to a lack of faith in the value of education or the temptation to take the help of the child-

7. The Headquarters at Bombay have also selected at random one Medical College (MC), one Engineering College (EC) and one Polytechnic (PT) from (a) the cluster representing the capital city of the State, and (b) the remaining clusters considered together, respectively. The distribution of the numbers of such institutions to be surveyed in the respective stages along with that of the Undergraduate Colleges and Secondary Schools of the "general" categories mentioned in para 6 is given in Table 2.

TABLE–2

State	No. of institutions (other than the Primary Schools) selected randomly in a State.							
	GC	BC	GS	BS	MC	EC	PT	Total
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
Andhra	4	6	8	10	2	2	2	34
West Bengal	4	8	10	12	2	2	2	40
Gujarat	4	8	8	12	2	2	2	38
Maharashtra	4	8	8	12	2	2	2	38
Mysore	4	8	8	12	2	2	2	38
Orissa	4	8	8	12	2	2	2	38
Punjab	4	8	10	12	2	2	2	40
Rajasthan	4	8	8	12	2	2	2	38
8 States combined	32	62	68	94	16	16	16	304

8. The total list of samples for the survey, thus obtained, has been sent to all the Centres. However, if there is any doubt or query about the formation of the clusters, the selection of the communities, and that of the sampled institutions therein, the Centres are requested to inform the Headquarters of the Coordinating Committee (Bombay) immediately.

B. *Sampling at the Regional Centres.*

9. Given the list of the selected communities in the States as well as the community-wise identification of the selected institutions specified as GS, BC, GC, BC, MC, EC, and PT, it remains for the respective Centres to select: (a) the primary schools (PS) to be covered in the course of the present enquiry, and (b) the appropriate respondents from each type of the selected educational institutions.

10. So far as the Primary Schools are concerned, every Centre should proceed in two stages. In the first stage, the Centre is to prepare for each of the communities selected a list of all those schools which are designated as Primary Schools as well as those Middle, High and Higher Secondary Schools which have their own "primary departments". From this list (except that for the capital city of the State) one institution (the "primary

department" of a Middle, High or Higher Secondary School also representing, thereby, an "institution" for the present purpose) is to be selected at random. For the capital city, two such institutions are to be randomly selected from the relevant list.

11. In the second stage, the Centre is to prepare separate lists of all the communities (territorial units) within walking distance of 4-6 miles from each of the communities sampled by the Headquarters for the respective State (excluding its capital city), where there is at least one Primary School or a Middle School with a "primary department". These lists must exclude any community which possesses at least one Secondary School; for such communities have been taken into account when choosing the already selected communities at the Headquarters (Bombay). Instead: (a) the presently-listed "peripheral" communities will not be too near the already selected communities to be influenced directly by them, and (b) they would give some representation of all those communities in a State which have no Secondary School but possess the Primary School or the "primary department" in the Middle School.

12. From each of these lists of "peripheral" communities, two communities are to be selected at random. Thereafter, if there exists more than one Primary School (as well as Middle School with the "primary department") in any one of the "peripheral" communities thus selected, only one primary school or primary department is to be chosen randomly. Otherwise, the single Primary School or primary department will be automatically selected. The State-wise distribution of the Primary Schools to be selected by a Centre is given in Table 3.

TABLE–3

State	No. of primary schools to be surveyed		
	Communities selected at the Headquarters	'Peripheral' communities selected by the Centres.	Total
(1)	(2)	(3)	(4)
Andhra	10	16	26
West Bengal	14	24	38
Gujarat	12	20	32
Maharashtra	12	20	32
Mysore	12	20	32
Orissa	12	20	32
Punjab	14	24	38
Rajasthan	12	20	32
8 States combined	98	164	262

this opinion is in any way related to the income, or the educational or occupational status of parents.

Goals of Education: Twenty-five to forty-five per cent of the parents regard "economic security", as the principal goal of education. Out of all the different groups of respondents interviewed the percentage of those who give priority to economic security is highest among parents, higher than among students or school or college teachers. "Good citizenship", the goal which finds modal preference among all the other respondent groups, does not find favour with a particularly large percentage of parents. The percentage of parents who look upon good citizenship as the principal goal of education is not larger than of those who choose "economic security" as the principal goal in any state. In fact in some states the percentage of parents who choose "economic security" as the primary goal is larger than the percentage of those who choose the goal of "good citizenship." There are no appreciable or consistent rural-urban differences, except for the fact that the proportion choosing economic security is somewhat higher in the rural areas than it is in the urban.

The fact that 50 per cent of parents want students to help in household duties and the fact that 25 to 45 per cent of them say that the goal of education is to provide economic security indicates that the parents have a practical view of life. They are not inclined to separate education from daily life.

3. *SOCIAL VALUES*

In their attitudes to the role of religion, again, parents as a group distinguish themselves from students and teachers. Modally—and in many states by a majority—parents think that whether or not a man will strive for improvement of his lot in life depends wholly on religion. Rural parents can be said to give this response somewhat more often than urban parents—at least in four of the eight states. The range of variation is 40 to 55 per cent for the urban area and 35 to 70 per cent for the rural areas.

In their assessment of the case or difficulty in changing one's social position in life a overwhelming majority of parents express the view that it is hard to improve one's status. Between 60-90 per cent of the parents are of this opinion. Parents from Maharashtra, Punjab and Rajasthan are somewhat less pessimistic about this point than are parents from Andhra, West Bengal and Gujarat.

Between seventy to ninety per cent of the parents say that they have never written or spoken to political leaders or government officials. This indicates that their participation in public life is poor. There are no rural-urban variations on this point. About 25 to 40 per cent parents think that leaders do not pay any attention to what people like themselves have to say. Another 40 to 70 per cent would say that leaders probably pay "*some*" attention and 10 to 20 per cent think that leaders do pay attention to what people have to say.

Parents, like other respondents interviewed, hold "this worldly" attitudes to life. Between 70 and 90 per cent express a preference for the son who sets up a factory and provides jobs rather than for the one who leads others to the religious path. An equally large percentage of parents say that they prefer the accomplishing and purposive type of personality to the passive type that prefers to enjoy life as it comes. On these points the responses of parents are very similar to the responses of the students and the teachers interviewed.

A large proportion of parents, between 55 and 75 per cent, say that education should be the basis of the esteem that a person receives in society or of the status that he holds. In a group which is itself highly mixed in its educational composition this emphasis on education as a determinant of status may be taken to indicate one of two things. It is either a reiteration of the traditional value attached to the acquisition of knowledge (Jnana-marga) or a typically modern appreciation of the instrumental value of education—the means to earning a livelihood. That the latter seems to be the more likely basis of the parents' emphasis on education as the determinant of status may be inferred from the fact that parents lay stress on economic security as the goal of education. However, if this interpretation is accepted it would be difficult to explain why such few parents (less than 20 per cent) accept high income as the basis of esteem. If this paradox is probed further it is likely to indicate some important points concerning the trend of modernization in the country.

CHAPTER VII

INTER-RESPONDENT COMPARISONS

SECTION I—INTRODUCTION

IN the foregoing chapters the social backgrounds, views, attitudes and values of some of the principal groups participating in the education system have been described and analysed.

In this chapter an inter-respondent comparison has been undertaken. To understand adequately the pattern of social interaction between the two principal participant groups in the education system,, it is necessary to compare them with each other. The relevance of a comparison between the students and the teachers for instance, is easily understood. Some of the implications of similarities and differences between these two groups are readily observable. If students and teachers view the goals and purposes of education differently, they are likely to find it difficult to work together. The absence of a community or compatibility of purposes, essential to the functioning of a group would interfere with the smooth functioning of the group. Other factors are also likely to interfere with a smooth inter-action. For instance, in a society stratified on the basis of caste, a low caste school teacher may entertain a sense of inferiority regarding his caste status which is likely to enter into his relationships with upper caste students. The latter on the other hand may not accord a low caste teacher the respect due to his position. It is, therefore, necessary to compare the social backgrounds, the views, attitudes and values of the teachers and students.

A comparison between parents and teachers is equally important. While the sociologist of education is interested in comparing students and teachers directly with a view to understanding the factors influencing inter-action between these two groups of participants in the education system, his interest in a comparison between parents and teachers may be considered to be somewhat indirect. It is recognized that formal and informal education together socialize the younger generation for their adult roles in society. Socialization is a comprehensive process and the growing child is continuously being subjected to the process at home, at school and at play. While the parents are considered to be primarily responsible for the socialization of the child at home, teachers are accepted as principal socializing agents at school. Both represent the older generation and are, in a sense, the custodians of the knowledge, skills, values and attitudes that a particular society holds. They are expected to inculcate in the younger generation the values, attitudes, norms and patterns of behaviour held by a society, partly by conscious instruction, and partly by providing in themselves models for the younger generation to emulate. From the point of view of social stability it is necessary that teachers and parents present a common front, a common scheme of values and behaviour patterns. Major differences in their perpectives would involve the younger generation in doubts and contradictions.

That parents and teachers should share common social attitudes and values is important from yet another point of view. In a differentiated society, the formal education system shares, as it were, the responsibility for the socialization of the younger generation with the family. In order that teachers and parents share their responsibilities effectively, it is necessary that they hold common or at least compatible values and goals. This is particularly important at the primary school stage when the child enters the school, and has its first major contact with the community outside the home. For the transition to this wider community to be smooth and fruitful from the point of view of socialization, it is necessary for the primary school child to be able to identify the teacher with the parent, on whom he has hitherto depended, and to whom he has looked for guidance. Parents are expected to provide their children with cues for behaviour at school. This they are better able to do if the teachers' social backgrounds, attitudes and values resemble their own. If teachers and parents can work in a common direction and supplement what each does for the younger generation in terms of formal and informal education, they facilitate each other's role performance in the process of socialization.

In the normal course of events the emphasis is on conformity and on the continuity of the norms and values of society by the younger generation. However, in a society in which the emphasis is on change from tradition to modernity the role of the school teacher in the socialization of the younger generation is somewhat different. The school is expected to introduce the child to new norms and values rather than help only to inculcate and internalize the traditional ones. A high premium is put on school education in that it is expected to help the changing society overcome the handicap of tradition-bound homes in the task of socializing the younger generation. To accelerate the pace of change it is necessary that teachers serve as models for the younger generation to emulate, represent the new norms and values. Thus, the role of teachers as initiators of the new values becomes as important in a changing society as their role as representatives of the older generation.

The inter-respondent comparisons undertaken in this chapter are in three groups. In the next section, Section II of this chapter, the rural primary school teachers have been compared with rural parents. In Section III two sets of comparisons have been made — one between secondary school teachers and secondary school students and the other between the parents of children from the urban primary and secondary schools with the teachers from these schools. Finally, in Section IV college students from non-professional colleges have been compared with college teachers from these colleges.

SECTION II—THE VILLAGE SCHOOL

1. *THE SOCIAL BACKGROUNDS OF PRIMARY SCHOOL TEACHERS AND RURAL PARENTS*

(*a*) *Caste*: Caste, particularly in the village community, is associated with social status. From the point of view of the child as well as the teacher caste may be one of the important variables influencing their interaction.

TABLE VII-1

PERCENTAGE OF SCHEDULED CASTE, RURAL PARENTS AND PRIMARY SCHOOL TEACHERS

	Andhra	*W. Bengal*	*Gujarat*	*Maharashtra*	*Mysore*	*Orissa*	*Punjab*	*Rajasthan*
Rural Parents	5	16	5	7	9	9	17	15
Rural Men Teachers	20	12	14	2	8	2	10	6
Rural Women Teachers	Nil	4	9	17	Nil	Nil	20	Nil

Except for Andhra and Gujarat, where the scheduled castes are over-represented among the men teachers by 15 per cent and 9 per cent respectively, the percentages of scheduled caste parents are consistently higher than the percentages of scheduled caste teachers. However, in at least two of the six states the percentages of other backward caste men teachers are higher than the percentages of other backward caste parents.

A comparison between women teachers and parents indicates that in four out of the eight states scheduled caste women teachers are conspicuous by their absence. In Gujarat, Maharashtra and Punjab, however, where they are present they outweigh the corresponding proportion of parents in the sample by between 3 per cent and 10 per cent. Of the remaining six states, in Andhra, the percentage of backward caste women teachers is higher than the percentage of backward caste parents. Thus in four out of the eight states either the scheduled or the backward caste women teachers are higher in percentage than the parents.

TABLE VII-2

PERCENTAGE OF BACKWARD CASTE RURAL PARENTS AND RURAL PRIMARY SCHOOL TEACHERS

	Andhra	*W. Bengal*	*Gujarat*	*Maharashtra*	*Mysore*	*Orissa*	*Punjab*	*Rajasthan*
Rural Parents	31	3	10	13	56	20	16	13
Rural Men Teachers	27	6	5	9	53	6	19	15
Rural Women Teachers	36	Nil	Nil	8	14	Nil	Nil	Nil

(b) *Religion*: The overwhelming majority of parents, between 88 per cent and 97 per cent in seven states, are Hindus. In Punjab, however, Hindus are in a minority, the majority being Sikhs. With two exceptions the majority of teachers are also Hindus. The two exceptions are the women teachers in Andhra and men teachers in Punjab.

TABLE VII-3

PERCENTAGE OF HINDU RURAL PARENTS AND PRIMARY SCHOOL TEACHERS.

	Andhra	*W. Bengal*	*Gujarat*	*Maharashtra*	*Mysore*	*Orissa*	*Punjab*	*Rajasthan*
Rural Parents	91	93	88	92	90	97	47	92
Rural Men Teachers	76	98	96	98	97	91	38	97
Rural Women Teachers	21	91	91	75	62	100	11	100

In Andhra where 91 per cent of the parents are Hindus only 76 per cent men teachers and 21 per cent women teachers are Hindu. This is explained by the fact that the overwhelming majority of women teachers, 71 per cent, are Christians; Muslims are also conspicuous among teachers in Andhra. They form 3 per cent of the men teachers and 7 per cent of the women teachers in the sample. As against this the percentages of Christians and Muslims among the parents are only 6 per cent and 2 per cent respectively.

Punjab represents a different pattern. The parents are almost equally divided between Hindus and Sikhs but the Sikhs form a conspicuous majority among men teachers, 62 per cent. Among women teachers Hindus are somewhat over-represented.

(*c*) *Mother-tongue*: In the matter of mother-tongue the rural primary school teachers and rural parents compare as follows:

TABLE VII-4

PERCENTAGE OF RURAL PARENTS AND RURAL PRIMARY SCHOOL TEACHERS WHO STATE THE REGIONAL LANGUAGE AS THEIR MOTHER-TONGUE

	Andhra	*W. Bengal*	*Gujarat*	*Maharashtra*	*Mysore*	*Orissa*	*Punjab*	*Rajasthan*
Rural Parents	97	100	100	95	65	99	98	99
Rural Men Teachers	97	100	100	98	69	100	67	100
Rural Women Teachers	100	96	100	75	47	100	89	100

Generally between 95 per cent and 100 per cent teachers and parents mention the regional language as the mother-tongue. The exceptions are women teachers in Maharashtra, men and women teachers and parents in Mysore, and men and women teachers in Punjab.

In Maharashtra 95 per cent parents state Marathi to be their mother-tongue, 2 per cent state Gujarati, and a little over 2 per cent mention Urdu. Among the women teachers 25 per cent are non-Marathi speaking. Of these, 17 per cent mention Urdu as the mother-tongue and 8 per cent have left the question unanswered.

Mysore is the state with the most heterogenous composition of rural parents in terms of language. Only 65 per cent parents mention Kannada as their mother-tongue. The balance is primarily composed of parents with Tulu (19 per cent) and Konkani (8 per cent) as the mother-tongues. The other 8 per cent are made up by between 1 and 2 per cent each of parents with Marathi, Malayalam, Tamil, Telugu and Urdu as their mother-tongues. The composition of men teachers in this state is equally mixed. Of the 31 per cent non-Kannada speaking men teachers, 6 per cent are Konkani speaking and 3 per cent Marathi speaking. The 32 per cent Tulu speaking men teachers form the largest non-Kannada speaking group. Of men teachers only 47 per cent of the women teachers mention Kannada as their mother-tongue.

The majority, 53 per cent, are Konkani-speaking. Thus there is a slight over-representation of the Tulu speaking among men teachers and the Konkani speaking among women primary school teachers in Mysore. The composition of rural parents in Mysore is somewhat more mixed in terms of language than that of the teachers.

In Punjab the non-Punjabi speaking teachers are all Hindi speaking and so are the non-Punjabi speaking parents.

(*d*) *Occupation*: The rural primary school teachers as well as the rural parents are mainly drawn from homes where the fathers were engaged in one or the other of the rural occupations listed under Groups 1, 2 and 3, viz. owners of farm, fisheries, dairies; tenant cultivators, peasant proprietors; fishermen, manual labourers in agriculture, etc. In terms of occupational status, however, the rural parents, unlike the urban parents do not compare favourably with the primary school teachers. In trems of status the occupation of the teacher belonging to Group 7 could be considered to be superior in status to occupations in Groups 2, 3, 8 and 9 and in the village probably also superior to Group 5. While the majority of rural parents, as mentioned above, follow occupations belonging to Groups 1, 2, and 3, a small percentage follow occupations belonging to Group 5. A small percentage of parents belong to groups 8 and 9 (non-agricultural, skilled and unskilled manual workers). Only between 1 per cent and 7 per cent rural parents belong to Group 7, which is the occupational group on par with the status of the primary school teachers. This does not happen in the urban situation where a large percentage of parents belong to occupation Groups 4, 6 and 7 and are either superior in or on a par in status with the school teacher.

(*e*) *Education*: A large percentage of rural parents are illiterate. The percentage of illiteracy is lowest in West Bengal, 16 per cent. It stands at about 36 per cent in Gujarat, Mysore and Orissa. In the other states, it is even higher — 45 per cent in Andhra, 50 per cent in Rajasthan, 55 per cent in Maharashtra and 64 per cent in Punjab.

The minimum educational qualification required for a primary school teacher is the vernacular school final and thus there is considerable disparity between the education of rural parents and that of the primary school teachers. The disparity is accentuated by the fact that while the minimum educational level to qualify for a primary teacher's job is only the venacular school final, many primary school teachers are educated above this level. In fact among women teachers the percentages of those educated upto the Matriculation level and above are 12 per cent and 20 per cent in Orissa and Gujarat respectively, and between 48 per cent and 73 per cent in the other states. Among the men teachers, the percentage of those educated upto the Matriculation level and above range between 32 per cent and 37 per cent in three states and between 50 per cent and 90 per cent in the others. The percentages of teachers who are Matriculates are particularly high (between 65 per cent and 90 per cent) in West Bengal, Punjab and Rajasthan. This makes the disparity between rural parents and teachers even greater in these states and seems to negate the effect of the lower rate of illiteracy among parents noted above. As compared to this, the percentages of Middle School or High School educated rural parents range between 10 per cent and 13 per cent in Andhra, Gujarat, Maharashtra and Rajasthan and between 20 per cent and 38 per cent in the other four states.

Actually the percentage of illiterate rural parents is much smaller than what may be expected in consideration of the 80 per cent illiteracy in the rural areas of the country. This means that even in the rural areas it is mainly the children of literate parents that tend to go to school. And yet, it is clear that there is a wide gap between the educational level of the teachers and of the parents. The children that the rural teachers teach are largely drawn from homes where parents can hardly give them help in their home work.

2. *THE PRIMARY SCHOOL TEACHERS' AND THE RURAL PARENTS' VIEWS ON EDUCATION*

(a) *The Principal Goal of Education*: Of the four alternatives given viz. good citizenship, culture, higher status and economic security, generally the majority of men and women teachers choose *good citizenship* as the principal goal of education. With the exception of parents in West Bengal, the largest percentage of parents in other states choose *economic security* as the principal goal of education. In West Bengal, the largest percentage of parents choose good citizenship as the principal goal, and thus follow the pattern for teachers.

(i) *Good Citizenship*: As may be seen from the difference between parents and teachers pointed out above, the percentages of parents who look upon good citizenship as the principal goal of education are considerably smaller than the percentages of men or women teachers who do so. Only between 13 per cent and 38 per cent parents belong to this category whereas, with the exception of a few cases, the majority of teachers consider good citizenship to be the principal goal of education.

TABLE VII-5

PERCENTAGE OF PRIMARY SCHOOL TEACHERS AND RURAL PARENTS WHO CONSIDER GOOD CITIZENSHIP AS THE PRINCIPAL GOAL OF EDUCATION

	Andhra	*W. Bengal*	*Gujarat*	*Maharashtra*	*Mysore*	*Orissa*	*Punjab*	*Rajasthan*
Rural Parents	23	38	35	26	28	13	17	25
Rural Men Teachers	62	57	2	68	50	59	76	79
Rural Women Teachers	64	61	63	67	33	100	67	100

(ii) *Culture*: In the choice of culture as the principal goal of education, percentages among teachers and parents differ as follows:

TABLE VII-6

PERCENTAGE OF RURAL PARENTS AND PRIMARY SCHOOL TEACHERS WHO CONSIDER CULTURE AS THE PRINCIPAL GOAL OF EDUCATION

	Andhra	*W. Bengal*	*Gujarat*	*Maharashtra*	*Mysore*	*Orissa*	*Punjab*	*Rajasthan*
Rural Parents	20	29	19	14	23	19	29	19
Rural Men Teachers	10	17	62	27	25	8	5	9
Rural Women Teachers	7	17	3	25	19	Nil	11	Nil

In Maharashtra and Mysore the percentages of men and women teachers who consider culture to be the principal goal of education are distinctly higher than the percentages of parents who do so. In Gujarat a large percentage of men teachers consider "culture" as the principal goal of education, the percentage among women teachers and parents are however, only 3 per cent and 19 per cent respectively. In the other four states the percentages of those who opt for culture are consistently higher among the parents.

(iii) *Higher Status*: In the choice of the achievement of higher status as the principal goal of education, the responses of the parents and teachers follow a fairly similar pattern. In seven out of eight states between 5 per cent and 13 per cent parents consider the achievement of higher status to be the principal goal of education. In Orissa, the percentage is higher, 27 per cent. The corresponding percentages among men teachers are fairly close between 1 per cent and 13 per cent in six states and 21 per cent in Gujarat and Orissa. Among women teachers they range between 3 per cent and 15 per cent in seven states. None of the women teachers in Orissa consider the achievement of a higher status as the principal goal of education.

(iv) *Economic Security*: A large percentage of parents are inclined to consider economic security as the principal goal of education. The corresponding percentage among the teachers is considerably smaller.

TABLE VII-7

PERCENTAGE OF RURAL PARENTS AND PRIMARY SCHOOL TEACHERS WHO CONSIDER ECONOMIC SECURITY AS THE PRINCIPAL GOAL OF EDUCATION

	Andhra	*W. Bengal*	*Gujarat*	*Maharashtra*	*Mysore*	*Orissa*	*Punjab*	*Rajasthan*
Rural Parents	43	23	28	38	36	39	41	47
Rural Men Teachers	17	11	14	5	11	4	5	3
Rural Women Teachers	7	Nil	14	8	10	Nil	11	Nil

As compared to between 23 per cent and 47 per cent parents who give the greatest importance to economic security, only between Nil and 17 per cent teachers do so. A breakdown of the data for men and women teachers indicates that at least in 3 states none of the women teachers consider economic security to be the principal goal of education. Maharashtra, Orissa and Rajasthan stand out as states in which the disparity between parental and teachers' attitudes on this issue is the greatest. In these three states only between 3 per cent and 5 per cent men teachers look upon economic security as the principal goal of education. As regards the women teachers in Maharashtra 8 per cent women teachers belong to this category but in the other two states none of the women teachers do. As against this between 38 per cent and 47 per cent parents in these states consider economic security as the principal goal of education.

The difference between teachers and parents is easily observed when one combines the responses of those who favour good citizenship and culture on the one hand, and those who favour economic security and high status on the other. The overwhelming majority of men and women teachers choose either good citizenship or culture as the principal goal of education. The lowest percentage of teachers belonging to this group viz. women teachers in Mysore is 52 per cent. In the other cases between 64 per cent and 100 per cent men and women teachers, belong to this category. As against this the percentages of parents who consider good citizenship or culture as the principal goal of education are above 50 only in West Bengal, Gujarat and Mysore. In Gujarat and Mysore they are 51 per cent and 54 per cent respectively. West Bengal is the only state where the percentage of rural parents who belong to this category is as high as 67. In the other five states percentages range between 32 and 46.

On the other hand, between 45 per cent and 56 per cent parents in six states consider either economic security or high status as the principal goal of education. In West Bengal and Gujarat the percentages of parents belonging to this category are somewhat smaller, 28 per cent and 37 per cent respectively, and as mentioned earlier these happen to be the states where the pattern of the responses of parents in closer to that of the teachers than to that of the parents in the other states.

In view of the fact that formal education is just beginning to expand in the rural community in the country, these differences between the teachers in village primary schools and rural parents with regard to their concepts regarding the principal goal of education are of significance to the system of education. In agricultural communities where schools do not exist children receive their occupational training in the course of helping their parents in the daily chores connected with fields and farms. While the children are thus equipped for their adult occupational roles, they are also useful and valuable as farm hands. The introduction of formal education in the villages and the requirement that children attend school during the hours that they would otherwise spend on the farm is likely to deprive the parents of valuable assistance in their work. One can imagine that this is somewhat difficult for the rural parents to accept. The fact that a large percentage of parents consider economic security as the principal goal of education could be interpreted to reflect a situation wherein the rural parents are inclined to look upon formal schooling as a substitute for the occupational training provided on the farm and in fact as an occupational training that provides for greater "economic security". If education fulfils this function the rural parents are likely to accept the deprivation of the children's help more willingly. But if the teachers do not consider economic security to be of primary importance they are likely to emphasize in their teaching factors that the village parents look upon as irrelevant or unimprortant. This would not only lead to conflicts between the teachers and the parents but make for a loss of confidence and lack of faith in formal education among the rural parents. This may contribute to parental apathy towards programmes of expansion of education in Indian villages. The differences in the attitudes of parents and teachers with regard to the principal goals of education may have much to do with dropouts, failures, absenteeism and the other problems leading to wastage and stagnation in school education.

TABLE VII-8

PERCENTAGE OF RURAL PARENTS AND PRIMARY SCHOOL TEACHERS WHO THINK THAT STUDENTS SHOULD BE CONCERNED WITH STUDIES ONLY

	Andhra	*W. Bengal*	*Gujarat*	*Maharashtra*	*Mysore*	*Orissa*	*Punjab*	*Rajasthan*
Rural Parents	33	16	36	26	24	33	32	31
Rural Men Teachers	17	17	38	11	11	36	24	15
Rural Women Teachers	36	17	20	14	Nil	Nil	Nil	17

(b) *The Role of the Students*: In order to find out their views regarding the role of a student, the respondents were asked for their opinion on whether the students should be concerned with studies only or whether they should, in addition, also take up, in the following order, household work, welfare work and politics.

It is interesting to observe that the percentage of rural parents who think that students should be concerned with studies only are on the whole higher than the percentage of teachers who think so.

However, the percentages of those who state that students should confine themselves to studies does not exceed a maximum of 36 per cent among parents and 38 per cent among teachers. Both teachers and parents expect students to take on additional responsibilities. But whereas the majority of parents state that students should help at household work, a large percentage of teachers expect students to undertake welfare work in addition to studies and household work. This may be seen from the following:

TABLE VII-9

PERCENTAGE OF RURAL PARENTS AND PRIMARY SCHOOL TEACHERS WHO THINK THAT STUDENTS SHOULD DO HOUSEHOLD WORK IN ADDITION TO THEIR STUDIES

	Andhra	*W. Bengal*	*Gujarat*	*Maharashtra*	*Mysore*	*Orissa*	*Punjab*	*Rajasthan*
Rural Parents	50	58	52	59	64	31	60	45
Rural Men Teachers	21	35	21	16	39	25	52	30
Rural Women Teachers	50	13	26	21	24	Nil	56	33

That the percentages of teachers who state that students should be concerned with studies only or who say that they should be concerned with studies and household duties are on the whole consistently lower than the percentages of parents who say so is, in turn, explained by the larger percentages of teachers who state that students should also take up welfare work.

TABLE VII-10

PERCENTAGE OF RURAL PARENTS AND PRIMARY SCHOOL TEACHERS WHO THINK THAT A STUDENT SHOULD BE CONCERNED WITH WELFARE WORK IN ADDITION TO STUDIES AND HOUSEHOLD DUTIES

	Andhra	*W. Bengal*	*Gujarat*	*Maharashtra*	*Mysore*	*Orissa*	*Punjab*	*Rajasthan*
Rural Parents	16	30	11	14	10	31	8	21
Rural Men Teachers	55	48	31	70	50	32	24	53
Rural Women Teachers	14	57	34	57	38	100	44	17

Between 24 per cent and 70 per cent men teachers in the eight states and between 14 per cent and 57 per cent women teachers in seven states say that students should do welfare work in addition to studies and household duties. As against this, only between 8 per cent and 21 per cent parents in six states and 30 per cent and 31 per cent in two others are of this opinion.

In most states the largest single percentages of teachers are of the opinion that students should undertake welfare work. Thus teachers on the whole seem to be inclined to think that students should expand the scope of their activities either to include household work, or include welfare work. Parents on the contrary seem to be in favour of students confining their activities to studies and to household work. The largest percentages of parents are in favour of students doing household work in addition to studies, but the percentages of parents who would have students confine themselves to studies only are generally fairly high. The responses of the parents on the whole present a different pattern of distribution as compared with the responses of the teachers. Whereas the largest single percentages of teachers seem to believe that students should not confine themselves to studies or household work but should also undertake welfare work, the percentages of parents who are of this opinion comprise a group which has the smallest single percentage of parents.

In view of the comments generally made that students' involvement in politics leads to student indiscipline it would be interesting to observe whether parents and teachers differ in their opinions regarding whether students should, or should not participate in politics. Five per cent or less than 5 per cent parents say that students should also take part in politics. The percentages of men teachers who state that students should take part in politics do not exceed this limit in seven out of the eight states. In Gujarat, however, 7 per cent men teachers state that students should also take part in politics. In Andhra, Orissa and Punjab none of the women teachers think that participation in politics is part of the role of a student. In the other five states, however, between 7 per cent and 16 per cent women teachers state that students should take part in politics.

In the analysis of the question regarding the goals of education, it was pointed out that parents and teachers differ considerably with regard to the goal that they would be inclined to emphasise as the principal goal of education. An analysis of the responses to the question regarding the role of the students indicates differences between parents and teachers on this issue that are equally noteworthy.

To understand the difference between the attitudes of the teachers and the parents adequately, it is necessary to probe the issue further to find out how the respondents define good citizenship and culture, and to know whether teachers and parents define the terms differently. This is not possible to do with the data of the present study. However, to the extent that economic security and high status are goals which are distinctly more pragmatic and immediate in character than either good citizenship or culture, the data may be considered to indicate a situation in which the rural parents are more pragmatic than village school teachers. One could perhaps go a step further, and say that whereas the parents look for specific and comparatively immediate gains from education for their children, teachers think of the advantages of education in more general terms.

3. *THEIR SOCIAL ATTITUDES AND VALUES*

(a) *This-worldly and Other-worldly Attitude*: When asked whether they admire a person who establishes factories and provides employment for many to one who shows the way to religious salvation, the overwhelming majority, viz. 70 per cent or more of the parents and teachers, indicated a this-worldly attitude in that they definitely stated that they admire the son who establishes factories and provides jobs.

TABLE VII-11

PERCENTAGE OF RURAL PARENTS AND RURAL PRIMARY SCHOOL TEACHERS WHO ADMIRE THE SON WHO ESTABLISHES FACTORIES AND PROVIDES EMPLOYMENT

	Andhra	*W. Bengal*	*Gujarat*	*Maharashtra*	*Mysore*	*Orissa*	*Punjab*	*Rajasthan*
Rural Parents	86	87	73	80	82	71	89	70
Rural Men Teachers	83	75	80	91	86	81	86	73
Rural Women Teachers	79	78	83	91	67	67	100	83

There is no uniform pattern of difference in the responses.

(b) *Active and Purposive or Passive and Resigned Attitude to Life*: When asked to choose between the way of life of the person who set himself definite goals and actively strove for them and that of a person who chose to take life in its course the majority of rural parents and teachers indicated a preference for an active and purposive way of life.

TABLE VII-12

PERCENTAGE OF RURAL PARENTS AND RURAL PRIMARY SCHOOL TEACHERS WHO PREFER AN ACTIVE AND PURPOSIVE ATTITUDE TO LIFE

	Andhra	*W. Bengal*	*Gujarat*	*Maharashtra*	*Mysore*	*Orissa*	*Punjab*	*Rajasthan*
Rural Parents	87	97	77	94	90	75	96	91
Rural Men Teachers	86	94	82	100	97	83	100	100
Rural Women Teachers	86	96	69	92	88	100	100	100

(c) *Secularism/Rationality*: The majority of rural parents and teachers think that whether a man strives to improve his lot in life or not depends on whether he has a religion. The percentages of those who say that religion has "nothing to do" with whether a man strives to improve his lot in life are consistently smaller than 50 per cent. Men teachers in

Gujarat are an exception. As many as 52 per cent state that religion has "nothing" to do with a person's striving to improve his lot in life.

TABLE VII-13

PERCENTAGE OF RURAL PARENTS AND RURAL PRIMARY SCHOOL TEACHERS WHO SAY THAT RELIGION HAS NOTHING TO DO WITH WHETHER A PERSON STRIVES TO IMPROVE HIS LOT IN LIFE OR NOT

	Andhra	*W. Bengal*	*Gujarat*	*Maharashtra*	*Mysore*	*Orissa*	*Punjab*	*Rajasthan*
Rural Parents	14	9	31	10	18	11	11	3
Rural Men Teachers	48	42	52	42	36	23	38	12
Rural Women Teachers	7	30	23	41	19	Nil	44	17

The differences between the attitudes of teachers and parents are, however, conspicuous. Few parents, only between 3 per cent and 18 per cent in seven states are inclined to regard striving for success in life as being unrelated to religion. Gujarat is the only state where as many as 31 per cent parents say that religion has nothing to do with striving for betterment. As against this between 12 per cent and 52 per cent men teachers think that religion has nothing to do with purposive striving. Although the percentages of women teachers who state that religion has nothing to do with striving are in six out of the eight states smaller than the percentages of men teachers who say so, in five out of the eight states they continue to be higher than the corresponding percentages among the parents. Differences in percentages between men teachers and parents range between 9 per cent and 36 per cent, the percentages of those saying that religion has nothing to do with purposive striving being consistently higher among the men teachers. In the five states where the percentages of women teachers who state that religion has nothing to do with striving are larger than the percentages of parents who say so, differences range between 1 per cent and 32 per cent.

A statement to the effect that religion has nothing to do with striving to improve one's lot in life may be said to indicate a secular and modern attitude.

(d) *Attitude to Politicians*: To the question on whether politicians pay any attention to the opinions of persons like themselves only a small percentage of parents and teachers respond by saying that they pay "a great deal" of attention. The other alternate responses provided for were, "only a little" or "none at all". Since a statement above that they pay "a great deal" of attention indicates the kind of confidence in political leaders that would lead the elder generation to encourage the younger generation to articulate their opinions and communicate them to persons in position, parents and teachers may be compared with respect to this response only.

TABLE VII-14

PERCENTAGE OF RURAL PARENTS AND RURAL MEN AND WOMEN PRIMARY SCHOOL TEACHERS WHO THINK THAT POLITICIANS PAY A GREAT DEAL OF ATTENTION TO THE OPINIONS OF PEOPLE LIKE THEMSELVES

	Andhra	*W. Bengal*	*Gujarat*	*Maharashtra*	*Mysore*	*Orissa*	*Punjab*	*Rajasthan*
Rural Parents	11	17	26	15	9	16	9	11
Rural Men Tachers	21	54	20	32	14	17	14	6
Rural Women Teachers	Nil	35	37	33	7	Nil	Nil	33

Except for the men teachers in Gujarat and Rajasthan, the percentages of men teachers who think that politicians pay "a great deal" of attention to the opinions of persons like themselves are consistently larger than the percentages of parents who think so. The percentages of women teachers who are of the opinion that politicians pay a great deal of attention are higher as well, in four out of the eight states. One could probably say that teachers are on the whole more optimistic about the attitudes of politicians than the parents are inclined to be. This is as it should be from the point of view of the teachers' role in encouraging the students to fulfil the function, required of adults in a democracy, of communicating to persons in power one's opinion on matters of public interest.

A large percentage of parents and teachers are unable to answer this question and in some cases the percentages of those who are unable to answer the question are higher among the teachers than among the parents.

In a question supplementary to the one discussed above, the respondents were asked to state whether they had ever communicated with leaders or government officials on matters of public interest. The overwhelming majority of parents and teachers have "never" communicated with leaders or government officials in such matters.

TABLE VII-15

PERCENTAGE OF RURAL PARENTS AND RURAL PRIMARY SCHOOL TEACHERS WHO ARE UNABLE TO STATE WHETHER POLITICIANS PAY ATTENTION TO PERSONS LIKE THEMSELVES OR NOT

	Andhra	*W. Bengal*	*Gujarat*	*Maharashtra*	*Mysore*	*Orissa*	*Punjab*	*Rajasthan*
Rural Parents	37	19	13	37	16	12	8	4
Rural Men Teachers	3	2	16	5	6	15	5	9
Rural Women Teachers	15	4	9	8	7	Nil	Nil	33

In all the states the percentages of men teachers who state that they have never communicated are smaller than the percentages of parents who say so. In six states the percentages of women teachers are also smaller.

(e) *Views Regarding Social Mobility*: The overwhelming majority of parents and teachers consider it hard to move up the social ladder. There is no distinct pattern of difference as between the two respondent groups.

TABLE VII-16

PERCENTAGE OF RURAL PARENTS AND RURAL PRIMARY SCHOOL TEACHERS WHO SAY THAT THEY HAVE NEVER COMMUNICATED WITH LEADERS OR OFFICIALS ON PUBLIC ISSUES

	Andhra	*W. Bengal*	*Gujarat*	*Maharashtra*	*Mysore*	*Orissa*	*Punjab*	*Rajasthan*
Rural Parents	84	94	91	89	70	69	87	77
Rural Men Teachers	62	54	75	80	53	61	52	71
Rural Women Teachers	71	100	80	100	52	67	67	67

(f) *Quality that Determines Respect*: Four qualities were listed, viz. birth in a distinguished family, a large income, high caste and a high education. From among these, the respondents were asked to choose one which they considered primarily responsible for determining the respect

TABLE VII-17

PERCENTAGE OF RURAL PARENTS AND RURAL PRIMARY SCHOOL TEACHERS WHO CONSIDER IT HARD TO MOVE UP THE SOCIAL LADDER

	Andhra	*W. Bengal*	*Gujarat*	*Maharashtra*	*Mysore*	*Orissa*	*Punjab*	*Rajasthan*
Rural Parents	90	85	83	63	89	77	62	75
Rural Men Teachers	93	79	79	77	89	74	81	73
Rural Women Teachers	86	83	83	75	67	100	78	100

due to a person. The majority of parents and teachers stated education as the quality which according to them determines the respect due to a person.

TABLE VII-18

PERCENTAGE OF RURAL PARENTS AND RURAL PRIMARY SCHOOL TEACHERS WHO CONSIDER A HIGH EDUCATION TO BE THE PRINCIPAL DETERMINANT OF STATUS

	Andhra	*W. Bengal*	*Gujarat*	*Maharashtra*	*Mysore*	*Orissa*	*Punjab*	*Rajasthan*
Rural Parents	54	78	64	58	62	72	61	65
Rural Men Teachers	55	83	75	75	56	82	81	73
Rural Women Teachers	43	87	71	50	52	100	67	100

In five states the percentages of men and women teachers who give education top priority are slightly higher than the corresponding percentages among the parents.

This is partly explained by the fact that the percentages of parents who choose high income as the principal determinant of status are slightly higher than the percentages of the teachers who do so. The percentages of parents who say that they consider some other criteria than those listed important are also higher. The specific criteria listed by the parents cannot, however, be described, as in the processing of the data, they were grouped together under a category labeled "any other".

TABLE VII-19

PERCENTAGE OF RURAL PARENTS AND RURAL PRIMARY SCHOOL TEACHERS WHO CONSIDER A HIGH INCOME AS THE PRINCIPAL DETERMINANT OF STATUS

	Andhra	*W. Bengal*	*Gujarat*	*Maharashtra*	*Mysore*	*Orissa*	*Punjab*	*Rajasthan*
Rural Parents	11	5	11	11	6	11	8	15
Rural Men Teachers	4	4	Nil	2	3	2	5	18
Rural Women Teachers	Nil	4	14	Nil	Nil	Nil	11	Nil

The only cases in which the percentages of teachers who give importance to high income are larger than the percentages of parents who do so are those of the women teachers in Gujarat and Punjab and the men teachers in Rajasthan.

TABLE VII-20

PERCENTAGE OF RURAL PARENTS AND RURAL PRIMARY SCHOOL TEACHERS WHO MENTION SOME QUALITY OTHER THAN FOUR LISTED AS THE PRINCIPAL DETERMINANT OF STATUS

	Andhra	*W. Bengal*	*Gujarat*	*Maharashtra*	*Mysore*	*Orissa*	*Punjab*	*Rajasthan*
Rural Parents	18	10	8	9	15	1	17	Nil
Rural Men Teachers	14	4	14	11	11	8	Nil	Nil
Rural Women Teachers	7	9	Nil	8	10	Nil	Nil	Nil

In four out of the eight states the percentages of parents who mention a quality other than those specified in the questionnaire are larger than the corresponding percentages among men and women teachers. In Rajasthan none of the two groups of respondents mention any other quality. In Orissa the percentages are distinctly higher among men and women teachers than they are among parents. In Gujarat and Maharashtra the percentages of parents who mention any other quality continue to be larger than those of women teachers but they are smaller than the percentages among the men teachers.

The percentages of parents and teachers who give importance to birth in a distinguished family or to caste are generally small, but somewhat unexpected is the fact that the percentages of those who do so are not necessarily smaller among the teachers than among the parents. As a group distinctly better educated than the rural parents, one would have expected the percentages of rural teachers who give importance to ascription based criteria of high birth and caste to be conspicuously smaller than the percentages of parents who do so.

TABLE VII-21

PERCENTAGE OF RURAL PARENTS AND RURAL PRIMARY SCHOOL TEACHERS WHO GIVE IMPORTANCE TO BIRTH IN A DISTINGUISHED FAMILY

	Andhra	*W. Bengal*	*Gujarat*	*Maharashtra*	*Mysore*	*Orissa*	*Punjab*	*Rajasthan*
Rural Parents	9	3	6	10	10	6	9	13
Rural Men Teachers	28	8	4	5	28	8	5	9
Rural Women Teachers	50	Nil	14	25	14	Nil	22	Nil

In all the states except Rajasthan the percentages of those who consider birth in a distinguished family as the principal determinant of status are higher either among the male or among the female teachers, or among both, than they are among the parents. Andhra, Maharashtra, Mysore and Punjab stand out as the states in which the percentages of teachers giving importance to high birth are particularly large. It is important that

TABLE VII-22

PERCENTAGE OF RURAL PARENTS AND RURAL PRIMARY SCHOOL TEACHERS WHO CONSIDER CASTE TO BE THE PRINCIPAL DETERMINANT OF STATUS

	Andhra	*W. Bengal*	*Gujarat*	*Maharashtra*	*Mysore*	*Orissa*	*Punjab*	*Rajasthan*
Rural Parents	2	3	6	4	4	9	2	6
Rural Men Teachers	Nil	Nil	Nil	Nil	Nil	Nil	5	Nil
Rural Women Teachers	Nil	Nil	6	17	Nil	Nil	Nil	Nil

the percentages of parents giving importance to this quality do not exceed a maximum of 13 per cent in Rajasthan. Among teachers there are five cases in which percentages range between 22 per cent and 50 per cent.

Generally 6 per cent or less of parents or teachers give importance to caste. The only exceptions are the 9 per cent parents in Orissa and the 17 per cent women teachers in Maharashtra. Within the small percentages of those who consider caste to be the principal determinant of status, percentages are on the whole higher among parents.

Most of the parents and teachers were able to give a definite opinion on this issue. The percentages of non-response to the question together with the percentages of those who say they do not know are generally 5 per cent or less. It is important, however, that in Gujarat and Maharashtra as many as 7 per cent men teachers and 24 per cent women teachers, respectively, are unable to answer the question.

SECTION III—THE URBAN SCHOOL

In relation to the urban school it is possible, on the basis of the data available to compare:

1. The students and the teachers
2. The parents and the teachers

1. *THE SECONDARY SCHOOL STUDENTS AND THE SECONDARY SCHOOL TEACHERS*

For an inter-respondent comparison between these two groups, the secondary school students have been compared with the secondary school teachers. Since primary school students were not interviewed, data for a comparison between the primary school students and the primary school teachers were not available and inter-respondent comparison in this case has had to be restricted to the secondary school level.

(a) *Their Social Backgrounds*

(i) *Caste* : Generally the percentages of backward and scheduled caste students are larger than the percentages of backward and scheduled caste teachers.

In Andhra the situation is reversed in that the percentages of the scheduled and backward caste teachers are larger than the corresponding percentages of students. On the whole, the scheduled and the backward castes are represented in small percentages among both the respondent groups—generally less than 25 per cent. In Andhra and Mysore, however, their percentages are higher than 25.

TABLE VII-23

PERCENTAGE OF SECONDARY SCHOOL STUDENTS AND TEACHERS WHO BELONG TO THE SCHEDULED AND THE BACKWARD CASTES

	Andhra	*W. Bengal*	*Gujarat*	*Maharashtra*	*Mysore*	*Orissa*	*Punjab*	*Rajasthan*
School Boys	29	5	18	17	30	20	22	11
Men Teachers	34	7	4	11	28	9	9	2
School Girls	15	4	8	2	25	6	6	2
Women Teachers	17	Nil	4	7	7	5	2	Nil

(ii) *Religion*: The following table indicates that except for the women teachers in Andhra, in seven out of the eight states more than 65 per cent teachers and students are Hindus. In the seventh state, Punjab, the percentages of Hindus are comparatively smaller, both among the teachers and the student respondent groups.

The majority of teachers and students are Hindus. But whereas the percentages of Hindu men teachers are somewhat larger than the percentages of Hindu school boys, the percentage of Hindu women teachers are on the whole smaller than the percentages of Hindu school girls. There are more Hindu men teachers than Hindu school boys in all the states except Punjab and Rajasthan whereas there are fewer Hindu women teachers than Hindu school girls in five states out of eight.

Differences between the percentages of Hindu men teachers and Hindu school boys range between 1 per cent and 12 per cent. Of the five states where the percentages of Hindu women teachers are smaller than the per-

TABLE VII-24

PERCENTAGE OF SECONDARY SCHOOL STUDENTS AND TEACHERS WHO ARE HINDUS

	Andhra	*W. Bengal*	*Gujarat*	*Maharashtra*	*Mysore*	*Orissa*	*Punjab*	*Rajasthan*
School Boys	68	82	78	79	78	94	61	83
Men Teachers	69	85	89	91	90	95	55	78
School Girls	76	93	63	71	80	93	61	70
Women Teachers	39	91	83	72	66	68	58	74

centages of Hindu school girls, the differences range between 14 and 37 per cent in three states and 2 per cent and 3 per cent in two. Although the majority of teachers and students are Hindu, Christians are considerably over-represented among the teachers.

An examination of the percentages of school teachers and students belonging to the other religions indicate considerable homogeneity in each state in the religions' composition of secondary school teachers and students, except for a larger representation of Christians among the teachers as compared with students. In Andhra the sample of women teachers is heavily weighted with Muslim and Christian teachers.

(iii) *Mother-tongue*: The percentages of men teachers who claim the regional language as the mother tongue are on the whole larger than the percentage of school boys who do so, in seven out of the eight states. This is, however, true of the women teachers only in four out of the eight states.

TABLE VII-25

Percentage of Secondary School Teachers and Students Who mention the Regional language as their Mother-tongue

	Andhra	*W. Bengal*	*Gujarat*	*Maharashtra*	*Mysore*	*Orissa*	*Punjab*	*Rajasthan*
School Boys	70	85	97	84	51	88	60	93
Men Teachers	81	89	98	92	72	94	68	90
School Girls	76	90	93	50	48	86	55	68
Women Teachers	66	89	96	65	40	83	62	74

However, since the overwhelming majority of students and teachers belong to the regional language groups, in most of the states the differences are not likely to be of much consequence.

(iv) *Educational Background* : The educational background of the secondary school teachers is not necessarily superior to that of the secondary school students. The percentages of students with college educated fathers are, in most cases higher than the percentages of teachers with college educated fathers.

In Andhra, Orissa and Rajasthan the percentages of school boys and school girls with college educated fathers are higher than the corresponding percentages of men and women teachers. In West Bengal, Gujarat, Maharashtra, Mysore and Punjab the percentages of school boys with

TABLE VII-26

PERCENTAGE OF SECONDARY SCHOOL TEACHERS AND STUDENTS WITH A COLLEGE-EDUCATED FATHER

	Andhra	*W. Bengal*	*Gujarat*	*Maharashtra*	*Mysore*	*Orissa*	*Punjab*	*Rajasthan*
School Boys	15	41	9	12	17	17	18	21
Men Teachers	8	23	5	9	10	6	7	9
School Girls	33	58	23	31	28	50	37	36
Women Teachers	29	66	31	32	42	23	38	29

college-educated fathers continue to be higher than the corresponding percentages among the men teachers, but the women teachers in these states have college-educated fathers in larger percentages than the school girls.

Although the percentages of teachers with college-educated fathers are on the whole smaller than the corresponding percentages among the students, the percentages of the teachers with fathers educated upto the lowest level, viz., with fathers who are illiterate or educated upto the primary level are also on the whole smaller than the corresponding percentages among students.

TABLE VII-27

PERCENTAGE OF SECONDARY SCHOOL TEACHERS AND STUDENTS WHO STATE THAT THEIR FATHER IS EDUCATED UPTO THE PRIMARY SCHOOL LEVEL OR LESS

	Andhra	*W. Bengal*	*Gujarat*	*Maharashtra*	*Mysore*	*Orissa*	*Punjab*	*Rajasthan*
School Boys	48	23	62	53	42	50	46	47
Men Teachers	44	19	55	57	42	37	53	49
School Girls	25	12	28	18	20	13	15	12
Women Teachers	20	Nil	13	9	12	18	9	16

Men teachers in Maharashtra, Punjab and Rajasthan and women teachers in Orissa and Rajasthan are exceptions in that the percentages of those with fathers educated only upto the primary level, or less, are higher among them, than they are among the students. This means that as compared to the teachers, there are larger percentages of students in the two polar extreme categories of educational level, viz., the illiterate or primary school-educated and the college-educated. Teachers on the whole mainly belong to a group with middle school or high school educated fathers.

Although the percentages of teachers with fathers with a low level of education are smaller than the corresponding percentages of students, they are large enough to merit notice. In seven out of the eight states, for instance, between 37 and 52 per cent men teachers have fathers who have at the most a primary school education.

TABLE VII-28

PERCENTAGE OF SECONDARY SCHOOL STUDENTS AND TEACHERS WHOSE FATHERS FOLLOW ONE OR THE OTHER OF THE RURAL OCCUPATIONS GROUPED UNDER GROUP NOS. 1, 2 OR 3

	Andhra	*W. Bengal*	*Gujarat*	*Maharashtra*	*Mysore*	*Orissa*	*Punjab*	*Rajasthan*
School Boys	25	18	30	41	28	37	31	36
Men Teachers	34	30	22	43	40	50	32	27
School Girls	16	7	5	10	14	12	18	3
Women Teachers	14	4	5	9	11	16	19	7

(v) *Occupational Background* : The teachers and the students from the secondary schools may be compared on the basis of whether their fathers followed rural occupations, urban white-collar occupations or were engaged in small trade and business.

TABLE VII-29

PERCENTAGE OF SECONDARY SCHOOL STUDENTS AND TEACHERS WHOSE FATHERS BELONGED TO ONE OR THE OTHER OF THE URBAN WHITE-COLLAR OCCUPATIONS IN GROUPS 4, 6 OR 7

	Andhra	*W. Bengal*	*Gujarat*	*Maharashtra*	*Mysore*	*Orissa*	*Punjab*	*Rajasthan*
School Boys	36	46	29	30	42	33	35	35
Men Teachers	40	34	42	37	38	28	26	47
School Girls	52	64	53	55	59	65	52	62
Women Teachers	57	74	61	65	67	53	61	70

In six states the percentages of men teachers from rural occupational backgrounds are larger than the corresponding percentages of school boys. They are higher among women teachers than they are among the girl students only in three states.

The teachers are primarily drawn from homes in which the father practised one or the other of the urban white-collar occupations belonging to groups 4, 6 or 7. So are the students.

In four out of the eight states the percentages of those whose fathers belonged to urban white-collar occupations are higher among the men teachers than among school boys. In all the states except Orissa they are consistently higher among women teachers than they are among girl students.

Finally, the differences between the percentages of those whose fathers followed petty trade, small business, etc., vary as between the men and the women teachers and school boys and school girls.

TABLE VII-30

PERCENTAGE OF SECONDARY SCHOOL STUDENTS AND TEACHERS WHOSE FATHERS FOLLOWED SMALL TRADE, BUSINESS, ETC. (GROUP 5)

	Andhra	*W. Bengal*	*Gujarat*	*Maharashtra*	*Mysore*	*Orissa*	*Punjab*	*Rajasthan*
School Boys	25	16	25	8	10	12	20	16
Men Teachers	17	11	26	8	14	13	29	16
School Girls	2	7	28	16	13	10	19	26
Women Teachers	13	3	19	12	7	9	12	11

They are higher among men teachers than among school boys in four states, and the percentages are identical in two states. The percentages of those whose fathers belong to Occupation Group 5 are higher among women teachers than they are among school girls only in one state. In all the other states they are higher among school girls than they are among the women teachers.

The occupational backgrounds of the teachers and the students in the secondary schools are not strikingly different. One could, however, roughly state that the percentages of men teachers who are drawn from the rural occupations belonging to groups 1, 2 or 3 and the semi-urban occupations of small trade and business are somewhat higher among men teachers than among school boys. This pattern of difference is not repeated between women teachers and school girls. In fact in this case the situation is reversed—with school girls being drawn more often than women teachers from the rural and semi-urban occupational groups.

(vi) *Self-Image of Social Status* : It is interesting to observe that the percentages of students who think that they belong to the highest rung of the social ladder are larger than the corresponding percentages among the teachers. On the other hand, the percentages of teachers who place themselves on the lowest rung of the social ladder are larger than the corresponding percentages among the students. However, the overwhelming majority, both of secondary school students and of secondary school teachers, place themselves on the middle rung of the social ladder, and claim a middle social position for themselves; the percentages of those who rate themselves as socially "high" or "low" are so small that the differences observed between teachers and students are hardly likely to be of much consequence.

TABLE VII-31

PERCENTAGE OF SECONDARY SCHOOL STUDENTS AND TEACHERS WHO THINK THAT THEY POSSESS (a) HIGH AND (b) LOW SOCIAL POSITION

	Andhra	*W. Bengal*	*Gujarat*	*Maharashtra*	*Mysore*	*Orissa*	*Punjab*	*Rajasthan*
(a) High Social Position								
School Boys	8	6	6	12	18	8	16	12
Men Teachers	7	6	7	9	8	8	4	8
School Girls	3	1	9	10	11	6	16	9
Women Teachers	4	4	4	2	7	7	2	6
(b) Low Social Position								
School Boys	17	11	12	10	11	29	10	12
Men Teachers	19	16	18	30	16	29	20	13
School Girls	4	5	3	3	4	7	2	3
Women Teachers	8	12	16	7	6	4	2	4

Summary : The observations made in a comparison between students and teachers in secondary schools could be summed up as follows :

The social backgrounds of the teachers and the students in the sample are not particularly different. There is considerable homogeneity between the two groups in matters such as their caste, religion, mother-tongue and their educational and occupational backgrounds, but some differences may be noted. The percentages of teachers who belong to the scheduled and backward castes are smaller than percentages of scheduled and backward castes students. Christians are conspicuously over-represented among the teachers. The percentages of teachers who claim the regional language as the mother-tongue are on the whole larger than the percentages of students who do so. In terms of their educational backgrounds, although the percentages of teachers who have college-educated fathers are smaller than the corresponding percentages of students, teachers as a group cannot be said to have an educational background inferior to that of the students. This is because the percentages of students who come from families which have the lowest educational level, viz., families in which the fathers are either illiterate or educated only upto the primary level are distinctly higher than the corresponding percentages of students. In their occupational backgrounds the teachers and students interviewed are fairly similar, the minor differences observed do not indicate any definite trend.

(b) *Views regarding the Role of the Student and the Goals of Education*

(i) *The Role of the Student*: The percentages of teachers as well as of students who say that a student should devote himself to studies only is not large. Percentages range between 14 per cent and 33 per cent among teachers and between 7 and 28 per cent among the students. The differences in percentages between the two groups are also small. However, within the small margin of percentages of those who state that students should be concerned with studies only, the percentages of those who think so are generally higher among the teachers than among the students.

School boys in Mysore and Orissa and school girls in West Bengal deviate from the general pattern, in that the percentages of those who state that students should be concerned with studies only are higher among

TABLE VII-32

PERCENTAGE OF TEACHERS AND STUDENTS WHO SAY THAT STUDENTS SHOULD BE CONCERNED WITH STUDIES ONLY

	Andhra	*W. Bengal*	*Gujarat*	*Maharashtra*	*Mysore*	*Orissa*	*Punjab*	*Rajasthan*
School Boys	27	16	24	14	26	23	17	22
Men Teachers	31	25	24	25	21	15	26	23
School Girls	11	28	22	13	11	7	8	7
Women Teachers	14	16	33	20	19	28	16	26

them than they are among the teachers. In Gujarat the percentages among school boys and men teachers are identical.

On the other hand though in general small, the percentages of students who say that a student should take part in politics are distinctly higher than the percentages of teachers who say so.

TABLE VII-33

PERCENTAGE OF SECONDARY SCHOOL STUDENTS AND TEACHERS WHO STATE THAT STUDENTS SHOULD TAKE PART IN POLITICS

	Andhra	*W. Bengal*	*Gujarat*	*Maharashtra*	*Mysore*	*Orissa*	*Punjab*	*Rajasthan*
School Boys	20	6	21	13	15	6	15	13
Men Teachers	1	1	6	2	2	12	4	5
School Girls	16	27	25	14	17	2	24	16
Women Teachers	1	1	3	2	2	—	1	—

Among school boys these percentages do not exceed 21 per cent and among school girls they do not exceed 27 per cent, but what is significant is the fact that whereas, among the teachers the percentages in the majority of instances are extremely negligible—a minimal 1, 2, or 3 per cent, among the students the percentages of those who say that students should take part in politics are as a rule 13 per cent or above. The contrast between the viewpoints of the two groups is seen from the fact that the 6 per cent and 12 per cent men teachers in Gujarat and Orissa, representing the *highest percentages* of teachers who say that students should take part in politics are the exceptions in a situation where less than 6 per cent teachers are of the opinion that students should take part in politics, whereas the 6 per cent school boys in West Bengal and Orissa and the 2 per cent school girls in Orissa representing the *lowest percentages* among the students are the exceptions in a situation in which the percentages range between 13 and 27.

The situation in Orissa is markedly different from the other states. Not only are the percentages of school students in favour of student's participation in politics the smallest in the eight states, but this is the only state in which the percentage of students who favour such participation is smaller than the percentage of teachers who do so.

The tables given above, showing the distribution of teachers and students who believe that a student should confine himself to his studies and of those who say that they should take part in politics indicate that the percentages of students and teachers represented in these two categories are not particularly large. This is explained by the fact that the majority of teachers and students are distributed between the other two categories, viz. those who say that students should do household work in addition to studies and those who say that they should study, do household work and welfare work. The percentages of school boys and school girls who think that students should confine themselves to studies are smaller than the percentages of teachers who think that they should, whereas the percentages of school boys and school girls who say that students should take part in politics are conspicuously larger than the percentages of teachers who say so. It would be interesting to observe if students are in general inclined to consider a student's role to include more varied activities than the teachers who do so.

TABLE VII-34

PERCENTAGE OF SECONDARY SCHOOL TEACHERS AND STUDENTS WHO THINK THAT A STUDENT SHOULD STUDY, DO HOUSEHOLD WORK AND WELFARE WORK

	Andhra	*W. Bengal*	*Gujarat*	*Maharashtra*	*Mysore*	*Orissa*	*Punjab*	*Rajasthan*
School Boys	25	58	32	53	21	62	29	36
Men Teachers	43	63	33	36	49	53	46	50
School Girls	33	55	26	37	19	78	32	41
Women Teachers	47	64	38	32	39	53	49	49

In West Bengal, Maharashtra and Orissa the percentages of students who say that a student should do welfare work in addition to household work, are distinctly higher than the percentages of teachers who give this response. But in Andhra, Mysore, Punjab and Rajasthan the situation is the reverse. In Gujarat the percentages of school girls who would have students undertake welfare are considerably larger than the percentage of women teachers who do so but the percentage difference between men teachers and school boys is a negligible 1 per cent. This means that although the percentages of students who opt in favour of student participation in politics are higher than those among the teachers, and though their percentages are consistently smaller than the percentages of teachers who say that a student should confine himself to his studies the data do not indicate any uniform trend on the basis of which one may conclude that the students' concept of a student's role is wider than that of the teachers.

The data, however, clearly underline the fact that there is, in every state a considerable difference between the secondary school students' and the secondary teachers' concept of the student role.

(ii) *The Goals of Education*: Generally, the largest single percentages of secondary school students and teachers consider good citizenship to be the principal goal of education. In fact, with some exceptions, the majority of students and teachers in each state are of the opinion that good citizenship is the principal goal of education.

TABLE VII-35

PERCENTAGE OF SECONDARY SCHOOL STUDENTS AND TEACHERS WHO CONSIDER GOOD CITIZENSHIP AS THE PRINCIPAL GOAL OF EDUCATION

	Andhra	*W. Bengal*	*Gujarat*	*Maharashtra*	*Mysore*	*Orissa*	*Punjab*	*Rajasthan*
School Boys	34	53	76	64	46	77	71	55
Men Teachers	43	45	43	42	39	50	51	51
School Girls	41	59	65	62	51	88	78	78
Women Teachers	49	49	40	44	57	37	49	52

There are differences in each state between the percentages of school boys and men teachers on the one hand, and the percentages of school girls and women teachers on the other, who consider good citizenship as the goal of education but there is no consistent trend in these variations.

On the other hand the percentages of teachers who consider culture as the primary goal of education are conspicuously higher in six states than the corresponding percentages among the students.

TABLE VII-36

PERCENTAGE OF SECONDARY SCHOOL STUDENTS AND TEACHERS WHO CONSIDER CULTURE TO BE THE PRINCIPAL GOAL OF EDUCATION

	Andhra	*W. Bengal*	*Gujarat*	*Maharashtra*	*Mysore*	*Orissa*	*Punjab*	*Rajasthan*
School Boys	21	22	5	16	24	6	3	13
Men Teachers	20	20	23	29	32	23	19	21
School Girls	22	20	18	19	29	5	1	7
Women Teachers	21	41	32	33	29	42	24	27

Men teachers in Andhra and W. Bengal and women teachers in Andhra are the exceptions to the general trend.

Similarly the percentages of teachers who consider economic security to be the principal goal of education are consistently higher than the corresponding percentage of students.

TABLE VII-37

PERCENTAGE OF SECONDARY SCHOOL STUDENTS AND TEACHERS WHO CONSIDER ECONOMIC SECURITY TO BE THE PRINCIPAL GOAL OF EDUCATION

	Andhra	*W. Bengal*	*Gujarat*	*Maharashtra*	*Mysore*	*Orissa*	*Punjab*	*Rajasthan*
School Boys	18	9	7	3	9	7	5	8
Men Teachers	21	17	17	12	11	15	12	16
School Girls	19	5	13	2	5	1	1	4
Women Teachers	14	8	18	8	8	14	16	17

With the exception of women teachers in Andhra, the men and women teachers who favour economic security as the principal goal of education are consistently larger than the corresponding percentages among students. This difference between teachers and students is particularly striking because of the fact that with the exception of school girls and school boys in Andhra and school girls in Gujarat less than 10 per cent students consider economic security as the principal goal whereas the percentages of teachers who do so are, with three exceptions, all among women teachers, consistently higher than 10 per cent among the teachers.

TABLE VII-38

PERCENTAGE OF SECONDARY SCHOOL STUDENTS AND TEACHERS WHO CONSIDER HIGH STATUS AS THE PRINCIPAL GOAL OF EDUCATION

	Andhra	*W. Bengal*	*Gujarat*	*Maharashtra*	*Mysore*	*Orissa*	*Punjab*	*Rajasthan*
School Boys	22	16	16	20	22	9	18	21
Men Teachers	15	15	14	7	17	13	11	10
School Girls	12	17	9	22	14	5	17	9
Women Teachers	5	4	12	11	6	5	9	3

Finally, although the percentages of teachers and students who, primarily, look upon education as an instrument to high status are generally small the percentages are distinctly higher among students than they are among the teachers.

It is difficult to explain these differences, between students and teachers, in their view points regarding the principal goal of education. To the extent that generally the majority of students and teachers consider good citizenship the principal goal of education one can say that there is a fair measure of consensus regarding the goals of education among students and teachers the two principal inter-acting groups in the urban secondary school system. But the differences observed with respect to the importance given by teachers and students to one or the other of the three values viz. culture, economic security and high status indicate the necessity to probe these differences further and to analyse their implications for interaction between students and teachers in urban schools.

Summary: *Views Regarding the Role of a Student and the Goals of Education*: Although there is a consensus among the majority of students and teachers, the opinions regarding the role of the student and the principal goal of education, there are marked differences between teachers and students whose opinions do not conform to the majority.

For instance the majority of students and teachers think that students should do household and welfare work or that they should at least do household work in addition to studies. The percentages of teachers who think that students should confine themselves exclusively to studies are small and so are the percentages of those who belong to the other extreme, the group that says that they should not only study and do household and welfare work but participate in politics as well. But among those who belong to these two categories the differences between teachers and students are distinct. A larger percentage of teachers believe that students should confine themselves to their studies, whereas the percentages of those who believe that a student should take part in politics as well are higher among the students.

In their conception regarding the goals of education again, the majority of students and teachers agree in that they consider good citizenship as the principal goal of education. However, the two groups differ in that among those who do not consider citizenship as the principal goal, teachers in considerably larger percentages emphasise culture or economic security, whereas the percentages of those who consider high status as the principal goal of education are higher among the students than they are among the teachers.

c. *Their Social Attitudes and Values* : To the sociologist of education a comparison between the social attitudes and values of the students and teachers is relevant from two points of view. On the one hand it is important to observe the extent of consensus between the values of these two interacting groups within the social system. On the other, and this is particularly important in the Indian situation, it is important to see whether teachers' in their attitudes and values are ahead of the students to serve as leaders of change to the younger generation. It is also important to know whether the teachers have a definite opinion on each item. Persons with ambivalent attitudes could hardly be expected to make good leaders.

(i) *This-worldliness and Other-worldliness*: The teachers and the students were given an instance of two sons of a father different from each other in their approach to life. The first son was a person who showed the way to religious salvation, the second, one who established factories and provided jobs for many persons. They were then asked to state which of the two sons they admired better, the assumption being, that the other-worldly person would choose the first son and the this-worldly persons the second son.

Non-response to the question, or the statement that the choice is "not clear" may be taken as an indication of ambivalence on this point. An ambivalence of attitudes would be a distinct handicap to a teacher in his role as an agent of modernization. An ambivalence of attitudes on the part of the students on the other hand would underline the students' need for guidance.

TABLE VII-39

PERCENTAGE OF SECONDARY SCHOOL STUDENTS AND TEACHERS WHO ARE "NOT CLEAR" REGARDING THEIR CHOICE

	Andhra	*W. Bengal*	*Gujarat*	*Maharashtra*	*Mysore*	*Orissa*	*Punjab*	*Rajasthan*
School Boys	9	8	5	3	10	7	4	4
Men Teachers	5	4	8	7	8	4	1	4
School Girls	10	3	10	10	16	10	5	2
Women Teachers	3	3	8	10	8	7	2	7

The percentages of those who indicate an ambivalence of attitudes, is on the whole small, and the differences are also small.

The overwhelming majority of teachers and students, admire the second son more. With a few exceptions, percentages of teachers and students who admire the second son are above 70 per cent. Both groups of respondents can therefore be considered to be predominantly this-worldly. This does not conform to the stereotype of Indians as other-worldly. It, however, indicates a higher level of agreement between teachers and students on this point.

TABLE VII-40

PERCENTAGE OF SECONDARY SCHOOL STUDENTS AND TEACHERS WHO ADMIRE THE SON WHO ESTABLISHES FACTORIES, ETC.

	Andhra	*W. Bengal*	*Gujarat*	*Maharashtra*	*Mysore*	*Orissa*	*Punjab*	*Rajasthan*
School Boys	78	86	78	90	68	65	89	81
Men Teachers	82	86	73	87	72	79	91	77
School Girls	74	94	76	83	65	56	90	94
Women Teachers	85	89	73	73	86	83	91	82

The percentages of those who indicate an other-worldly attitude to life by admiring the son who shows the path of religious salvation are small among both groups.

TABLE VII-41

PERCENTAGE OF SECONDARY SCHOOL TEACHERS AND STUDENTS WHO ADMIRE THE SON WHO SHOWS THE PATH OF RELIGIOUS SALVATION MORE THAN THE SON WHO BUILDS FACTORIES, ETC.

	Andhra	*W. Bengal*	*Gujarat*	*Maharashtra*	*Mysore*	*Orissa*	*Punjab*	*Rajasthan*
School Boys	14	17	17	6	22	29	8	15
Men Teachers	13	10	19	7	20	17	8	18
School Girls	16	4	15	6	19	34	5	4
Women Teachers	11	8	19	15	6	11	6	10

(ii) *Passive and Resigned Attitude to Life*: In a question supplementary to the one discussed above the respondents were asked to state whether they admired the active accomplishing type of person who set definite goals for himself, and strove for their achievement or one who took life as it came and enjoyed it.

Non-response to the question was less than 3 per cent among both groups. The overwhelming majority of teachers and students admire the active accomplishing type of person.

TABLE VII-42

PERCENTAGE OF SECONDARY SCHOOL STUDENTS AND SECONDARY SCHOOL TEACHERS WHO PREFER THE ACCOMPLISHING TYPE OF PERSON

	Andhra	*W. Bengal*	*Gujarat*	*Maharashtra*	*Mysore*	*Orissa*	*Punjab*	*Rajasthan*
School Boys	51	89	80	91	90	85	97	98
Men Teachers	88	92	85	91	90	90	96	89
School Girls	39	93	76	86	89	90	98	97
Women Teachers	80	97	77	87	90	90	88	87

With the exceptions of men teachers in Andhra where the percentage of teachers who admire the accomplishing type of person is higher by 37 per cent than that among school boys, differences are small, and the teachers cannot be said to be strikingly different from students in this matter.

(iii) *Rationality/Secularism*: To the question whether it is necessary for a person to believe in a religion in order that he may strive to improve his lot in life a noticeably, large percentage of students replied with "I do not know". An ambivalence of attitude on this point was also indicated by a small percentage of teachers, but the percentages of teachers who say that they "do not know" are distinctly and consistently smaller among the teachers than among the students.

TABLE VII-43

PERCENTAGE OF SECONDARY SCHOOL STUDENTS AND TEACHERS WHO STATE THAT THEY "DO NOT KNOW" WHETHER A PERSON STRIVING TO IMPROVE HIS LOT IN LIFE DEPENDS ON RELIGION

	Andhra	*W. Bengal*	*Gujarat*	*Maharashtra*	*Mysore*	*Orissa*	*Punjab*	*Rajasthan*
School Boys	17	9	12	11	16	9	7	6
Men Teachers	3	4	8	4	6	5	3	4
School Girls	19	5	17	16	28	15	13	12
Women Teachers	5	5	8	9	8	4	2	7

Whereas between 6 per cent and 17 per cent school boys say that they "do not know" whether belief in a religion is related to striving for betterment in life only between 3 per cent and 8 per cent men teachers say so. Between 5 and 28 per cent school girls indicate an ambivalence of attitude, whereas only between 2 and 9 per cent women teachers do so. In West Bengal the percentages of those who say that they "do not know" are identical among school girls and women teachers, a small 5 per cent among both groups.

From among those who have given a definite reply, those who say that religion has nothing to do with whether a person strives to improve his lot or not may be considered to be secular. The percentages of those who indicate their secularism by saying that religion has "nothing to do" with striving to improve one's lot in life are not necessarily higher among the teachers than they are among the students.

TABLE VII-44

PERCENTAGE OF SECONDARY SCHOOL STUDENTS AND TEACHERS WHO SAY THAT RELIGION DOES NOT HAVE ANYTHING TO DO WITH WHETHER A MAN STRIVES TO IMPROVE HIS LOT IN LIFE

	Andhra	*W. Bengal*	*Gujarat*	*Maharashtra*	*Mysore*	*Orissa*	*Punjab*	*Rajasthan*
School Boys	38	43	63	48	41	43	72	57
Men Teachers	40	56	38	44	51	48	68	46
School Girls	38	32	50	46	32	42	61	45
Women Teachers	31	36	36	27	48	33	62	62

The percentages of those who are 'secular' in this sense are higher among school boys than they are among men teachers in Gujarat, Maharashtra, Punjab and Rajasthan, and higher among school girls than they are among women teachers in Andhra, Gujarat, Maharashtra and Orissa. In four states the percentages of those who are secular are higher among school men and women teachers than among school boys and school girls. In the instances in which the percentages are higher among the teachers the percentage differences range between 1 per cent and 13 per cent. This difference is not particularly high in view of the fact that less than 50 per cent students in five out of the eight states indicate a definitely secular attitude. That the percentage of secular teachers is not conspicuously higher than the percentage of secular students is significant from the point of view of the role of education in the inculcation of the value of secularism.

(iv) *Attitude to Politicians* : The communication of one's opinions on matters of public interest to politicians and leaders is necessary for the effective functioning of a democracy. For this it is necessary that the citizens in a democracy have confidence in their opinions being heeded by politicians and leaders. Teachers are expected to educate the younger generation for a high level of political participation. Minimally, this means developing in the younger generation the ability to think for themselves on matters of public interest and developing as well the habit of articulating one's viewpoint and communicating it to the proper quarters. For this it is necessary that teachers themselves have some measure of confidence in their opinions being heeded by politicians. It is necessary that the teachers themselves have developed the habits they seek to cultivate. With a view to finding out whether the secondary school teachers have the necessary confidence in leaders, they were asked to state whether they believed that politicians and leaders paid attention to the opinions of people like themselves. They were also asked to state whether they had ever communicated their opinion on matters of public interest to leaders and government officials. The same questions were also put to the students. With comparable data for the two respondent groups, it is possible to see whether the teachers' political attitudes are such as to enable them to provide the younger generation the right cues for the fulfilment of their political obligations in adulthood. To the question whether politicians and leaders paid any attention to the opinions of people like themselves, many teachers and students were unable to give a definite reply.

TABLE VII-45

PERCENTAGE OF SECONDARY SCHOOL STUDENTS AND TEACHERS AND OF URBAN PARENTS WHO SAID THAT THEY "DO NOT KNOW" IF POLITICIANS PAY ATTENTION TO THE OPINIONS OF PERSONS LIKE THEMSELVES

	Andhra	*W. Bengal*	*Gujarat*	*Maharashtra*	*Mysore*	*Orissa*	*Punjab*	*Rajasthan*
School Boys	17	16	10	11	13	14	21	20
Men Teachers	5	8	11	9	12	8	7	8
School Girls	43	16	10	22	30	23	29	27
Women Teachers	12	15	11	17	17	30	7	15

Moreover, from among those who have been able to give a definite answer to the question, the percentages of those who indicate a complete lack of confidence in political leaders by saying that politicians do not pay attention to the opinions of persons like themselves the percentages of teachers are often larger—especially among women teachers—than the percentages of students. This indicates that a lack of confidence in their opinions being heeded by political leaders, seems in most cases, to be even more marked among the teachers than it is among the students.

TABLE VII-46

PERCENTAGE OF SECONDARY SCHOOL TEACHERS AND STUDENTS WHO INDICATE THEIR LACK OF CONFIDENCE IN POLITICIANS AND LEADERS BY SAYING THAT THE LATTER DO NOT PAY ATTENTION TO THE OPINIONS OF PEOPLE LIKE THEMSELVES

	Andhra	*W. Bengal*	*Gujarat*	*Maharashtra*	*Mysore*	*Orissa*	*Punjab*	*Rajasthan*
School Boys	15	7	33	29	40	29	17	38
Men Teachers	37	21	33	28	30	33	42	36
School Girls	9	6	24	18	22	18	18	37
Women Teachers	29	21	44	30	22	26	26	25

In Andhra, West Bengal, Orissa and Punjab the percentages of men teachers who think that politicians do not pay attention are higher than the percentages of students who think so. The difference is 4 per cent in Orissa and between 14 per cent and 25 per cent in the other three states. They are higher among women teachers than they are among the school girls in six states by between 8 per cent and 20 per cent. In the seventh state the percentages are identical among the two groups.

One may on the basis of these data raise a question that is of significance to education and socialization in the Indian society. How efficiently would a school education equip the younger generation for the political roles in democracy in a situation in which between 5 and 30 per cent teachers "do not know" whether politicians pay attention to the opinions of people like themselves and in which, additionally, between 21 and 44 per cent teachers definitely feel that politicians do not pay any attention to what they have to say.

That students are likely to need considerable guidance in the development of the political attitudes is clear from the fact that between 10 per cent and 20 per cent school boys, and between 10 and 48 per cent school girls are "undecided" in their attitude to politicians. Would the ambivalence and the lack of confidence in leaders among the teachers lead to political apathy in the younger generation? It is fairly clear that a considerably large percentage of teachers and students do not possess the political attitude conducive to a high level of political participation. If communication with political leaders and government officials on matters of public issue is an index of political participation neither the teachers nor the students from secondary schools can be said to indicate much of participation. To the question whether they had ever communicated with officials, political leaders or persons in authority in connection with some matter of public interest, the overwhelming majority of teachers and students responded by stating that they had never done so. With some exceptions, the percentages of those who have never communicated are higher among students than among teachers. But the percentages of those who have not communicated are so high that the differences are not likely to be of much consequence. The differences in percentages between school boys and men teachers and between school girls and women teachers generally range between 2 and 10 per cent. In Punjab, however, differences are particularly striking. The percentages of men teachers who have never communicated with politicians or government officials are higher than the percentage of school boys who have never communicated by 27 per cent, the corresponding differences between school girls and women teachers, in Punjab is 12 per cent.

TABLE VII-47

PERCENTAGE OF SECONDARY SCHOOL STUDENTS AND TEACHERS WHO HAVE NEVER COMMUNICATED WITH LEADERS, PERSONS IN AUTHORITY ETC. IN CONNECTION WITH SOME PUBLIC ISSUES

	Andhra	*W. Bengal*	*Gujarat*	*Maharashtra*	*Mysore*	*Orissa*	*Punjab*	*Rajasthan*
School Boys	68	78	79	86	83	77	69	64
Men Teachers	66	67	70	78	64	70	76	68
School Girls	89	94	82	94	90	88	72	76
Women Teachers	85	90	80	84	81	93	86	80

(v) *Views on Social Mobility*: The respondents were asked to state whether, in their opinion it is easy or hard to move up the social ladder. Between 3 per cent and 15 per cent teachers and between 9 per cent and 29 per cent students were unable to answer the question.

The percentages of students who are undecided on this point are generally higher than the corresponding percentages among the teachers. They range between 9 and 16 per cent among school boys whereas they vary between 3 and 11 per cent among the men teachers. Among school

TABLE VII-48

PERCENTAGE OF SECONDARY SCHOOL TEACHERS AND STUDENTS WHO ARE UNABLE TO SAY WHETHER IT IS EASY OR HARD TO MOVE UP IN SOCIAL POSITION

	Andhra	*W. Bengal*	*Gujarat*	*Maharashtra*	*Mysore*	*Orissa*	*Punjab*	*Rajasthan*
School Boys	15	12	9	14	11	12	12	16
Men Teachers	5	5	5	10	6	6	5	3
School Girls	29	10	17	26	22	17	21	17
Women Teachers	6	9	9	15	7	4	3	13

girls they range between 10 and 29 per cent, and among women teachers between 3 and 15 per cent.

The percentages of those who think that it is easy to move up in social position are not particularly high, but they are on the whole higher among the students than among the teachers.

TABLE VII-49

PERCENTAGE OF SECONDARY SCHOOL STUDENTS AND TEACHERS WHO THINK THAT IT IS EASY TO MOVE UP IN SOCIAL POSITION

	Andhra	*W. Bengal*	*Gujarat*	*Maharashtra*	*Mysore*	*Orissa*	*Punjab*	*Rajasthan*
School Boys	22	19	26	24	13	34	49	43
Men Teachers	14	9	13	10	16	19	23	29
School Girls	16	23	33	23	8	34	45	33
Women Teachers	11	9	7	10	17	14	25	20

Between 19 per cent and 49 per cent school boys and school girls in seven out of the eight states consider upward mobility easy. Mysore stands out as the state in which the percentages of school students who are optimistic about the chances of upward mobility are the smallest. The percentage is 13 among school boys and 8 among school girls.

In all the states except Mysore the percentages of those who say that it is easy to move up in social status are higher among students than among teachers. The difference between school boys and men teachers range between 12 and 26 per cent. In Mysore, however, the percentage of school boys who consider mobility easy is smaller than that of men teachers by 3 per cent and that of school girls smaller than that among women teachers by 9 per cent.

A faith in the chances of upward mobility is essential for the kind of striving that is required for economic development. That very few students are optimistic about the chances of upward mobility and that the percentages of teachers who are optimistic are even smaller is important from the point of view of the role of the teacher in education and the inculcation of values conducive to national development.

(vi) *Basis of Esteem*: The basis on which status is assigned by an individual to other persons may provide an important clue as to whether the individual is modern in outlook or otherwise.

To the question regarding whether birth in a well-known family, a large income, high caste, or high education determines the respect due to a person, the majority of students and teachers responded by saying that education is the principal determinant of status. The only exceptions are school boys in Punjab, school girls in Mysore and women teachers in Andhra.

TABLE VII-50

PERCENTAGE OF SECONDARY SCHOOL STUDENTS AND TEACHERS WHO CONSIDER EDUCATION TO BE THE PRINCIPAL DETERMINANT OF STATUS

	Andhra	*W. Bengal*	*Gujarat*	*Maharashtra*	*Mysore*	*Orissa*	*Punjab*	*Rajasthan*
School Boys	71	77	75	63	72	80	42	68
Men Teachers	61	69	63	65	62	70	59	69
School Girls	72	85	70	63	47	84	69	77
Women Teachers	48	79	59	67	51	83	73	69

The percentages of school boys who consider education to be the principal determinant of status are in five out of the eight states higher by between 8 per cent and 10 per cent, than the percentages of men teachers who do so. In the other three states percentages are higher among the teachers by a marginal 1 per cent and 2 per cent in Rajasthan and Maharashtra and by 17 per cent in Punjab. A comparison between school girls and women teachers indicates that in five states the percentages of those who consider education to be the principal "determinant" of status is higher among school girls—by 1 per cent in Orissa, by between 6 per cent and 11 per cent in W. Bengal, Gujarat and Rajasthan and by as much as 24 per cent in Andhra. In the other three states percentages are higher among women teachers by a uniform 4 per cent. Thus the percentage of students who consider education to be the principal determinant of status are generally higher than the percentages of teachers who do so.

When one designates education as an achievement-based criterion of status, it is education considered as an instrument of upward mobility, an equipment that equips an individual to perform certain definite functions in society, and thereby to maintain his individual worth in society. As mentioned earlier, education in India has, since centuries, been associated with high caste and status. Viewed as such it is valued as an end in itself rather than as a means to status and upward mobility. Before interpreting the responses that consider education to be the principal determinant of status it would be useful to see the extent to which the respondents accept the other achievement-oriented criterion of stratification viz. high income.

The percentages of students, and teachers who consider high income to be the principal determinant of status are small. Percentages range between 1 per cent and 10 per cent among students, between 8 per cent and 14 per cent among men teachers, and between Nil and 10 per cent among women teachers.

TABLE VII-51

Percentage of Secondary School Students and Teachers Who consider High Income to be the Principal Determinant of Status

	Andhra	*W. Bengal*	*Gujarat*	*Maharashtra*	*Mysore*	*Orissa*	*Punjab*	*Rajasthan*
School Boys	6	3	6	2	6	1	5	8
Men Teachers	14	12	11	8	9	8	14	13
School Girls	3	2	6	1	10	—	1	6
Women Teachers	9	—	10	1	1	5	10	6

The percentages of men teachers who give importance to income are consistently higher than the percentages of school boys who do so. Differences in percentages range between 3 per cent and 9 per cent. The percentages of school girls who consider income to be the principal determinant of status do not exceed 6 per cent except in Mysore. Among women teachers too the percentages do not exceed 6 per cent in five states. In two states percentages between school girls and women teachers are equal, in four states they are higher among the students.

Thus in the case of this the second criterion which is achievement-oriented the percentages of those who give it priority are on the whole highest among men teachers followed by women teachers and then by students. This order does not conform to the order of the percentages of those giving the greatest importance to a high education. It is also significant from the point of view of understanding the transition from tradition to modernity that the percentages of those who consider economic security as the principal determinant of status are nowhere near the percentages of those who consider a high education to be the determining criterion.

On the other hand birth in a distinguished family, and high caste, the typically ascriptive criteria determining status, do not find favour with many respondents of any group in any state.

TABLE VII-52

PERCENTAGE OF SECONDARY SCHOOL STUDENTS AND TEACHERS AND URBAN PARENTS WHO CONSIDER BIRTH IN A DISTINGUISHED FAMILY AS PRINCIPAL DETERMINANT OF STATUS

	Andhra	*W. Bengal*	*Gujarat*	*Maharashtra*	*Mysore*	*Orissa*	*Punjab*	*Rajasthan*
School Boys	14	6	9	15	10	9	14	14
Men Teachers	14	5	12	12	9	11	9	9
School Girls	7	3	10	11	13	4	14	7
Women Teachers	10	6	13	10	17	7	10	13

There is no distinct pattern in the differences between students and teachers. In five states the percentages are higher among school boys than they are among men teachers by between 1 per cent and 5 per cent. In one state they are identical and in the remaining two states they are higher among teachers by a minimal 3 per cent and 2 per cent.

The percentages of school girls who consider high birth to be the principal determinant of status are higher than the corresponding percentages among teachers in 2 states only. Differences in percentages in these two instances are 1 per cent and 4 per cent only. In the other six states percentages are higher among the teachers by 3 per cent in five states and 6 per cent in one.

The percentages of respondents who consider high caste as the determining criterion are generally less than 5 per cent both among the teachers and the students. The exceptions are 21 per cent school boys in Punjab. The percentages of those who consider caste as an important criterion are in general so small that inter-respondent differences are not of much significance.

If teachers and students were to be placed on a scale of modernity with reference to the qualities on which they are inclined to base esteem, the data in hand would not indicate anything very definite. The choice of education, an achievement-based criterion would normally be considered as an indication of modernity, but one would in a modern society expect importance to be given, not only to education, but to high income as well. This does not seem to happen in this case. Although the data do not provide a satisfactory basis for the description of teachers or students as tradition-bound or modern, they clearly indicate that both these respondent groups in the school system give education the highest importance, and both attach little value to membership of a distinguished family or to high caste. The data underline one point on which teachers distinctly differ from students—they consistently give more importance to high income than the students do, although in no case does the percentage of teachers who consider a high income as the principal determinant of status exceed 14 per cent.

2. *THE URBAN PARENTS AND THE URBAN PRIMARY AND SECONDARY SCHOOL TEACHERS*

In comparison between these two groups of respondents the comparison of their social backgrounds will not be made. In the rural areas from which the sample of rural teachers and parents was drawn there were no secondary schools, and therefore students did not form part of the rural sample. The only way in which it was possible to compare the social backgrounds of the rural teachers with those of the children they taught was by comparing them with those of the parents, the homes from which the children came. Since secondary school students were interviewed in the urban areas and since a comparison between the social backgrounds of secondary school students and secondary teachers has already been made, it seems somewhat superfluous to go into a comparison of the social backgrounds of urban parents and urban teachers. It has not been possible to compare the social backgrounds of urban primary school teachers with those of their pupils or alternately with those of parents of the pupils they teach, but in any case a comparison between urban parents and urban primary and secondary school teachers would hardly be a substitute for this.

(a) *Their Views on the Role of the Student and the Goals of Education*

(i) *The Role of the Student* : The percentages of parents who say that students should confine themselves to studies are slightly higher than the percentages of teachers who say so.

TABLE VII-53

PERCENTAGE OF URBAN PARENTS AND URBAN MALE AND FEMALE TEACHERS WHO SAY THAT STUDENTS SHOULD CONFINE THEMSELVES TO THEIR STUDIES

	Andhra	*W. Bengal*	*Gujarat*	*Maharashtra*	*Mysore*	*Orissa*	*Punjab*	*Rajasthan*
Urban Parents	32	24	39	35	33	29	28	25
Men Teachers	31	24	24	25	23	18	24	22
Women Teachers	16	16	27	25	20	27	14	27

Between 24 per cent and 39 per cent parents think that students should confine themselves to studies. The 24 per cent parents in West Bengal and 39 per cent parents in Gujarat who are of this opinion represent the two extremes. As against this, only between 22 per cent and 25 per cent men teachers in six states and between 16 per cent and 27 per cent women teachers in seven states are of the opinion that students should confine themselves to studies.

While the range of the percentages of parents who believe that students should confine themselves to studies is definitely higher than the percentages of men and women teachers who say so, the table also indicates a consistent trend for the percentage to be higher among parents in each state than the corresponding percentages among men and women teachers. West Bengal, where the percentages of parents and men teachers who say that students should confine themselves to studies are identical, is the exception.

The majority of parents and teachers either believe that students should study and do household work, or that they should study, do household work and welfare work. It is interesting to observe, however, that while the largest percentages of parents are inclined to think that students should stop at household work, teachers in larger percentages are in favour of students taking up welfare work as well. Women teachers seem to agree with parents rather than their male colleagues.

The percentages of parents who say that students should do household work range between 34 per cent and 51 per cent among urban parents, between 14 per cent and 38 per cent among men teachers and 21 per cent to 49 per cent among women teachers. The difference between parents

TABLE VII-54

PERCENTAGE OF URBAN PARENTS AND URBAN MEN AND WOMEN TEACHERS (a) WHO THINK THAT STUDENTS SHOULD STUDY AND DO HOUSEHOLD WORK AND (b) WHO THINK THAT THEY SHOULD STUDY, DO HOUSEHOLD WORK AND WELFARE WORK

	Andhra	*W. Bengal*	*Gujarat*	*Maharashtra*	*Mysore*	*Orissa*	*Punjab*	*Rajasthan*
(a) Urban Parents	41	48	46	45	51	34	49	42
Men Teachers	25	14	38	33	30	23	21	25
Women Teachers	41	24	38	49	46	21	36	23
(b) Urban Parents	22	27	16	17	15	40	16	31
Men Teachers	43	61	39	41	44	50	50	51
Women Teachers	43	61	33	39	33	53	44	46

and teachers, which can be roughly observed from the distinctly higher range of percentages among the parents is underlined by the fact that in every state the percentages of parents who say that students should study and do household work are higher than the percentages of teachers who say so. In six states they are higher than they are among women teachers as well. The difference between parents and men teachers is more marked than the difference between parents and women teachers in the sense that whereas among the former, percentage differences range between 8 per cent and 34 per cent, between parents and women teachers they range between 5 per cent and 24 per cent only. In one state the percentages among parents and women teachers are identical.

On the other hand, the percentages of parents who think that students should do welfare work as well are distinctly smaller than the percentages of teachers. Percentages range between 15 per cent and 37 per cent among parents, 41 per cent and 62 per cent among men teachers, and between 33 and 61 per cent among the women teachers. They are consistently smaller among the parents in each state than they are among the men and women teachers.

In six states less than 3 per cent parents think that students should take part is politics, Andhra and Gujarat with 3 per cent and 5 per cent parents of this opinion are exceptions. In four states less than 3 per cent men and women teachers believe that students should participate in politics but in Gujarat the percentages are 6 per cent and 3 per cent for men and women teachers respectively. In Orissa, Punjab and Rajasthan less than 1 per cent women teachers say that students should participate in politics but between 4 per cent and 10 per cent men teachers think that they should. The percentages of teachers who are in favour of student participation in politics are small but it is interesting to observe that percentages are higher among teachers than they are among parents.

(ii) *The Goals of Education*: In four states the largest single percentages of parents consider good citizenship as the principal goal of education. In the other four states the largest single group look upon economic security as the principal goal. As compared with this, the largest single percentages of men and women teachers consistently belong to the category that consider good citizenship as the principal goal. In fact, in some cases the majority of men and women teachers belong to this category. In any case, with the exception of men teachers in Gujarat the percentages of men and women teachers who consider good citizenship as the principal goal range between 41 per cent and 59 per cent. This is explained by the fact that a considerably large percentage of teachers in Gujarat are unable to answer the question. Although the largest single percentage of parents in four states consider good citizenship as the principal goal, their percentages are considerably smaller as compared to those among teachers, they range between 21 per cent and 43 per cent in seven states whereas, with one exception they are above 40 per cent among men and women teachers. As against this not only do the percentages of

TABLE VII-55

PERCENTAGE OF URBAN PARENTS AND URBAN MEN AND WOMEN TEACHERS WHO CONSIDER (a) GOOD CITIZENSHIP AND (b) ECONOMIC SECURITY AS THE PRINCIPAL GOALS OF EDUCATION

	Andhra	*W. Bengal*	*Gujarat*	*Maharashtra*	*Mysore*	*Orissa*	*Punjab*	*Rajasthan*
(a) Urban Parents	29	28	33	35	43	21	33	52
Men Teachers	45	47	48	48	45	55	42	51
Women Teachers	53	49	50	58	57	42	59	56
(b) Urban Parents	36	34	31	26	24	30	34	29
Men Teachers	20	17	17	11	10	13	9	15
Women Teachers	15	7	23	7	8	13	13	15

parents who consider economic security as the principal goal comprise the largest single percentages in four states, but, whereas in all the eight states the percentages of parents who consider economic security as the principal goal lie somewhere between 24 per cent and 36 per cent, the corresponding percentages among men teachers are in the range of 9 per cent and 17 per cent, and among women teachers they range between 7 per cent and 15 per cent. It is needless to point out that in every state the percentages of parents who lay stress on economic security are consistently higher than the percentages of teachers who do so. The same kind of difference was also observed between rural parents and rural teachers. This indicates that parents are more pragmatic in their expectations from education than the teachers.

Apart from "good citizenship", culture is a goal of education that finds favour with a large percentage of parents and teachers. Between 16 per cent and 27 per cent parents, between 13 per cent and 30 per cent men teachers and between 17 per cent and 40 per cent women teachers look upon culture as the principal goal of education. The percentages of those between the three groups viz. parents and men and women teachers, who give importance to culture are the largest among women teachers in five out of the eight states, followed by parents and men teachers.

TABLE VII-56

PERCENTAGE OF URBAN PARENTS AND URBAN MEN AND WOMEN TEACHERS WHO CONSIDER "CULTURE" TO BE THE PRINCIPAL GOAL OF EDUCATION

	Andhra	*W. Bengal*	*Gujarat*	*Maharashtra*	*Mysore*	*Orissa*	*Punjab*	*Rajasthan*
Urban Parents	23	27	24	22	18	23	20	16
Men Teachers	19	21	23	32	27	19	13	22
Women Teachers	25	40	23	36	26	39	17	29

The table indicates that within a state the percentage difference between any two groups does not, with a few exceptions exceed 10 per cent.

Finally, the percentages of those who primarily look upon education as an instrument to high status range between 8 per cent and 24 per cent among parents, between 5 per cent and 15 per cent among men teachers and between 4 per cent and 11 per cent among women teachers. The percentages of those who consider status as the principal goal of education are consistently the smallest among women teachers in each state. In four states the percentage is higher among parents than it is among teachers, in the other four states the situation is reversed. In any case the percentages of those who look upon education primarily as an instrument to high status are small and the differences are not likely to be of much consequence. Percentage differences between parents and men and women teachers range between 1 per cent and 7 per cent in seven states. In Orissa the difference is larger, 11 per cent and 17 per cent between parents and men and women teachers respectively.

In conclusion it may be observed that although the majority of teachers and parents believe that students should study and do household work or believe that they should in addition do welfare work as well, the data indicate considerable differences in the points of view of these two groups. Larger percentages of parents are inclined to be in favour of the students restricting themselves to studies and household work. On the other hand the teachers seem to be in favour of students taking on the added responsibility of welfare work. Although the percentages of parents and teachers who are in favour of the students' participation in politics are small, they are conspicuously smaller among parents than they are among the students. Women teachers seem to be closer to parents in their view regarding the role of a student, than they are to their men colleagues.

In their views regarding the principal goal of education, again, differences between parents and teachers are marked. With the exception of men teachers in Gujarat a large percentage, not infrequently the majority, of men and women teachers consider good citizenship to be the principal goal of education. The second largest group of parents consider culture to be the principal goal of education. The percentages of teachers who consider either economic security or high status as the principal goal are in general small, with a few exceptions less than 20 per cent. As against this parents are fairly evenly divided between those who consider economic security, culture and good citizenship as the principal goal. The percentages of parents who consider economic security as the principal goal are distinctly higher than the percentages among teachers. High status, as the primary goal of education, finds favour with fairly identical percentages of parents and teachers.

What are the consequences of these differences between parental and teachers' views and attitudes likely to be? With their different views regarding the role of the students, parents and teachers are likely to make conflicting demands on the school children. The parents being inclined to think that students should study only, or study and do household work are likely to curb such activities as extend beyond a child's academic work and household duties. The teachers on the contrary may press the child to take part in welfare activities of several kinds.

The parents who emphasise the "instrumental" or pragmatic aspect of education seem to be considerably larger than the percentages of teachers who do so. Teachers seem to be inclined to emphasise the "liberal" and idealist goals of culture and good citizenship. To the extent that education does not fulfill the pragmatic functions that the large percentages of parents expect it to, parents are likely to develop a disaffection for the system of education. The parental attitude to education would, also tend to be reflected in the attitudes of students to the education system.

(b) *The Social Attitudes and Values*

(i) *This-worldliness and Other-worldliness*: The overwhelming majority of parents and teachers indicate a this-worldly attitude in that they say that they admire the son who establishes factories and provides employment better than the son who shows the way to religious salvation. In this the parents' attitudes closely resemble those of the urban teachers. Percentages of those who take a this-worldly attitude to life are generally above 70 both among parents and teachers.

TABLE VII-57

PERCENTAGE OF URBAN PARENTS AND URBAN MEN AND WOMEN TEACHERS WHO HAVE A THIS-WORLDLY ATTITUDE TO LIFE

	Andhra	*W. Bengal*	*Gujarat*	*Maharashtra*	*Mysore*	*Orissa*	*Punjab*	*Rajasthan*
Urban Parents	85	87	76	81	87	79	89	83
Men Teachers	82	86	74	88	73	80	90	76
Women Teachers	87	90	75	78	83	82	91	81

Between 2 per cent and 10 per cent parents are not clear about their opinion on this point. The percentages of those who are not clear are somewhat smaller among the teachers, than among the parents.

(ii) *Active and Purposive or Passive and Resigned Attitude to Life*: The overwhelming majority of urban parents admire the person who strives for definite goals better than the person who accepts and enjoys life as it comes.

There is no consistent pattern in the differences between parents and teachers. The percentages of those who are unable to answer the questions are small, generally less than 3 per cent among both the groups.

TABLE VII-58

PERCENTAGE OF URBAN PARENTS AND URBAN MEN AND WOMEN TEACHERS WHO ADMIRE THE ACTIVE AND PURPOSIVE INDIVIDUAL WHO WORKS FOR DEFINITE GOALS

	Andhra	*W. Bengal*	*Gujarat*	*Maharashtra*	*Mysore*	*Orissa*	*Punjab*	*Rajasthan*
Urban Parents	85	95	72	92	91	92	96	94
Men Teachers	87	92	81	93	92	91	96	91
Women Teachers	81	98	80	88	92	90	93	89

(iii) *Secular/Rational Attitude*: The respondents were asked to state whether in their opinion striving to improve one's lot in life depends on whether one has a religion or not. The percentages of parents who indicate their secularism by saying that religion has nothing to do with striving to improve one's lot in life are distinctly smaller than the percentages of teachers, who say so.

TABLE VII-59

PERCENTAGE OF URBAN PARENTS AND URBAN PRIMARY AND SECONDARY SCHOOL TEACHERS WHO SAY THAT RELIGION HAS NOTHING TO DO WITH WHETHER A MAN STRIVES TO IMPROVE HIS LOT IN LIFE

	Andhra	*W. Bengal*	*Gujarat*	*Maharashtra*	*Mysore*	*Orissa*	*Punjab*	*Rajasthan*
Urban Parents	25	17	25	25	21	24	26	26
Men Teachers	40	53	42	42	51	44	65	42
Women Teachers	34	35	44	32	44	31	61	38

The percentages of men teachers who state that religions has nothing to do with whether a man strives to improve his lot in life or not are consistently higher than those of the parents. They are higher among women teachers than they are among the parents in six out of the eight states. As in the case of the rural teachers, therefore the urban teachers too indicate a rational attitude to life in percentages which are distinctly larger than corresponding percentages among the parents. This is important from the point of view of the role of formal education in modernization.

(iv) *Attitudes to Politicians*: The percentages of urban teachers who are confident that politicians and leaders pay a "great deal" of attention to the opinions of people like themselves are on the whole smaller than the percentages of urban parents who entertain this kind of a confidence.

TABLE VII-60

PERCENTAGE OF URBAN PARENTS AND URBAN PRIMARY AND SECONDARY SCHOOL TEACHERS WHO THINK THAT POLITICIANS ETC. PAY A GREAT DEAL OF ATTENTION TO THE OPINIONS OF PERSONS LIKE THEMSELVES

	Andhra	*W. Bengal*	*Gujarat*	*Maharashtra*	*Mysore*	*Orissa*	*Punjab*	*Rajasthan*
Urban Parents	15	18	19	16	9	16	11	9
Men Teachers	9	26	5	9	8	11	6	5
Women Teachers	11	22	12	16	2	8	7	7

West Bengal stands out as the state in which the teachers are on the whole more confident than the parents. In this respect the situation in the rural and the urban areas is distinctly different. The comparison between rural parents and rural teachers undertaken in the preceeding section indicated that the percentages of teachers who think that leaders pay "a great deal" of attention to the opinions of persons like themselves are on the whole larger than the percentages of parents who think so. This means that if the urban home can do little by way of inculcating in the younger generation a confidence that their opinions will be heeded by persons in position, the school is likely to do even less.

TABLE VII-61

PERCENTAGE OF URBAN PARENTS AND URBAN PRIMARY AND SECONDARY SCHOOL TEACHERS WHO STATE THAT THEY HAVE "NEVER" CORRESPONDED WITH LEADERS OR GOVERNMENT OFFICIALS

	Andhra	*W. Bengal*	*Gujarat*	*Maharashtra*	*Mysore*	*Orissa*	*Punjab*	*Rajasthan*
Urban Parents	79	91	88	84	71	73	89	76
Men Teachers	65	66	68	80	59	84	76	66
Women Teachers	84	89	78	87	77	92	79	82

To the question in which they were asked to state whether they had ever corresponded with leaders or government officials on any issue of public interest the majority of parents and teachers responded by saying that they had never done so.

There is no distinct pattern in the responses but the percentages of those who have never corresponded are so high that differences are not likely to be of much significance.

(v) *Views on Mobility*: In their views regarding social mobility, again, the large majority of parents and teachers consider it "hard" to move up the social ladder.

TABLE VII-62

PERCENTAGE OF URBAN PARENTS AND URBAN PRIMARY AND SECONDARY SCHOOL TEACHERS WHO CONSIDER IT HARD TO MOVE UP IN SOCIAL POSITION

	Andhra	*W. Bengal*	*Gujarat*	*Maharashtra*	*Mysore*	*Orissa*	*Punjab*	*Rajasthan*
Urban Parents	82	74	80	74	72	78	65	67
Men Teachers	80	85	80	81	82	75	72	63
Women Teachers	81	83	84	75	75	81	63	64

Differences between the percentages of parents and teachers who consider upward mobility difficult are not particularly marked but in at least three states they are higher among men teachers than among the parents and in four states they are higher among the women teachers than among the parents.

TABLE VII-63

PERCENTAGE OF URBAN PARENTS AND URBAN PRIMARY AND SECONDARY SCHOOL TEACHERS WHO CONSIDER HIGH EDUCATION TO BE THE PRINCIPAL DETERMINANT OF STATUS

	Andhra	*W. Bengal*	*Gujarat*	*Maharashtra*	*Mysore*	*Orissa*	*Punjab*	*Rajasthan*
Urban Parents	60	86	69	65	59	68	66	71
Men Teachers	61	72	66	66	63	90	62	69
Women Teachers	55	81	69	68	52	82	75	66

(vi) *Quality Determining Esteem*: The majority of parents and teachers consider high education to be the principal determinant of the esteem due to a person.

The percentages of those who give importance to education are higher among urban parents than they are among men teachers in five out of the eight states. They are higher among parents than they are among women teachers only in 3 states.

The other achievement based criterion in the list is high income. The percentages of parents and teachers who consider a high income to be the principal determinant of status are on the whole small but they are even smaller among teachers than among parents.

TABLE VII-64

PERCENTAGE OF URBAN PARENTS AND URBAN PRIMARY AND SECONDARY SCHOOL TEACHERS WHO CONSIDER A HIGH INCOME TO BE THE PRINCIPAL DETERMINANT OF STATUS

	Andhra	*W. Bengal*	*Gujarat*	*Maharashtra*	*Mysore*	*Orissa*	*Punjab*	*Rajasthan*
Urban Parents	8	3	11	4	8	16	10	12
Men Teachers	14	10	8	6	8	8	14	11
Women Teachers	8	Nil	9	1	3	5	7	6

In four states percentages are smaller among men teachers than they are among parents. In six of the eight states they are smaller among women teachers than they are among parents and in the remaining two percentages are identical among parents and women teachers.

TABLE VII-65

PERCENTAGE OF URBAN PARENTS AND URBAN PRIMARY AND SECONDARY SCHOOL TEACHERS WHO CONSIDER BIRTH IN A DISTINGUISHED FAMILY TO BE THE PRINCIPAL DETERMINANT OF STATUS

	Andhra	*W. Bengal*	*Gujarat*	*Maharashtra*	*Mysore*	*Orissa*	*Punjab*	*Rajasthan*
Urban Parents	18	4	12	9	12	7	9	9
Men Teachers	14	5	10	12	11	12	9	10
Women Teachers	10	6	10	15	16	8	11	17

Only between 4 per cent and 18 per cent parents, between 5 per cent and 17 per cent men teachers and between 6 per cent and 17 per cent women teachers consider birth in a distinguished family to be the principal determinant of status.

At least in five states percentages are higher among men teachers than they are among parents and in four states they are higher among women teachers than they are among parents. Thus teachers do not necessarily stand out as a group that does not give importance to birth in a distinguished family.

Finally less than 5 per cent parents or teachers consider high caste as the quality determining the esteem due to a person. The exceptions are 7 per cent and 8 per cent parents in Gujarat and Mysore respectively and the exceptionally high figure of 18 per cent women teachers in Andhra who consider caste to be the principal determinant of status. The percentages of those who are unable to answer this question do not exceed 5 per cent in any of the respondent groups under consideration.

In conclusion, it may be pointed out that urban parents and urban teachers are similar in their social attitudes and values. Urban teachers do not by any means emerge as distinctly more modern than the urban parents. The similarity between urban parents and urban teachers would mean that the urban student is faced with the minimum measure of conflict between the school and the home in the course of the development of his social attitudes and values. On the other hand the situation is not particularly encouraging in terms of the role of the teacher in accelerating the pace of modernization and change.

SECTION IV—THE NON-PROFESSIONAL COLLEGE

1. *SOCIAL BACKGROUNDS OF THE NON-PROFESSIONAL COLLEGE TEACHERS AND THE NON-PROFESSIONAL COLLEGE STUDENTS*

(a) *Caste*: The percentages of scheduled and backward caste college students, both girls and boys are distinctly higher than the corresponding percentages among the college teachers. This is probably explained by the expansion of education during the recent years. In successively earlier generations, education, particularly college education, was not easily available to members of the backward and scheduled castes.

In Andhra and Orissa, however, the situation is somewhat unexpected. The percentages of scheduled and backward caste college men are conspicuously higher than the corresponding percentages among the college

TABLE VII-66

PERCENTAGE OF NON-PROFESSIONAL TEACHERS AND STUDENTS BELONGING TO THE SCHEDULED AND THE BACKWARD CASTES

	Andhra	*W. Bengal*	*Gujarat*	*Maharashtra*	*Mysore*	*Orissa*	*Punjab*	*Rajasthan*
NPCM*	43	Nil	1	4	24	35	Nil	4
College Boys	27	22	12	5	34	19	6	7
NPCW*	11	2	Nil	Nil	15	4	Nil	3
College Girls	12	3	3	3	13	3	1	3

* NPCM Refers to Non-Professional College Men Teachers
NPCW Refers to Non-Professional College Women Teachers

boys. In India the higher castes generally consider themselves of a superior calibre for academic work. It would be interesting to know the consequences of the caste imbalance between teachers and students in Andhra and Orissa on the one hand, and the other six states on the other. Unfortunately the data in hand do not throw any light on these points.

(b) *Religion*: College students as well as teachers are predominantly Hindu but the percentages of Hindus are higher among teachers than among students. On the other hand Muslims are much better represented among the college students than among the college teachers.

(c) *Mother-tongue*: The language differences between teachers and students are interesting.

TABLE VII-67

PERCENTAGE OF NON-PROFESSIONAL COLLEGE TEACHERS AND STUDENTS WHO CLAIM THE REGIONAL LANGUAGE AS THE MOTHER-TONGUE

	Andhra	*W. Bengal*	*Gujarat*	*Maharashtra*	*Mysore*	*Orissa*	*Punjab*	*Rajasthan*
NPCM	88	99	86	59	63	85	59	86
College Boys	65	99	98	56	65	90	54	88
NPCW	69	97	95	33	45	74	56	60
College Girls	56	99	97	27	39	71	51	69

In West Bengal both teachers and students are almost all Bengali-speaking. The other states in which a majority of over 70 per cent teachers and students claim the regional language as the mother-tongue are Gujarat and Orissa but in both these states the percentages of students with the regional language as the mother-tongue are larger.

In Punjab and Rajasthan again the percentages of students who claim the mother-tongue as the regional language are higher than those among teachers thus indicating that the student population is more homogeneous, linguistically, than that of the teacher. In Mysore this is true of college boys but not of girls. The percentages of Kannada-speaking women teachers are higher than the percentages of Kannada speaking college girls. In Andhra and Maharashtra, however, the percentages of the teachers claiming the regional language as the mother-tongue are higher than those of the students, thus indicating that the teachers in Andhra and Maharashtra are linguistically a more homogeneous group than the students

(d) *Fathers' Education*: The percentages of college teachers having college-educated fathers are larger than the percentages of college students who have college-educated fathers.

TABLE VII-68

PERCENTAGE OF COLLEGE TEACHERS AND COLLEGE STUDENTS WITH COLLEGE-EDUCATED FATHERS

	Andhra	*W. Bengal*	*Gujarat*	*Maharashtra*	*Mysore*	*Orissa*	*Punjab*	*Rajasthan*
NPCM	29	45	25	31	24	29	23	29
College Boys	22	21	14	18	19	15	27	17
NPCW	74	91	47	63	50	87	46	66
College Girls	54	68	37	33	51	65	39	53

With the exception of college men in Punjab and of college women in Mysore, the percentages of college men and college women with college-educated fathers are consistently higher than the corresponding percentages among college boys and college girls. This again reflects the expansion of education.

(e) *Occupational Background*: The majority of college teachers come from homes in which the father followed one or the other urban white-collared occupations grouped under 4, 6 and 7. This is not true of the college students. On the other hand, larger percentages state that their fathers followed one of the rural occupations listed under groups 1, 2 and 3. The percentages of students who come from the small trade or business group are, again, distinctly larger than the corresponding percentages among the college teachers.

TABLE VII-69

PERCENTAGE OF NON-PROFESSIONAL COLLEGE TEACHERS AND STUDENTS WHOSE FATHERS FOLLOWED THE URBAN WHITE-COLLAR OCCUPATIONS LISTED UNDER GROUPS 4, 6 OR 7

	Andhra	*W. Bengal*	*Gujarat*	*Maharashtra*	*Mysore*	*Orissa*	*Punjab*	*Rajasthan*
NPCM	53	75	57	52	40	50	61	64
College Boys	35	27	31	44	38	37	47	36
NPCW	66	91	58	80	70	61	78	75
College Girls	66	72	59	57	69	60	60	69

This table indicates that the percentages of college men with fathers who followed the urban occupations are consistently and markedly larger than the corresponding percentages among college boys in six states. The percentages are also higher among college women than they are among college girls, but the percentage differences are somewhat smaller.

TABLE VII-70

PERCENTAGE OF NON-PROFESSIONAL COLLEGE TEACHERS AND NON-PROFESSIONAL COLLEGE STUDENTS WHOSE FATHERS FOLLOWED THE RURAL OCCUPATIONS BELONGING TO GROUPS 1, 2 OR 3

	Andhra	*W. Bengal*	*Gujarat*	*Maharashtra*	*Mysore*	*Orissa*	*Punjab*	*Rajasthan*
NPCM	37	15	20	30	41	41	13	14
College Boys	40	50	31	31	40	46	23	23
NPCW	17	2	Nil	7	Nil	13	3	3
College Girls	15	6	8	4	9	10	8	2

The percentages of students who come from rural occupational backgrounds are on the whole higher than the percentages of teachers who do so. Differences are particularly marked in West Bengal.

Except for college men in Punjab and college women in Mysore, the percentages of teachers coming from families where the father is engaged in petty trade or business are conspicuously smaller than corresponding percentages among students.

TABLE VII-71

PERCENTAGE OF NON-PROFESSIONAL COLLEGE TEACHERS AND STUDENTS WHOSE FATHERS FOLLOWED THE URBAN OR RURAL OCCUPATION BELONGING TO GROUP 5, VIZ. SMALL TRADE, BUSINESS, ETC.

	Andhra	*W. Bengal*	*Gujarat*	*Maharashtra*	*Mysore*	*Orissa*	*Punjab*	*Rajasthan*
NPCM	4	6	14	7	3	4	25	20
College Boys	14	10	32	13	12	8	17	26
NPCW	2	2	21	4	15	9	11	3
College Girls	11	11	26	16	12	8	19	13

What are the consequences of this difference in the occupational backgrounds of non-professional college teachers and students likely to be? One can only conjecture, but the fact that a larger percentage of college teachers come from urban homes where the father follows white-collar occupations that require a fairly high level of education is likely to assist the college teachers in their role and their relations with students. Their upbringing in such homes would, one may reasonably expect, provide them with the kind of anticipatory socialization that is required to function within the education system.

2. *THEIR ATTITUDES TO AND VIEWS REGARDING EDUCATION*

(a) *The Role of the Students*: The percentages of non-professional college students who say that students should be concerned with studies only, are consistently smaller than the percentages of non-professional college teachers who say so.

The only exceptions are college women in Orissa and Punjab.

On the other hand the percentages of students who say that students should take part in politics are marginally larger than the percentages of teachers who say so.

However, percentages of teachers and students who say that students should take part in politics are on the whole very small.

TABLE VII-72

PERCENTAGE OF NON-PROFESSIONAL COLLEGE TEACHERS AND STUDENTS WHO SAY THAT STUDENTS SHOULD BE CONCERNED WITH STUDIES ONLY

	Andhra	*W. Bengal*	*Gujarat*	*Maharashtra*	*Mysore*	*Orissa*	*Punjab*	*Rajasthan*
NPCM	44	22	37	47	34	35	33	36
College Boys	25	15	26	17	19	24	19	29
NPCW	35	19	26	32	15	9	6	23
College Girls	11	18	19	20	12	9	13	13

College boys on the whole seem to be inclined to define the role of a student so as to include a wider sphere of activities than the college teachers do. This is seen from the fact that the percentages of students who say that teachers should do welfare work in addition to studies and household work are larger than the percentages of men college teachers who say so. This is not, however, necessarily true of college girls as compared with women college teachers.

TABLE VII-73

PERCENTAGE OF NON-PROFESSIONAL COLLEGE TEACHERS AND NON-PROFESSIONAL COLLEGE STUDENTS WHO SAY THAT STUDENTS SHOULD TAKE PART IN POLITICS

	Andhra	*W. Bengal*	*Gujarat*	*Maharashtra*	*Mysore*	*Orissa*	*Punjab*	*Rajasthan*
NPCM	—*	7	6	—*	—*	—*	—*	—*
College Boys	10	12	15	7	9	—*	6	5
NPCW	—*	—*	16	—*	—*	—*	6	—*
College Girls	7	12	14	6	5	—*	8	14

* Percentage less than 5.

This is true of college boys as compared to college men in every state. A comparison between college women and college girls shows that it holds true of college girls in three states, although the differences in percentages are small. In five states, however, the percentages of college girls who say that students should do welfare work are smaller than the percentages of college women who say so, by between 2 per cent and 10 per cent in four states and by as much as 18 per cent in Maharashtra. It must not

TABLE VII-74

PERCENTAGE OF NON-PROFESSIONAL COLLEGE TEACHERS AND STUDENTS WHO SAY THAT STUDENTS SHOULD DO WELFARE WORK IN ADDITION TO HOUSEHOLD WORK AND STUDIES

	Andhra	*W. Bengal*	*Gujarat*	*Maharashtra*	*Mysore*	*Orissa*	*Punjab*	*Rajasthan*
NPCM	39	56	33	27	36	52	38	40
College Boys	43	66	43	40	42	59	43	50
NPCW	29	58	53	28	30	61	42	31
College Girls	33	53	43	35	27	59	44	35

be forgotten, however, that in the four states where the percentages are smaller among college girls by between 2 per cent and 10 per cent the difference is in some measure compensated by the larger percentages of college girls who say that students should take part in politics, in addition to studies, household and welfare work.

(b) *The Goals of Education*: Good citizenship and culture are the goals that appeal to the largest percentages of teachers and students. The overwhelming majority from both the groups mention either the one, or the other as the principal goal of education. On the other hand the percentages of teachers and students who consider either economic security or high status as the principal goal of education are conspicuously smaller.

Good citizenship as a goal of education seems to find favour with larger percentages of students than of teachers. On the other hand culture as a goal seems to find favour with larger percentages among teachers than among the students. Between economic security and high

TABLE VII-75

PERCENTAGE OF NON-PROFESSIONAL COLLEGE TEACHERS AND STUDENTS WHO CONSIDER GOOD CITIZENSHIP AS THE PRINCIPAL GOAL OF EDUCATION

	Andhra	*W. Bengal*	*Gujarat*	*Maharashtra*	*Mysore*	*Orissa*	*Punjab*	*Rajasthan*
NPCM	36	36	31	37	50	36	40	55
College Boys	53	58	58	51	54	44	43	47
NPCW	21	26	37	20	35	22	39	37
College Girls	45	42	44	46	49	35	62	68

status, again, the percentages of those who favour the latter are higher among students and the percentages of those who favour economic security higher among teachers.

TABLE VII-76

PERCENTAGE OF NON-PROFESSIONAL COLLEGE TEACHERS AND STUDENTS WHO CONSIDER "CULTURE" THE PRINCIPAL GOAL OF EDUCATION

	Andhra	*W. Bengal*	*Gujarat*	*Maharashtra*	*Mysore*	*Orissa*	*Punjab*	*Rajasthan*
NPCM	31	41	44	46	40	41	23	29
College Boys	22	27	16	26	26	34	30	31
NPCW	40	69	47	65	55	74	28	34
College Girls	40	36	39	49	40	49	17	8

The tables clearly indicate the attitudinal difference between teachers and students pointed out earlier. Good citizenship is the verbalized goal that predominantly appeals to students whereas culture is the goal that appeals to teachers in larger percentages.

This difference between teachers and students is somewhat difficult to explain. Probably it reflects the generational difference between them. Prior to Independence, until about the time that the majority of the college teachers interviewed are likely themselves to have been school or college students, the liberal influence was predominant and as is well known "culture" was reiterated as the principal goal of education in the liberal scheme of values. Moreover the acquisition of culture and education were considered to be somewhat exclusive. With Independence came the ideal of equality of educational opportunity, and a growing awareness of the role of education in national development. The verbalized goal of culture gradually gave way to the newly articulated goal of education for "good citizenship". One is inclined to feel that the differences noticed between teachers and students on this point do not really indicate any serious differences of opinion. In each of the two cases the respondents seen to be repeating the platitudes typical of their generations.

The following tables show the distribution of teachers and students who favour economic security or high status as the principal goal of education.

The percentages of those who choose one or the other of these two pragmatic goals are generally small, among both respondent groups. This could be taken to indicate an idealistic rather than a practical attitude to education among teachers as well as among students, and as such represents the traditional rather than the modern attitude to education.

The tables indicate that the percentages of those who consider economic security as the principal goal of education are generally higher among the college teachers than they are among the college students but the percentages of those who look upon the achievement of higher status as the principal goal of education are slightly higher among students. It is difficult to explain these differences without probing the issues further. In any case the two sets of tables between them underline the attitudinal differences between the teachers and the parents in the non-professional colleges.

TABLE VII-77

PERCENTAGE OF NON-PROFESSIONAL COLLEGE TEACHERS AND STUDENTS WHO CONSIDER ECONOMIC SECURITY AS THE PRINCIPAL GOAL OF EDUCATION

	Andhra	*W. Bengal*	*Gujarat*	*Maharashtra*	*Mysore*	*Orissa*	*Punjab*	*Rajasthan*
NPCM	28	15	23	18	6	16	21	14
College Boys	12	16	12	11	8	10	9	11
NPCW	29	4	11	19	10	—	28	23
College Girls	6	15	32	4	4	3	9	7

TABLE VII-78

PERCENTAGE OF NON-PROFESSIONAL COLLEGE TEACHERS AND STUDENTS WHO CONSIDER HIGH STATUS THE PRINCIPAL GOAL OF EDUCATION

	Andhra	*W. Bengal*	*Gujarat*	*Maharashtra*	*Mysore*	*Orissa*	*Punjab*	*Rajasthan*
NPCM	8	5	14	3	2	6	16	2
College Boys	10	12	11	20	14	12	16	23
NPCW	8	2	21	7	5	4	6	6
College Girls	8	11	14	10	8	11	9	18

On the whole a comparison between college teachers and college students indicates a considerable difference between the view-points of these two principal interacting groups within the college system with respect to their views regarding the role of the student and the goals of education.

Students on the whole seem to consider the legitimate scope of their activities to extend somewhat wider than teachers would be inclined to. In their emphases on the goals of education the teachers and students differ. The students emphasize good citizenship rather than culture, and higher status rather than economic security. On the other hand, between the alternate goals teachers in larger percentages give importance to culture and economic security.

Are these differences serious enough to make for conflicts between the teacher and the students? Are they likely to interfere with the role-performance of either of the two groups? What are the consequences of these differences? These are some of the questions that immediately occur to the sociologist of education. It is, however, outside the scope of the present study to go into these problems.

3. *THEIR SOCIAL ATTITUDES AND VALUES*

(a) *Secularism*: In six out of eight states the majority of college men indicate a secular attitude in that they say that religion has nothing to do with whether a man strives to improve his lot in life or not. The percentages of college women who say so are in a majority in four states only but in the other four, percentages range between 42 and 47. The percentages of those who indicate secularism in this matter are, in six out of the eight states, smaller among college boys than among college men and smaller among college girls than they are among college women.

TABLE VII-79

PERCENTAGE OF NON-PROFESSIONAL COLLEGE TEACHERS AND STUDENTS WHO SAY THAT RELIGION HAS NOTHING TO DO WITH WHETHER A MAN STRIVES TO IMPROVE HIS LOT IN LIFE

	Andhra	*W. Bengal*	*Gujarat*	*Maharashtra*	*Mysore*	*Orissa*	*Punjab*	*Rajasthan*
NPCM	67	66	43	50	58	70	51	47
College Boys	49	48	55	51	43	59	39	40
NPCW	47	47	42	52	45	70	56	71
College Girls	51	48	38	27	34	61	29	52

A considerable percentage of students between 3 per cent and 14 per cent college boys and between 6 per cent and 22 per cent college girls hold an ambivalent attitude in that they "do not know" whether or not religion is of any relevance to a man's striving to improve his lot in life,

(b) *Active, Purposive or Passive Attitude to Life*: An overwhelming majority, generally more than 80 per cent, of college students and teachers indicate an active and purposive attitude to life in their statements that they admire the person who works for the achievement of definite goals more than one who enjoys life as it comes. The majority of both respondent groups visualize themselves as belonging to the active and accomplishing type.

(c) *This-worldly or Other-worldly*: The overwhelming majority of college teachers and students indicate a "this-worldly attitude" in that they prefer a person who builds factories and provides employment to one who leads a path of religious salvation. It is important from the point of view of teacher-student interaction that the percentages of those who are "not clear" as to whether they prefer the person who builds factories to one who shows the way to religious salvation are, not infrequently, higher among college teachers than among college students.

(d) *Attitude to Politicians*: College students seem to have somewhat more confidence in politicians and leaders heeding opinions of persons like themselves than the college teachers. Between 3 per cent and 7 per cent college men think that politicians pay a great deal of attention to the opinions of people like themselves, as against this between 6 per cent and 15 per cent college boys in six states, and as many as 20 per cent and 61 per cent in Andhra and West Bengal respectively think that politicians pay a great deal of attention to the opinions of persons like themselves. The data for women indicate the same pattern. Only between Nil and 9 per cent college women state that politicians pay a "great deal" of attention whereas between 6 per cent and 21 per cent college girls do so. On the other hand whereas between 30 and 56 per cent college men and college women say that politicians and leaders do not pay any atten-

TABLE VII-80

PERCENTAGE OF NON-PROFESSIONAL COLLEGE TEACHERS AND STUDENTS WHO SAY THAT POLITICIANS DO NOT PAY ANY ATTENTION TO THE OPINIONS OF PERSONS LIKE THEMSELVES

	Andhra	*W. Bengal*	*Gujarat*	*Maharashtra*	*Mysore*	*Orissa*	*Punjab*	*Rajasthan*
NPCM	31	43	34	37	36	55	36	44
College Boys	22	8	58	34	33	23	32	34
NPCW	56	31	53	52	30	35	42	46
College Girls	19	26	30	19	26	22	22	26

tion to the opinions of people like themselves, the percentages of college boys who say so range between 8 per cent and 58 per cent and of college girls between 19 per cent and 30 per cent.

As may be seen from the table the percentages differences between college women and college girls are even sharper than differences between college men and college boys.

Although the percentages of students who have confidence in leaders heeding their opinions are larger than the corresponding percentages among teachers, the overwhelming majority of students have never communicated with leaders or government officials on matters of public interest Their communication with leaders is on the whole even poorer than that of the teachers, as may be seen from the following table.

TABLE VII-81

PERCENTAGE OF NON-PROFESSIONAL COLLEGE TEACHERS AND STUDENTS WHO HAVE NEVER COMMUNICATED WITH POLITICAL LEADERS OR GOVERNMENT OFFICIALS ON ISSUES OF PUBLIC INTEREST

	Andhra	*W. Bengal*	*Gujarat*	*Maharashtra*	*Mysore*	*Orissa*	*Punjab*	*Rajasthan*
NPCM	38	61	62	73	66	59	7	71
College Boys	69	61	66	82	68	54	73	69
NPCW	43	82	95	89	80	96	80	83
College Girls	84	84	80	91	94	87	91	63

(e) *The Quality that Determines Respect*: The overwhelming majority of college teachers consider high education to be the principal determinant of social status.

TABLE VII-82

PERCENTAGE OF NON-PROFESSIONAL COLLEGE TEACHERS AND STUDENTS WHO CONSIDER EDUCATION TO BE THE PRINCIPAL DETERMINANT OF STATUS

	Andhra	*W. Bengal*	*Gujarat*	*Maharashtra*	*Mysore*	*Orissa*	*Punjab*	*Rajasthan*
NPCM	61	74	79	69	68	78	74	76
College Boys	72	82	76	76	61	83	76	72
NPCW	67	89	74	70	75	87	91	77
College Girls	59	80	73	58	61	66	55	68

There is no consistent pattern of difference in the responses of the college men and college boys but the percentages of college women who give importance to education are consistently larger than the percentages of college girls. This is explained by the fact that the percentages of college girls who give importance to birth in a well-known family are somewhat larger than the corresponding percentages among the college women.

TABLE VII-83

PERCENTAGE OF NON-PROFESSIONAL COLLEGE TEACHERS AND STUDENTS WHO CONSIDER BIRTH IN A WELL-KNOWN FAMILY TO BE THE PRINCIPAL DETERMINANT OF STATUS

	Andhra	*W. Bengal*	*Gujarat*	*Maharashtra*	*Mysore*	*Orissa*	*Punjab*	*Rajasthan*
NPCM	8	4	9	5	8	1	1	4
College Boys	12	7	7	9	16	2	9	10
NPCW	6	2	5	2	15	Nil	Nil	9
College Girls	17	5	15	8	11	4	6	18

Except for college girls in Mysore the percentages of college girls giving primacy to birth in a well-known family are consistently larger than the percentages of college women who do so. An identical trend of difference is observable between college boys and college men in all the states except Gujarat, but differences are somewhat less marked.

The percentages of those who give importance to a large income are small. In four states they are larger among college boys and college girls than they are among college men and college women.

TABLE VII-84

PERCENTAGE OF NON-PROFESSIONAL COLLEGE TEACHERS AND STUDENTS WHO CONSIDER A LARGE INCOME TO BE THE PRINCIPAL DETERMINANT OF STATUS

	Andhra	*W. Bengal*	*Gujarat*	*Maharashtra*	*Mysore*	*Orissa*	*Punjab*	*Rajasthan*
NPCM	2	3	12	5	Nil	7	9	4
College Boys	6	5	12	2	8	5	3	9
NPCW	1	Nil	16	2	Nil	4	Nil	3
College Girls	4	7	4	4	8	2	1	2

The percentages of those who look upon caste as the principal determinant of status are on the whole extremely negligible, generally less than 3 per cent. Conspicuous among those who give importance to caste in that they are completely different from the overwhelming majority, are 5 per cent college women in Gujarat and 21 per cent and 27 per cent college girls in Orissa and Punjab respectively.

The percentages of those who indicate that none of the four qualities listed are satisfactory as criteria for determining status are fairly large. They range between 5 per cent and 23 per cent among college men and between 4 per cent and 10 per cent among college boys. Among college women they range between 5 per cent and 21 per cent and among college girls between 4 per cent and 16 per cent. Percentages are distinctly and consistently higher among teachers than among students.

Between 1 per cent and 5 per cent college boys and between 1 per cent and 13 per cent college girls indicate an ambivalence of attitude in that they say that they "do not know" what quality determines respect. The corresponding percentages among college men range between Nil and 8 per cent, and among college women between Nil and 6 per cent. It is important to note that the percentages of college teachers holding an ambivalent attitude are sometimes larger than the corresponding percentages among the students.

One can sum up the differences in the attitudes of teachers and students in non-professional colleges as follows. Ambivalence is somewhat greater among students than among the teachers. Teachers are somewhat more rational/secular than the students. Both teachers and students are equally this-worldly and a large majority from among both groups are in favour of an active and purposive attitude to life. Confidence in political leaders is more common among students than among teachers, but communication with leaders is more common among teachers than it is among the students. Finally the majority of teachers and students consider education to be the principal determinant of status.

SECTION V—SUMMARY

1. *PRIMARY SCHOOL TEACHERS AND RURAL PARENTS*

a. *Caste*: Caste, particularly in the village community is associated with social status. From the point of view of the child as well as the teacher caste may be one of the important variables influencing interaction.

Except for Andhra and Gujarat, where the scheduled caste are over-represented among the men teachers by 15 per cent and 9 per cent respectively, the percentage of scheduled caste parents is consistently higher than the percentage of scheduled caste teachers. However, in at least three of the six states the percentages of other backward caste men teachers are higher than the percentages of other backward caste parents.

A comparison between women teachers and parents indicates that in five out of eight states scheduled caste women teachers are conspicuous by their absence. In Gujarat, Maharashtra and Punjab, however, where they are present they outweight the corresponding proportion of parents in the sample by between 3 per cent and 10 per cent. Of the remaining five states, in Andhra, the percentage of backward caste women teachers is higher than the percentage of backward caste parents. Thus in four out of eight states either the scheduled or the backward caste women teachers are higher in percentage than the parents.

The data suggest two problems for investigation. What role do the intercaste images and attitudes play (1) in the student-teacher relationship in the school and in the classroom and (2) between parents and teachers in the community. This involves an analysis of the relationship between higher caste teachers and lower caste students, lower caste teachers and higher caste students, higher caste parents and lower caste teachers and higher caste parents and higher caste teachers.

b. *Religion*: The overwhelming majority of parents, between 81 per cent and 97 per cent in seven states are Hindus. In Punjab, however, Hindus are in a minority, the majority being Sikhs. With two exceptions the majority of teachers are also Hindus. The two exceptions are the women teachers in Andhra and men teachers in Punjab.

c. *Mother-tongue*: Generally between 95 per cent and 100 per cent teachers and parents mention the regional language as the mother-tongue. The exceptions are women teachers in Maharashtra, men and women teachers and parents in Mysore and men and women teachers in Punjab.

d. *Occupation*: The rural primary school teachers as well as the rural parents are mainly drawn from homes where the fathers were engaged in one or the other rural occupation listed under groups 1, 2 and 3 viz. owners of farm, fisheries, dairies, tenant cultivators, peasant proprietors, fishermen, manual labourers in agriculture, etc.

In terms of occupational status, however, rural parents unlike urban parents do not compare favourably with primary school teachers. In terms of status the occupation of the teacher belonging to Group 7 could be considered to be superior in status to occupations in Groups 2, 3, 8 and 9 and in the village probably also superior to group 5. While the majority of rural parents, as mentioned above, follow occupations belonging to groups 1, 2, and 3, a small percentage follow occupations belonging to group 5. A small percentage of them belong to groups 8 and 9 (non-agricultural, skilled and unskilled manual workers). Only between 1 per cent to 7 per cent rural parents belong to group 7, which is the occupational group on par with the status of the primary school teachers. This does not happen in the urban situations where a large percentage of parents belong to occupation groups 4, 6 and 7 and are either superior in or on par with the status of the school teacher.

e. *Education*: A large percentage of rural parents are illiterate. The percentage of illiteracy is lowest in West Bengal, 16 per cent. It stands at about 36 per cent in Gujarat, Mysore and Orissa. In the other states it is even higher 45 per cent in Andhra, 50 per cent in Rajasthan, 55 per cent in Maharashtra and 64 per cent in Punjab.

The minimum educational qualification required for a primary school teacher is the vernacular school final certificate and thus there is considerable disparity between the education of rural parents and that of primary school teachers. The disparity is accentuated by the fact that while the minimum educational level to qualify for a primary school teacher's job is only the vernacular final, many primary school teachers are educated above this level.

Actually the percentage of illiterate rural parents is much smaller than what may be expected in consideration of the 80 per cent illiteracy in the rural areas of the country. This means that even in the rural areas it is only the children of literate parents that tend to go to school. And yet, it is clear that there is a wide gap between the educational level of the teachers and of the parents. The children that the rural teachers teach are largely drawn from homes where parents can hardly give them help in their home work.

It would be worthwhile comparing the progress of the children of literate and barely literate parents and that of the children of literate and educated parents.

A study of the extent of the interest taken by these parents in their children's progress and of the manner in which they keep themselves informed about the progress of their wards would be useful from the point of view of understanding the differences in the contribution that families with different backgrounds can make towards the education of the child.

f. *Goals of Education*: Of the four alternatives given viz. good citizenship, culture, higher status and economic security, the majority of men and women rural teachers generally choose *good citizenship* as the principal goal of education. With the exception of parents in West Bengal, the largest percentage of rural parents in other states choose *economic security* as the principal goal of education. In West Bengal, the largest percentage of parents choose good citizenship as the principal goal, and thus follow the pattern for teachers.

The overwhelming majority of men and women teachers choose either good citizenship or culture as the principal goal of education.

If the teachers do not consider economic security to be of primary importance they are likely to emphasize in their teaching, factors that the village parents look upon as irrelevant or unimportant. This would not only lead to conflicts between the teachers and the parents but make for loss of confidence and lack of faith in formal education among the rural parents. This may contribute to parental apathy towards programmes of expansion of education in Indian villages. The differences in the attitudes of parents and teachers with regard to the principal goals of education may have much to do with dropouts, failures, absenteeism and the other problems leading to wastage and stagnation in school education.

It has been observed that rural teachers have a higher level of education than rural parents. Could the difference between the level of education of the parents and that of the teachers be related to the differences in their views regarding the goal of education?

g. *Role of Students*: It is interesting to observe that the percentage of the rural parents who think that students should be concerned with studies only are on the whole higher than the percentage of teachers who think so.

However, the percentage of those who state that students should confine themselves to studies does not exceed a maximum of 36 per cent among parents and 38 per cent among teachers. Both teachers and parents expect students to take additional responsibilities. But whereas the majority of parents state that the students should help in household work, a large percentage of teachers expect students to undertake welfare work in addition to studies and household work.

To understand the difference between the attitudes of the teachers and the parents adequately, it is necessary to probe the issue further to find out how the respondents define good citizenship and culture, and to know whether teachers and parents define the terms differently. This it is not possible to do with the data from the present study. However, to the extent that economic security and high status are goals which are distinctly more pragmatic and immediate in character than either good citizenship or culture, the data may be considered to indicate a situation in which rural parents are more pragmatic than village school teachers. One could perhaps go a step further and say that whereas the parents look for specific and comparatively immediate gains from education for their children, teachers think of the advantages of education in more general terms.

The difference of opinion might affect the attitude of parents and teachers towards one another and towards the education system. A general and vague complaint on the part of the Indian society that the education system is "useless" may be due to the widely held view on the part of the parents that the education system of the present is irrelevent to life.

h. *This-worldly or Other-worldly Attitude*: When asked whether they admire a person who establishes factories and provides employment for many to one who shows the way to religious salvation, the overwhelming majority viz. 70 per cent or more of the parents and teachers indicated a this-worldly attitude in that they definitely stated that they admire the son who establishes factories and provides jobs.

i. *Active and Purposive or Passive and Resigned Attitude to Life*: When asked to choose between the way of life of a person who set himself definite goals and actively strove for them and that of a person who chose to take life in its course, the majority of rural parents and teachers indicated preference for an active and purposive way of life.

A statement to the effect that religion has nothing to do with striving to improve one's lot in life indicates a secular and modern attitude.

j. *Attitude to Politicians*: To the question on whether politicians pay any attention to the opinions of persons like themselves only a small percentage of parents and teachers respond by saying that they pay "a great deal" of attention.

One could probably say that teachers are on the whole more optimistic about the attitudes of politicians than parents are inclined to be. This is as it should be from the point of view of the teacher's role in encouraging the students to fulfil the function required of adults in a democracy and of communicating one's opinion on matters of public interest to persons in power.

In a question supplementary to the one discussed above the respondents were asked to state whether they had ever communicated with leaders or government officials on a matter of public interest. The overwhelming majority of parents and teachers have "never" communicated with leaders or government officials in such matters.

In all the states the percentages of men teachers who state that they have never communicated are smaller than the percentage of parents who say so. In six states the percentages of women teachers are also smaller.

k. *Views Regarding Social Mobility*: The overwhelming majority of perents and teachers consider it hard to move up the social ladder.

l. *Basis of Esteem*: Four qualities were listed, viz. birth in a distinguished family, a large income, high caste and a high education. From among these, the respondents were asked to choose one which they considered primarily responsible for determining the respect due to a person. The majority of parents and teachers stated education to be the quality which according to them determines the respect due to a person.

The percentages of parents and teachers who give importance to birth in a distinguished family or to caste are generally small, but somewhat unexpected is the fact that the percentages of those who do so are not necessarily smaller among teachers than among parents. As a group distinctly better educated than rural parents one would have expected the percentage of teachers to be conspicuously smaller than the percentages of parents who give importance to the aspiration-based criterion of high birth and caste.

2. *SECONDARY SCHOOL STUDENTS AND TEACHERS*

For an inter-respondent comparison between students and teachers the secondary school students have been compared with the secondary school teachers. Since primary school students were not interviewed, data for a comparison between the primary school students and the primary school teachers were not available, an inter-respondent comparison in this case has had to be restricted to the secondary school level.

a. *Caste*: Generally the percentages of backward and scheduled caste students are larger than the percentages of backward and scheduled caste teachers.

On the whole, the scheduled and the backward castes are represented in small percentages among both the respondent groups generally less than 25 per cent. In Andhra and Mysore, however, their percentages are higher than 25.

The same problem as the one that suggested itself for research in the course of a comparison between primary school teachers and parents occurs in this case viz. caste as a factor influencing the relationship between teachers and students in the classroom on the one hand and influencing the teacher-parent relationship on the other.

b. *Religion*: The majority of teachers and students are Hindus. But whereas the percentages of Hindu men teachers are somewhat larger than the percentages of Hindu school boys, the percentages of Hindu women teachers are on the whole smaller than the percentages of Hindu school girls. There are more Hindu men teachers than Hindu school boys in all the states except Punjab and Rajasthan, whereas there are fewer Hindu women teachers than Hindu school girls in five out of eight states.

An examination of the percentages of school teachers and students belonging to the other religions indicate considerable homogeneity in each state in the religious composition of secondary school teachers and students except for a larger representation of Christians among teachers as compared with students.

It will also be useful to enquire into the role of religious differences in the relationships between teachers and students and teachers and parents.

c. *Mother-tongue*: The percentages of men teachers who claim the regional language as the mother-tongue are generally larger than the percentages of school boys who do so, in seven out of the eight states. It is possible that a larger percentage of students of non-regional language groups may be in the English medium schools.

d. *Educational Background*: The educational background of the secondary school teachers is not necessarily superior to that of the secondary school students. The percentages of students with college-educated fathers are in most cases higher than the percentages of teachers with college-educated fathers. But the percentage of teachers with fathers educated upto the lowest level viz. with fathers who are illiterate or educated upto the primary level are on the whole smaller than the corresponding percentages among students.

This means that as compared to the teachers, there are larger percentages of students in the two polar extreme categories of educational level, viz. the illiterate or primary school educated and the college-educated. Teachers on the whole mainly belong to a group with middle school or high school-educated fathers.

This distribution partly explains the fact that when asked to state their self-image of their social status the percentage of students who place themselves in the highest social category is considerably higher than that of teachers who do so.

The social backgrounds of teachers and students in the sample are not particularly different. There is considerable homogeneity between the two groups in matters such as their caste, religion, mother-tongue and their educational and occupational backgrounds. But some differences may be noted.

e. *Occupational Background*: In states the percentage of men teachers from rural occupational backgrounds are larger than the corresponding percentages of school boys. They are higher among women teachers than they are among the girl students only in three states.

The teachers are primarily drawn from homes in which the father practised one or the other of the urban white-collar occupations belonging to groups 4, 6 or 7. So are the students.

The occupational backgrounds of the teachers and the students in the secondary schools are not strikingly different. One could, however, roughly state that the percentages of those who are drawn from the rural occupations belonging to groups 1, 2 or 3 and the semi-urban occupations belonging to groups 1, 2 or 3 and the semi-urban occupations of small trade and business are somewhat higher among men teachers than among school boys. Between women teachers and school girls the situation is the reverse with school girls being drawn more often than women teachers from the rural and semi-urban occupational groups.

In their occupational backgrounds teachers and students interviewed are fairly similar, the minor differences observed do not indicate any definite trend.

f. *Self-Image*: It is interesting to observe that the percentages of students who consider themselves as belonging to the highest rung of the social ladder are larger than the corresponding percentages among teachers. On the other hand, the percentages of teachers placing themselves on the lowest rung of the social ladder are larger than the corresponding percentage among students. However, the overwhelming majority both of secondary school students and of secondary school teachers place themselves on the middle rung of the social ladder, and claim a middle social position for themselves; the percentages of those who rate themselves as socially "high" or "low" are so small that the differences observed between teachers and students are hardly likely to be of much consequence.

(1) The percentages of teachers who belong to the scheduled and backward castes are smaller than the percentages of scheduled and backward caste students. Christians are conspicuously over-represented among teachers.

(2) The percentages of teachers who claim the regional language as the mother-tongue are on the whole larger than the percentages of students who do so.

(3) In terms of their educational backgrounds, although the percentages of teachers who have college educated fathers are smaller than the corresponding percentages of students, teachers as a group cannot be said to have an educational background inferior to that of the students. This is because the percentages of students who come from families which have the lowest educational level, viz. families in which the father is either illiterate or educated only upto the primary level are distinctly higher than the corresponding percentages of teachers.

g. *The Role of the Student*: The percentage of school boys and school girls who think that students should confine themselves to studies are smaller than the percentages of teachers who think that they should, whereas the percentages of school boys and school girls who say that students should take part in politics are conspicuously larger than the percentages of teachers who say so. It would be interesting to observe if students are in general inclined to consider a student's role to include more varied activities than the teachers who do so.

The data clearly underline the fact that there is, in every state a considerable difference between the secondary school students' and the secondary school teachers' concept of the student role. What implication does this have for the teacher-student relationship?

h. *Goals of Education*: Generally, the largest single percentage of secondary school students and teachers consider good citizenship to be the principal goal of education. In fact, with some exceptions, the majority of students and teachers in each state are of the opinion that good citizenship is the principal goal of education.

With the exception of women teachers in Andhra, the men and women teachers who favour economic security as the principal goal of education are consistently larger than the corresponding percentages among students. The differences range from a small 3 per cent to as much as 31 per cent. This difference between teachers and students is particularly striking because of the fact that with the exception of school girls and school boys in Andhra and school girls in Gujarat less than 10 per cent students consider economic security as the principal goal whereas the percentages of teachers who do so are, with three exceptions, all among women teachers, consistently higher than 10 per cent among the teachers.

Finally, although the percentages of teachers and students who look upon education primarily as an instrument to high status are generally small, the percentages are distinctly higher among students than they are among teachers.

It is difficult to explain these differences between students and teachers in their viewpoints regarding the principal goal of education. To the extent that generally the majority of students and teachers consider good citizenship to be the principal goal of education, one can say that there is a fair measure of consensus regarding the goals of education among students and teachers the two principal interacting groups in the urban secondary school system. But the differences observed with respect to the importance given by teachers and students to one or the other of the three values viz. culture, economic security and high status indicate the necessity to probe these differences further and to analyse their implications for interaction between students and teachers in urban schools.

Although there is a consensus among the majority of students and teachers regarding the opinions on the role of the student and the principal goal of education, there are marked differences between teachers and students whose opinions do not conform to the majority.

For instance, the majority of students and teachers think that students should do household and welfare work or that they should atleast do household work in addition to studies. The percentages of teachers who think that students should confine themselves exclusively to studies are small and so are the percentages of those who belong to the other extreme, the group that says that they should not only study and do household and welfare work but participate in politics as well. But among those who belong to those two categories the differences between teachers and students are distinct. A larger percentage of teachers believe that students should confine themselves to their studies, whereas the percentages of those who believe that a student should take part in politics as well are larger among the students.

In their conception regarding the goals of education again, the majority of students and teachers agree in that they consider good citizenship as the principal goal of education. However, the two groups differ in that among those who do not consider citizenship as the principal goal teachers in considerably larger percentages emphasise culture or economic security, whereas the percentages of those who consider high status as the principal goal of education are higher among the students than they are among teachers.

CHAPTER VIII

SUMMARY AND CONCLUSIONS

SECTION I—A SUMMARY

INDIA is committed to the development of a society based on a scientific technology and the values of social equality, democracy and secularism. This study is devoted to an examination of whether education is governed by these goals and whether it can be said to contribute to the development of these values and attitudes. While equality in educational opportunity and modernization are two important foci of interest in the study, it also seeks to provide data on the attitudes of students and teachers in the area of education, the occupational aspirations of students, and the occupational satisfactions and adjustments of the teachers.

The study which utilizes the method of a survey based on the use of precoded questionnaires covers a sample of students, teachers, heads of institutions and parents. The different respondents have been chosen from four levels of education—the primary school, the secondary school, the liberal arts and science colleges, and professional colleges of medicine and engineering and the polytechnics. The sample is distributed over eight states—two states from each region. In each state a multi-stage sample was selected based on an initial classification of communities characterized by different combinations of educational institutions. From each of the five or six types of communities, two were chosen; and with each community two neighbouring villages were selected. From all the communities so selected a random sample of institutions at each level of education was chosen. The sample of respondents were persons who were related to these institutions as students, teachers, etc.

The tabulation design uses primarily the frequency distribution for different respondent groups. This is particularly so in the all-India report. The state reports use some cross-tables as well. The analysis is based on percentage distributions. The levels of significance of difference have been determined and broadly indicated in the second chapter, but not used in the body of the report. The study uses ranking as a device in the comparisons of sample-groups of students.

The results of the study are representative of the particular population studied. Being not a strictly random sample the result cannot serve as a basis for making state-wise estimates for student or teacher populations as a whole. The data, however, are significant because for the first time they give comparative material on a nation-wide sample which is large and, though not randomly chosen, is characterized by freedom from individual investigator-bias. The total sample of the study, for all the states together, consists of 23,440 respondents made up of 11,631 students, 6,247 parents, 3,381 school teachers, 380 school heads, 1,640 college teachers and 111 heads of colleges.

STUDENTS

The student sample, like the other samples in the study, varies in numbers from state to state because of many reasons. The number of community types—based upon varied combinations of institutions—is not the same from state to state and the institutions of a particular type that were available in the communities were also not always available in the number required. Further, since the student sample consisted of all the final year students in one section there was no way of ensuring an equal number of students even from communities where there were the same number of institutions of each type. Since, however, the data from all states have not been pooled together, the variation does not materially affect the presentation.

The students studied in the sample are generally between the ages of 16 and 22 years. The average age of the student is successively higher at each stage of education. In almost every state, and at each level of education, the girls are younger than the boys by about one year. Inter-state variations exist but they are not consistent for the different sub-groups of student respondents. Thus it is not possible to say that students from one state are generally older or younger than students from another state. The younger age of girls is probably suggestive of a class and caste differential between the samples of girl students and boy students.

While the data on caste are not wholly satisfactory or accurate, they do suggest that the percentage of scheduled and backward caste students is considerably higher among boys than among girls. There is also a variation in caste composition from state to state. Mysore and Andhra have generally the highest percentage of scheduled and backward caste students of all the states. With the exception of these two states the proportion of scheduled and backward caste students in the sample is generally less than 10 per cent and rarely above 15 per cent. It should be noted though that the percentage of students who do not reply to the question on caste is also considerable—4 to 16 per cent even after eliminating the extremes.

The overwhelming majority of the high school students (61 to 94 per cent) expectedly belong to the Hindu religion, but their percentage is often lower than the percentage of Hindus in the total population. This implies that some of the religious minority groups are "over-represented" among the students. This greater representation of religious minority groups among students is particularly noticeable among girl students. The communities generally over-represented are Christians and Jains. Muslims are over-represented only in Andhra. At the college and professional college level the plurality of Hindu students increases. However, among girl students in four states the proportion of Hindu students drops as one moves from the high school to the college level.

From the point of view of the mother-tongue of students the student population is very mixed. This is particularly the case at higher levels of education. Mysore, Maharashtra, Andhra and Rajasthan have more mixed student populations—atleast in this study—than Gujarat, Bengal, Orissa and Punjab. In the former states a decision to use only the regional language as a medium of instruction might present problems to atleast 20 per cent of the students.

Despite the fact that 80 per cent of the country's population is illiterate, there are not more than 25 per cent students in any state, at the high school level or above, who are drawn from homes with illiterate fathers. About 40-60 per cent of the boys and 60-90 per cent of the girls are drawn from homes where the fathers have had atleast secondary school education. Girls are generally drawn from better-educated homes.

In terms of occupational background most students are drawn from urban, occupational groups. The purely rural occupation are represented only to the extent of 21 to 35 per cent of the high school students and slightly higher among the college students. The urban, white-collar background of students is particularly emphasized in the case of girl students, who are drawn from this group in percentages varying from 50 to 75 per cent. The urban, manual group is never represented by more than 7 to 10 per cent of the student body in any state.

There is thus unequal representation of different sections of the population among the students studying at the high school, college and professional college level. Even allowing for the fact that not all sections need necessarily wish to join institutions of higher education, there is probably an element of unequal representation, though we cannot make this assertion on the basis of our data. Children of poorer sections of the population, those engaged in direct manual labour are less likely to be represented among the student population at all the successive levels of education. This is found to be so even at the primary education level. An analysis of data relating to parental occupations shows that a very small proportion of the children, whether in the urban or rural areas, are drawn from the groups of "agricultural labour" or "manual worker". The percentage of literate parents is very high—40 per cent and more—even among primary school children in rural areas.

About 55-75 per cent of the students say they are able to follow the subjects in the classroom. Those who do not follow is not a negligible proportion at any level of education. About half of those who admit to having difficulty in following their subjects attribute it to the failure of the teacher to explain the subject properly.

The percentage of students who do not keep up with their class work is 10-25 per cent, except in the case of professional college students where the percentage is between 25-50 per cent. Yet the proportion of students, who ask for help from their teachers is the lowest in the professional colleges. High school students ask for such help most commonly—about 70 per cent; college students somewhat less commonly—about 60 per cent. Only about 50 per cent of the professional college students ask for help from the teachers.

A substantial proportion of high school students attend coaching classes or have special tutors. The percentage varies between 40 and 70 per cent in different states. The impression is inescapable that the Indian student—at all stages—leans heavily on the formal instructor to be able to meet his study requirements. Where the class instructor is not able to meet his needs, he looks to a home tutor or a coaching class instructor to help him.

STUDENTS' ATTITUDES IN EDUCATION

The dependence of the students on the formal instructor is consistent with the students' image of the role of teachers. Students expect the teachers to be their second parents and not merely instructors in particular subjects. Even at the professional college level over 70 per cent of the students express this view. At the college and high school level, the percentages who express this view are above 80 in every state.

Between 40 and 60 per cent of the students in all states and at all stages regard the broad goal of education to be "good citizenship." To make students into "cultured" persons is chosen as the goal of education by about 15-30 per cent students. Achievement of "economic security" is accepted as the goal of education by 10-20 per cent of the students.

About 25 per cent of the students think that they should be concerned *only* with their studies while at school. About 40-60 per cent think they should simultaneously engage in welfare work. An equal proportion would say that students should help in household work. About 10-20 per cent say that they should take part in politics as well.

FUTURE PLANS

Most students (45 to 65 per cent) at all levels of education said that they wished to continue their education further after they had completed their high school, college or professional college education, as the case might be. Even in the case of students studying for the professions those who planned to take up work immediately did not exceed two-fifths of the respondents in any state.

Half of those who wished to continue their education expected that their families would be able to support their continued education. The rest hoped for partial support or expected to find some other way of supporting themselves. The proportion of those expecting full family support for continued education was higher among girls than among boys. This conformed to the finding that at all levels of education the girls came from higher status families than the boys.

While a substantial proportion of students wish to continue their education in and beyond the college, about a third to half of them are not certain that education will help them achieve their goals in life. This gives rise to the suspicion that at least in the case of some students continued education is a way of keeping themselves busy until they find a job or, in the case of girls, until they get married.

OCCUPATIONAL CHOICE

The occupations most sought after by students are those of executive and scientific personnel and the learned professions of law, medicine, engineering or college teaching. About 50-65 per cent of the students opt for this group. The next most important group of occupations, chosen by 10-20 per cent of the students, are the clerical and lower administrative occupations. In some states an equal percentage of students at the high school level express a preference for joining the armed forces. Hardly anyone chooses the rural, agricultural or the urban, manual occupations.

A comparison of data on occupational choice and occupational background shows that the major direction of desired mobility is from the rural-agricultural and urban-clerical groups to the urban-executive and professional occupations. Education is very obviously viewed as a channel for securing a place in the upper half of the white-collar occupations. This trend characterizes both boys and girls and students at all levels of education.

SOCIAL ATTITUDES AND VALUES

Student attitudes were sought to be ascertained on the subjects of caste, religion, political leadership, etc. with a view to judge the degree of modernity or traditionality characteristic of different samples of students.

On the subject of caste a majority of students in most groups stated that caste could have no place in social and political life, but there seemed to be some relationship between the level of education and the percentage of response denying any role to caste. Also, at the high school level, boys were much more likely to deny any role to caste than girls.

The students, who would categorically deny any place to caste even in their personal lives, are generally fewer than students who deny it a place in social and political life. The differences are likely to be statistically significant. However, on this point, there is no linear relationship between level of education and the percentage of those who reject caste even in their personal lives.

About 35-65 per cent of the students in different sample groups assert that religion has nothing to do with whether or not a man will strive for improving his lot in life. The variation in percentages is considerable. Students of professional colleges have consistently the highest percentages among those who take this position of denying any role to religion in determining whether or not a man will strive for his betterment. But at the college and school levels high school students give radical responses more often than college students. Also, boys are much more likely not to attach significance to religion in this matter than are girls.

In their attitude to the future an overwhelming proportion of students at all levels express themselves favourably by saying that the changes taking place around them are for the better. But the proportion of those who feel that they can in any way influence these changes is appreciably smaller in each sample group. College girls appeared to have the largest percentages of those who approved of the changes around them, but they have considerably lower percentages of those who believed that they could influence these changes; more optimistic than boys at each level of education, they are as a group much less certain than boys that they could influence the events taking place around them.

Even in evaluating the chances of success or failure in their own life, students generally retain a moderate optimism, though the favourable percentages drop from around 80 per cent on the question of their attitude to changes in social life to about 60-70 per cent on this question evaluating their own chances of success. Again, the boys are more optimistic than girls and the professional college boys are the most optimistic.

Students generally do not think that politicians pay much attention to views of persons in their position. Only about 10-20 per cent of students in most sample groups—except in West Bengal—believe that their views are heeded by politicians.

The proportion of students who have sought to communicate their views on any issues to political leaders or government officials, is also small. Less than 10 per cent of students have communicated their views "often". Including those who have communicated them "sometimes" the percentage rises to between 15-35 per cent in different sample groups.

Apart from student attitudes in the area of secularism and the students' readiness to participate actively in the democratic polity, an effort was also made to ascertain the students' general orientation to life along two dimensions—viz the this-worldly—other-worldly orientation and the passive—purposive orientation.

On both the questions the student-responses were overwhelmingly "modernistic" 65 to 90 per cent of the students expressed their preference for a person who set out to establish a factory and provide employment to several hundreds of his countrymen rather than for the person who turned an ascetic and sought to show the path of goodness to the people of the country; similarly, an even greater plurality of students—between 80-98 per cent—expressed a preference for the purposive, accomplishing type of person rather than for the person who passively sought to enjoy his life as it came.

The sex and the educational level differences were not very noticeable on either of these questions. The inter-state differences, however, were larger. Punjab, Bengal and Rajasthan had the highest percentage of the "modern" responses and Andhra, Mysore and Orissa the lowest percentage of such responses.

On both these questions, there was a slight but unmistakable difference in the number of students who attributed to themselves the modern orientation and the number who attributed it to others. The difference seemed to indicate that there was a slightly greater possibility of students regarding themselves as "modern" than of their regarding others as "modern" though in their self-evaluation as well as evaluation of others the overwhelming majority chose the "modern" response.

Finally, students were asked to indicate what in their opinion was the proper basis of esteem given to a person in society. Should such esteem be based on the ascribed characteristics of family status and caste or should it be based on the relatively achievement-based characteristics of education and income. In most states and at all levels of education students overwhelmingly chose "education" as the basis of social esteem. The percentages of students, who gave this preference varied between 60 and 80 per cent. Inter-state differences showed Bengal and Orissa to have a consistently high percentage of students giving this response in all the five sample groups and Punjab and Mysore to have the least. As between respondent groups, the non-professional, college boys chose "education" in the highest percentage and college girls in the smallest percentage.

Putting the responses on all the five sets of questions mentioned above and for all the respondent groups in the sample it appeared that students from West Bengal, Orissa, Punjab and Rajasthan samples were somewhat more likely to choose the 'modern' response than students from the other four states. Also, the professional college students were the most likely to give the modern response and college girls the least likely to do so, if their respective response on all the five sets of questions and in all state samples were considered together.

The state, sex and educational level of the respondents were all important variables in determining the modernity of a student sample, but among girls unlike among boys, higher education was not found to be associated with a greater likelihood of a modern response on all questions taken together.

SCHOOL TEACHERS

The fourth chapter presents data on the social background, occupational involvement and commitment, and the social attitudes and values of school teachers. The total sample of teachers consists of 1,066 teachers (630 men and 436 women) at the primary school level and 2,315 teachers (1,444 and 871 women) at the secondary school level. These teachers—both men and women and both primary and secondary—are drawn from the same eight states chosen for the study. In the case of secondary schools the teachers and students have been chosen from the same schools. The number of teachers—both men and women—who constitute the sample varies a great deal from state to state. This variation is related to the size of the schools covered in the sample as also to the number of community types from which the schools could be selected. In some states there were six different types of communities, in others there were only five.

Generally, it is found that in most states and among men as well as women about 60 to 70 per cent of primary teachers are below the age of 35 years. Even among secondary teachers the majority belong to the lower age-range of 35 years and below. In both groups of teachers, women as a whole are distinctly younger than men. The lower age-group among women teachers is partly explained by the possibility of a greater turn-over among women since for many of them gainful employment is limited to the pre-marital stage of their lives.

In most states, both among men and women and at both primary and secondary levels, the teachers belonging to the higher castes form the largest single group and the teachers of the "scheduled" caste form the smallest group. The percentage of "scheduled" caste teachers is higher at the primary school level than at the secondary school level. In Andhra and Mysore, Muslims and Christians have the largest proportion among primary school women. The percentage of "scheduled" and "backward" caste primary women teachers is not above 7 per cent in any state, except in Andhra and Mysore. The percentage of "scheduled" and "backward" caste teachers is lower at the secondary stage than at the primary school stage. This decrease in "backward" and "scheduled" caste teachers is accompanied by an increase in the percentage of non-Hindu teachers at the secondary stage.

From the point of view of the religious composition of teachers in the sample, it appears that the minority religious communities are represented more strongly at the secondary stage than the primary stage and among women more than among men. The modal percentages are, of course, those of the majority community except among primary women teachers in Andhra where there is a plurality of Muslims among primary school women teachers *in our sample*.

Most teachers tend to describe the circumstances in which they were brought up as either "average" or "stringent". Very few of them describe themselves as having been "well-off" in their childhood. But, there is a clear variation between primary and secondary school teachers and between men and women. About 30 to 50 per cent of primary men teachers describe their circumstances as "average" and 40 to 60 per cent as "stringent". Among secondary school men teachers the position is reversed—50 to 60 per cent say their circumstances were "average" and 20 to 40 say they were "stringent". Among women the percentage who describe the circumstances as "average" is between 45 and 65 for primary teachers and between 55 and 75 for secondary teachers. Thus secondary school teachers come from somewhat better circumstances than primary school teachers and women from better circumstances than men. The inter-sex variation is greater than the primary-secondary stage variation within each sex group.

The men primary and secondary teachers are mostly drawn from homes where the grandparents practised a rural occupation. The women teachers, on the whole, had an urban-occupational background even in their grandfather's generation to a greater extent than men teachers; among women teachers the secondary school women teachers were more often drawn from urban backgrounds than the primary school women teachers.

At the level of the father's generation the percentage of primary school men teachers drawn from urban-occupational background is slightly higher. Even so, modally the background at the father's generation remains rural for men teachers. This is also true for secondary school men teachers though the percentage of secondary school men teachers with rural-occupational background is somewhat lower than in the case of primary school men teachers.

Among women the occupational background at the father's generation is urban in a majority of cases. This is even more so among secondary school teachers than among primary school teachers.

Thus taking occupational and economic backgrounds together women are seen to be drawn more from the "urban" and "average" family backgrounds than "stringent" and "rural" backgrounds. Men—particularly primary school teachers—are drawn more from "rural" occupational and economically "average" backgrounds. Secondary school women, primary school women, secondary school men and primary school men thus represent successively more "disadvantaged" backgrounds.

The influence of these varying backgrounds is reflected in the varying evaluations of their own occupational status by teachers as compared with the occupational status of their fathers. The primary school men have generally the highest percentage of teachers who think that they have moved higher in the occupational scale as compared with their fathers; the secondary school women have generally the lowest such percentage in their group.

In educational background, again, women are drawn from better educated backgrounds to a greater degree than men are and secondary school women have the highest percentages of well-educated fathers of all the four groups of teachers.

In terms of their own education there is considerable variation between teachers at the primary and the secondary stage. At the primary stage in five of the eight states a majority of teachers have not completed their high school education. In the other three states—viz. West Bengal, Punjab and Rajasthan—most of the teachers have completed their education beyond the high school stage. At the secondary stage, an overwhelming majority of teachers in most states, have completed their education beyond the bachelor's degree level. The differences in the educational attainment of men and women teachers are, however, not striking.

PROFESSIONAL LIFE

Though the general education of a majority of primary school teachers is lower than the high school final stage, most of them have obtained some kind of a diploma or certificate in teaching. Those without any professional qualifications are between 15 and 30 per cent. At the secondary stage again most of the teachers have obtained some professional degree, diploma or certificate. Those without any professional qualifications are between 15 and 30 per cent in different state samples.

The percentage of teachers who are members of professional organizations is small—20 per cent or less. But the percentage who attend meetings of professional organizations is somewhat larger.

Contrary to the general impression, the teacher-administrator relationship seems to be more formalized and is also more democratic at the primary stage than at the secondary stage. A larger proportion of primary teachers say that regular staff meetings are held than is true of secondary teachers. Also, a consistently larger proportion of primary teachers say that they feel free to discuss their problems in the meetings than the comparable percentage of secondary school teachers.

The teachers' contact with the parents of students is modally described as "occasional". The mode of contact was mostly the report card. Secondary teachers believe that most parents are not interested in their children's progress in school.

VIEW OF STUDENT ROLE AND EDUCATION

Both primary and secondary teachers consider that the student has a role to play in relation to the larger society and his family. His role is not limited to his studies alone. Those who would limit the student to his studies are rarely more than 30 per cent in any sample group. On the other hand, an even smaller percentage of teachers would concede a role in "politics" to their students.

Consistent with their view of the student role, teachers regard preparation for "good citizenship" as the major goal of education. "To be a cultured person", "to achieve economic security" and "to achieve a higher status in society" are subscribed to by fewer and fewer teachers as the goals of education.

The teachers believe that the present system of education does inculcate a sense of values among the students though they feel that more needs to be done in this direction.

Generally speaking, the men and women teachers at the primary stage regarded the student as capable, disciplined and deferential. The secondary teachers do not wholly share this favourable image of the student. They consider the student deferential but somewhat negligent and incapable of independent thought.

The majority of men teachers, primary and secondary, believe that caste is in some way related to the class performance of the students.

Women hold this view to a lesser degree. Women primary teachers share this view the least.

None of the teacher groups, however, feel that religion and language affect the students' performance one way or the other.

SOCIAL VALUES

A majority of primary as well as secondary teachers place themselves at the middle level in the social hierarchy. Only a small proportion of teachers—about one-fifth—think that a change of status is easy to achieve.

Most of the teachers feel that politicians and government officials pay little or no attention to the opinions of persons in their position, but as between primary and secondary teachers the primary teachers seemed to have among them more persons who thought that their opinions mattered with leaders and officials than the secondary teachers.

Very few of the teachers, in either of the two groups, however, had written or communicated their views to leaders and officials on any matter of public importance.

Teachers unequivocally express a preference for a person who would establish a factory and give jobs to others rather than for one who becomes a *sadhu* and shows the path of good life to others. Their orientation is unmistakably this-worldly in so far as it can be judged from this one question.

About 40-50 per cent of the teachers think that religion has nothing to do with whether or not a man will strive to improve his lot. As between men and women, women tend to attribute significance to religion in larger numbers than men do.

Overwhelmingly, teachers in all the sample groups express a preference for the active individual rather than for the individual who passively enjoys life as it comes.

A majority of teachers in every group say that the esteem given to a person in society should depend upon his education rather than on income, caste or family of birth.

THE COLLEGE TEACHERS

The study covered a sample of 1640 college teachers chosen from the liberal arts and science colleges on the one hand and the colleges of medicine and engineering and the polytechnics on the other. The teachers from non-professional colleges had both men and women among them; the professional college teachers were almost entirely men. The total number of institutions from which the teachers were contacted were 136—of which 62 were arts/science colleges, 32 were arts/science colleges for girls, 14 were colleges of medicine, 14 were colleges of engineering and 14 were polytechnics.

Of the teachers in the non-professional colleges about a third are women and two-thirds are men. In professional colleges there were few women and they were almost all found only in medical colleges. The average age of men teachers from non-professional colleges is 34 years. The college women are younger by about five years. The average age of professional college teachers is 33 years. College teachers are reluctant to give information on their caste affiliation and in some sample groups the percentage of non-response is between 15 and 45. However, the data suggest that the proportion of teachers who belong to the "scheduled" castes is negligible and the proportion of those who belong to the other "backward" castes is also small in most states. By religion most of the teachers are Hindus (over 70 per cent). Even so Christians, Zoroastrians and Jains are represented in the sample in somewhat larger proportions than their representation in the population of the country. An overwhelming proportion of teachers from each state claim that their mother-tongue is the same as the language of their state—except in the case of Maharashtra, Mysore and Rajasthan where this percentage varies between 33 and 63.

The college men and women are educated upto the M.A. level. Some have their Ph.D. but their percentage is between 5 and 10 in most states. Among professional college teachers there is a greater variation in the level of qualifications attained. A larger percentage of them—30 to 50 per cent—hold only their first degrees. Yet, there is also a larger percentage of them, 10 to 30 per cent, who have obtained their doctoral degrees as well.

About 30 to 40 per cent of the men teachers from professional as well as non-professional colleges come from homes where the grandfathers have been educated beyond the middle school level. Among women this percentage is between 45 and 65. At the level of the father's generation, there is an improvement in the educational background of teachers. Among women teachers a majority have fathers who have completed college education. Among college men this percentage is between 25 and 45. Among professional college men it is between 30 and 50. The data suggest that professional and technical college teachers are drawn from better educated homes and homes with longer traditions of education than is true for college men generally.

Most of the college teachers are drawn from homes where the father was engaged in one of the urban, white-collar occupations. There is, however, a difference between college men and college women. The college men, in professional as well as non-professional colleges have a substantial proportion of the fathers in one of the rural occupations. This is less often the case among fathers of college women. Women college teachers are drawn from occupationally as well as educationally advantaged homes.

A comparison of occupations of fathers of college teachers with the occupation of college teaching itself would indicate that about half the college men have improved their occupational status. Among college women this proportion would be between one-fifth and two-fifths. The professional college teachers come from advantaged homes in largr proportions than non-professional college men teachers but in smaller proportions than women teachers of non-professional colleges.

A majority of college teachers in all groups have an urban residential background. But among the men about 25-40 per cent of the men are likely to have been to a rural school at some stage in their life; among women this happens in less than 20 per cent of the cases. About 10-30 per cent of men college teachers say that they were mainly brought up in a village; not more than 6 per cent of the women give this reply in any state.

The data on social background indicate that college teachers are drawn from urban, educated, white-collar homes. The women come from advantaged homes in larger proportions than men. The differences between men teachers in non-professional and professional colleges are small though they suggest that teachers in professional colleges are drawn in somewhat larger proportions from advantaged homes than teachers in non-professional colleges.

CHOICE OF PROFESSION

An overwhelming majority (65 per cent and above) of the teachers of non-professional colleges have never followed any occupation other than teaching. This is particularly true of the women teachers. On the other hand, among teachers of professional colleges, 40 to 75 per cent have followed occupations other than teaching.

About 30 to 40 per cent of the men teachers in non-professional colleges and 30 to 60 per cent of the teachers in profesional colleges had described to follow some other occupation before taking to teaching. Among women this percentage is generally below 25.

The men college teachers—both in the professional and non-professional colleges—overwhelmingly consider their own occupation to be higher in status than their father's. Their percentages range between 50 and 80. The women college teachers overwhelmingly consider their occupational status to be the same or lower than the occupational status of their fathers

The percentage of men who consider their occupational status to be lower than their fathers' is nowhere more than 16 per cent and is generally negligible.

Neither men nor women college teachers would like to change their occupation. Generally, 60-80 per cent of them in every group wish to continue as college teachers. The percentage of those who would consider a change is slightly higher among teachers of professional colleges. However, among those who say that they would wish to continue as college teachers, there are some (about 20 per cent) who wish to continue because it is now too late for them to change their occupation.

PROFESSIONAL LIFE

From one-third to one-half of the college teachers have been in the profession for less than five years. Among women teachers the proportion is higher and in two states more than three-fourths of the women teachers have less than five years of teaching experience. Most of the college teachers—men and women—teach the subjects which they have studied at some stage in their educational career. Among professional college teachers this proportion goes down many times to less than half the sample group. The faster growth of specialization in the technical fields is probably one of the explanatory factors for this situation.

Sixty to eighty per cent of the men and women teachers in non-professional colleges earn less than Rs. 500/- per mensem. In professional colleges this happens in less than 50 per cent of the cases. None of the men and women in non-professional colleges earn more than Rs. 1,250/- per mensem. At least 5-15 per cent of the teachers in professional colleges earn this income.

A majority of the college teachers in most groups say that they have no incomes other than from their colleges. Among women teachers this percentage is higher—between 70-90 per cent. There is, however, a varying proportion of teachers who are engaged in tuition work or coaching classes. Among non-professional college men teachers 20-60 per cent in different states admit to engaging in this additional work; among professional college teachers it is between 5 and 25.

A majority of the men and women teachers in non-professional colleges in six states say that they are not satisfied with the courses that they teach. Among professional college teachers those who are satisfied are in a large majority. However, somewhat unexpectedly, a majority of teachers in nearly all the groups say that they have a sense of participation in the formulation of courses. The two facts of participation and dissatisfaction cannot be easily reconciled.

It appears from the answers of college teachers that staff meetings are normally held in most of the institutions and a majority of teachers say that they generally feel free to discuss all college matters at such meetings. Most of them are also satisfied that decisions taken at these meetings are generally carried out by the administration.

The replies given by the college teachers indicate that in a large majority of institutions teachers are not represented on the managing committees of the institutions.

Very few of the teachers from non-professional colleges are members of professional or academic organizations and associations. In no case does the proportion exceed one-in-three for men and one-in-four for women. The teachers of professional colleges, however, are members of such organizations in larger proportions. About half of them are members of such bodies in most states.

The proportion of non-professional college teachers who have read papers at academic meetings is small—generally less than 15 per cent among college women and less than 25 per cent among college men. Among teachers in professional colleges this percentage is between 25-55.

Between one-third to two-thirds of teachers have never published anything by way of articles, books, research reports, etc. Between the three groups of teachers men in non-professional colleges have the highest percentage of those who claim to have published something at some time in their career.

ATTITUDES IN THE AREA OF EDUCATION

About 30 to 55 per cent college teachers seem to regard "simplification of ideas" as their major pedagogic function. A slightly lower percentage regard the imparting of methods of analysis and integration of knowledge as their major function. Less than 20 per cent consider that their function is to impart information.

Most college teachers agree that the tutorial system which has now been introduced in the colleges helps in fostering a close student-teacher relationship. About 40-60 per cent of them say that they know at least ten students well enough for these students to feel free to consult them in their studies as well as in personal matters.

Between 20 to 40 per cent teachers would expect their students to concern themselves exclusively with their studies. The rest of the teachers would expect students to help in their (students') families, in household work and also participate in community welfare activities. Very few teachers would like students to take part in politics.

About 25-45 per cent of the teachers say that student performance is likely to be affected—for better or worse—by his caste affiliation. Those who think that language and religion are likely to affect student performance are generally less than 30 per cent. The percentage of teachers who categorically deny that caste, language or religion have any influence on student performance is between 30 to 60 per cent in different sample groups and on different questions.

The majority of college teachers in nearly all sample groups consider students to be negligent, drifting and incapable of independent thought. However, they do not all consider them to be indisciplined. In fact, a majority of the teachers consider students to be deferential in their behaviour.

On the question of the medium of instruction a majority of teachers (55-85 per cent) in most sample groups, except in West Bengal and Gujarat, favour the continuance of English. However, a majority of teachers also say they will be able to teach in their regional language even if with some effort. Those who are in favour of the use of the regional language are in a majority among the non-professional teachers in Bengal and Gujarat and among college men in Rajasthan. Very few of the professional college teachers are in favour of adoption of Hindi or the regional languages as media of instruction.

SOCIAL ATTITUDES

A majority of men college teachers in most states believe that religion has nothing to do with whether or not a man strives to improve his lot in life. Their percentages are generally between 50 and 70. The percentages of women teachers who give this response are lower than the percentages for men in four of the eight states, but the differences are not consistently large. The teachers in professional colleges do not have higher percentages of those who deny any role to religion than the teachers in non-professional colleges.

In their attitude to changes taking place around them most teachers express themselves with approval sixty to ninety per cent of teachers in every group think that the changes are for the better. Those who think that they can themselves in any way influence the change are fewer —though still a majority among men teachers, they are a minority among women. In respect of their own lives, very few teachers, usually less than 15 per cent, think that they can improve their position in the social hierarchy. They consider themselves largely to be at the middle level in society and do not expect to be able to change this situation. In fact, 60-80 per cent think it is hard to bring about any change in position.

College teachers don't believe that their opinions are heeded much by politicians or government officials. Those who have even "sometimes" communicated their views to leaders and officials on matters of public interest are usually less than 30 per cent—except in Andhra where 44 and 48 per cent teachers say that they have written "sometimes" to officials and leaders.

In their attitude to life the college teachers, like other respondents, are "this-worldly". Those who approve of the person who becomes a *sadhu* are hardly 15 per cent except among a few groups in Gujarat and Mysore. They all like the activist individual who works for results and seeks to accomplish things. Most of the teachers also consider themselves to be nearer the activist type of person.

Like the school teachers, the college teachers also reply in large numbers that education should be the basis of esteem shown to a person. In hardly any group is this percentage less than 60 and in many cases it is above 70.

THE PARENTS

The study of parents or guardians of primary and secondary school children was undertaken to find out the social distribution of parents of school children, their views regarding the goals of education and their social attitudes and values. It also sought to ascertain the parents' image of teachers, their concept of the role of students and their aspirations for their wards.

Six thousand, two hundred and forty-seven parents were interviewed from eight different states. Of these 4,489 parents were resident in communities where there were secondary as well as primary school and 1,758 were resident in communities where there were only primary schools. These two sets of communities have been referred to as "urban" and "rural" in the course of the report.

In most states except Rajasthan, the percentage of parents of primary school children was higher by about 20 per cent than the percentage of parents of secondary school children.

About 65 to 85 of the parents interviewed were fathers of the students in relation to whom they were interviewed. The others were guardians who were related as elder brother, uncle, maternal uncle, etc.

The majority of parents are between 30 years and 50 years of age. Over 85 per cent of them are Hindus—except in Punjab where 61 per cent are Hindus and 47 per cent Sikhs. A majority of them belong to castes other than the "scheduled" or the "backward". Andhra and Mysore have the highest percentage of "backward" caste parents. The "scheduled" castes are between 5 and 15 per cent of the parents in most states.

Between 10 to 25 per cent of the urban parents are illiterate or barely literate. Among the rural parents this percentage ranges between 16 and 64. Urban parents have a modal group of school educated persons.

Most of the parents—67-75 per cent in the urban areas and 83-95 per cent in the rural areas—earn an income of less than Rs. 3,000/- per annum.

Expectedly, rural parents belong mainly to occupational groups 1, 2 and 3, but in five states the percentage of parents who belong to this group even in the rural sector is only about 50-60 per cent. This suggests that there is a tendency for the agricultural sector of the rural population to be somewhat under-represented in the school population. Group 5 consisting of small business and trade is represented to the extent of 15-20 per cent in the rural areas and 15-35 per cent in the urban areas.

Generally, less than a fourth of the parents in every state claim to have regular contact with the teachers of their wards. Parents in rural areas have slightly higher percentages of those who claim regularity of contact than parents in urban areas. Over two-thirds of parents claim only an occasional contact. Here again, the percentage who claim such contacts is higher in rural areas than in urban areas. The urban areas have a slight plurality among those who claim to have little or no contact with teachers.

About 50 to 70 per cent of the urban parents rely on school report cards for information on the progress of their children. In the rural areas this percentage is between 15 and 55. In the rural areas parents claim to keep themselves informed of their child's progress through direct discussions with teachers. Less than a fourth of the parents in either group keep themselves informed through discussions with their children.

Generally, a majority of parents from urban areas aspire to educate their children through college and university. Rural parents aspire to do this in smaller proportions. Even the proportion of parents who aspire to educate their children beyond the school final level is somewhat lower than for the urban areas. In the urban areas this percentage is consistently above 55, in the rural areas it is less than 40 in four of the eight states.

The occupational aspirations of parents for their children are not clear since a substantial proportion of parents either did not reply or mentioned occupations other than those categorized in the schedule. However, since only a small percentage of those who chose to give post-school education thought of technical training as a possibility it would appear that they hoped for their children to enter into the higher or lower ranks of administration. Teaching is another occupation that finds favour with parents.

About 15 to 30 per cent of the parents would not like their daughters to take up any jobs at all. Almost an equal proportion show indecision by not answering the question. Thirty to fifty per cent of the parents are prepared to allow their daughters to take up jobs. There are no consistent rural-urban differences in the answers of parents to this question.

One-fourth to one-third of the parents except their children to devote themselves only to their studies while they continue at school. But, generally, about fifty per cent of the parents would like the children to help in household duties. Another one-sixth would have them participate in welfare work. Hardly any parents would like their children—while students—to take part in politics.

Twenty-five to forty-five per cent of the parents regard "economic security" as the goal of education. This is the highest percentage of preference shown by any group of respondents—whether students, school teachers or college teachers—for this particular goal. Correspondingly, "good citizenship", which had the modal preference among all other respondent groups, loses its high plurality. Among parents the percentage choosing this goal is not larger than those who choose "economic security", in some states the latter goal is chosen by more parents than the goal of "good citizenship". There are no appreciable or consistent rural-urban differences, except that the proportion choosing "economic security" is slightly higher in the rural areas.

In their attitudes to the role of religion, again, parents as a group distinguish themselves from students and teachers. Modally—and in many states by a majority—parents think that whether or not a man will strive for improvement of his lot in life depends wholly on religion. Rural parents can be said to give this response somewhat more commonly than urban parents—at least in four of the eight states. The range of variation is 40 to 55 per cent for the urban area and 35 to 70 per cent for the rural area.

In their assessment of the ease or difficulty in changing one's social position parents overwhelmingly express the view that such a change is hard to effect. This view is expressed by 60-90 per cent of the parents. Parents from Maharashtra, Punjab and Rajasthan are nearer the lower end of the distribution and those from Andhra, West Bengal and Gujarat are at the other end.

As citizens, 70 to 90 per cent of the parents have never written or spoken to political leaders or government officials. Rural-urban variation is almost non-existent on this question. About 25 to 40 per cent parents think that leaders pay no attention at all to what people in their position have to say. Another 40 to 70 per cent would say that they probably pay *some* attention and 10 to 20 per cent think that leaders do pay attention to what people in their position might have to say.

In their attitude to life parents share the "this-worldly" attitude of other respondent groups—70-90 per cent express preference for the son who sets up a factory and provides jobs rather than for the other who takes to the religious path. In equally large percentages they prefer the accomplishing, purposive type of person to the passive one who enjoys life as it comes. Here again, their response is similar to the responses of students and teachers.

Parents in large proportions—55 to 75 per cent—say that education should be the basis of the esteem that a person receives in society. For a group which is itself highly mixed in its educational attainments this emphasis on eduaction as a status determinant would seem to reflect either the traditional value attached to acquiring knowledge or an appreciation of its instrumental value in earning a livelihood. This latter explanation would seem more appropriate in view of the emphasis that parents lay on economic security as the goal of education. On the other hand, for a group so instrumentally oriented, very few parents—less than 20 per cent—accept high income as the basis of esteem.

APPENDICES

i. Questionnaires

ii. A Note on the Sample Design

QUESTIONNAIRE No. 1

Self Administered Respondent : Student

An Appeal *

So much is being said and written these days about what is right and wrong with our system of education. Yet in this discussion there is little material on what teachers, students and parents themselves think about education or what their own particular experience and approaches are. One object of undertaking this series of studies is to provide essentially such material so that the discussions among planners and policy makers are facilitated. The study will be carried out simultaneously in eight States in the country. You are one of the individuals being requested to help in this process. You can help us by giving candid answers to the questions asked of you in this questionnaire. The questionnaire seeks to understand your opinions and aspirations regarding education, occupation, etc. This is not a test, and there are no right or wrong answers. Your answers will be treated as confidential.

REGIONAL DIRECTOR

* Issued by:
The Convenor,
Office of the Co-ordinating Committee,
Tata Institute of Social Sciences,
Chembur, Bombay 71, AS.

PLEASE PROCEED TO PAGE TWO

This Section is to be filled in by the Investigator (Please read the Instructions Sheet before filling in Section)

Serial No.________

Name of Investigator________________No. 1 2 3 4 5 6 7 8

(1) Centre: Name__________

(2) Cluster No. 0 1 2 3 4 5 6

(3) Community: (State the name of the Community and mark its appropriate number. In the case of villages carefully mark whether village is attached to Community A or B

I———COMMUNITY A (Specify Name———————)
i)———First village attached to Community A (Specify Name ———————)
ii)———Second village attached to Community A (Specify Name———————)
II———COMMUNITY B (Specify Name———————)
i)———First village attached to Community B (Specify Name———————)
ii)———Second village attached to Community B (Specify Name———————)

(4) Institution sponsorship: 1———Government Institution 2———Municipal Institution 3———Government-aided Registered Society's Institution 4———Unaided, Registered Society's Institution

(5) Type of Institution: 1———Primary School 2———Secondary School (for Men or Co-educational) 3———Secondary School (for Girls only) 4———Arts College (for Men or Co-educational) 5—Arts College (for Women only) 6———Commerce College (for Men or Co-educational) 7———Commerce college (for Women only) 8———Science College (for Men or Co-educational) 9———Science college (for Women only) 0———Medical College X———Engineering College Y———Poly-Technic

Date——————— Signature of: Investigator———————
Supervisor———————

Instructions:— Read the Questionnaire carefully. Alternate answers have been provided for several questions. Kindly tick the relevant answer in the space provided between the appropriate response number and the response as shown here:

1———Yes 2——√——No Please answer all the questions

(10) Age (in years completed) 1———Below 14 years 2———14-16 years 3———17-19 years 4———20-22 years 5———23-25 years 6———26-28 years 7———29 years and above

(11) State the name of your caste———————
If you are Hindu, Sikh, Jain or Buddhist, please mark the category to which your caste belongs.
1———The Scheduled Castes 2———The Other Backward Classes
3———Other Castes 4———Question not applicable

(12) Sex: 1———Male 2———Female

(13) Religion: 1———Hindu 2———Muslim 3———Christian 4———Jain 5———Sikh 6———Neo-Buddhist

7——Zoroastrian 8——Any other 9——None

(14 & 15) Mother-tongue
01——Assamese 02——Bengali 03——English
04——Gujarati 05——Hindi 06——Kannada
07——Konkani 08——Marathi 09——Malayalam
10——Oriya 11——Punjabi 12——Sindhi
13——Tamil 14——Telugu 15——Tulu
16——Urdu 17——Any other

(16) Where do your parents live:
1——Same place as my school/college 2——Neighbouring village within 5 miles 3——A village beyond 5 miles 4——Any other town or other city

(17) Where do you live
1——Same place as my school/college 2——Neighbouring village within 5 miles 3——A village beyond 5 miles 4——Any other town or city

(18) With whom do you live?
1——Parents 2——Relatives 3——Others (in a hostel, rented room etc.)

(19) Do you prefer urban to rural life
1——I prefer urban life 2——I prefer rural life 3——I cannot say

(20) Have you had any experience of rural life? 1——Yes 2——No

(21) If **YES** specify 1——Less than one year 2——One to three years 3——More than three years

(22) Do you keep up your reading with the lessons taught in your class?
1——Yes 2——No

(23) What percentage of marks did you obtain in the last two of your annual examinations?

Examination	Less than 30%	30%-39%	40%-49%	50%-59%	60% and above
Last examination	1——	2——	3——	4——	5——
Last but one	6——	7——	8——	9——	0——

(24) Do you have a special tutor? 1——Yes 2——No

(25) Do you attend any coaching classes? 1——Yes 2——No

(26) Does any one of your family help you in your studies? 1——Yes 2——No

(27) After your school or college education what do you intend to do?
1——Start working to earn my livelihood 2——Continue my studies further 3——I cannot say what I will do

(28) If you intend to undertake further education, will your family finance your education?

1——Yes 2——No 3——Partially 4——I cannot say
5——Not applicable

(29) Will you pursue your studies even if your family cannot finance your education?
1——Yes 2——No 3——I cannot say 4——No reply
5——Not applicable

(30) What was your grandfather's (father's father) education?
1———Illiterate or barely literate 2———Primary school educated
3———Middle/High school educated 4———College educated
5———Educated in the traditional system, either Sanskritic or Persian 6———I cannot say

(31) What was your father's education?
1———Illiterate or barely literate 2———Primary school educated
3———Middle/High school educated 4———College educated
5———Educated in the traditional system, either Sanskritic or Persian 6———I cannot say

OCCUPATIONS (Before answering questions 32, 33, 34 read the classification of occupations given below and then indicate the appropriate responses)

Group 1	Owner of farm, fishery, dairy, land etc.
Group 2	Tenant cultivator, peasant proprietor, independent fisherman etc.
Group 3	Manual labourer in agriculture, dairy etc.
Group 4	Proprietor/Director/Managing Agent, etc. of big industrial concern, mine etc.; big businessman, wholesale merchant, proprietor of transport, commission agent.
Group 5	Owner of small business, retail shop (grocery, tailoring shop, haircutting saloon); handicraftsman; independent businessman employed by none and employing none, like tailor, banker, hawker, peddlar, priest, country medicineman etc.
Group 6	Executive and scientific/technical personnel (degree holder or equivalent); like manager, accountant; Various types of officers; physicist, analyst, chemist etc.; professional like doctor, lawyer, lecturer, professor, etc.; employed by public or private sector or working on his own.
Group 7	Ordinary administrative staff: clerk, stenographer, cashier, recordkeeper, school teacher, retail shop employee, etc.
Group 8	Skilled manual workers of all types: foreman, machineman, miner, factory worker, craftsman, working as an employee of concern etc.

Group 9 Unskilled Staff: peon, darwan, cooly, non-agricultural day labourer, etc.

Group 0 Armed Forces Personnel.

Group X Other Occupations

(32) What is/was your grandfather's (father's father) main source of livelihood?

(a) Specify the occupation——————————

(b) Mention the Group from among the Groups above: Group No. ——————

(33) What is/was your father's main source of livelihood?

(a) Specify the occupation——————————

(b) Mention the Group from among the Groups above: Group No. ——————

(34) What occupation would you like to follow after you complete your studies?

(a) Specify the occupation——————————

(b) Mention the Group from among the Groups above: Group No. ——————

(35) Do you ask your teachers for help in your studies? 1———Yes ———No. If no please mark the relevant reason below:
2———I have not felt the need for help 3———I hesitate to go to my teacher for help 4———Any other reason (please specify)

(36) (a) Can you follow all the subjects in the class? 1———Yes ———No

(b) What subjects can you not follow?——————————

(c) If you cannot follow any subject, what is the reason? (Mark below)

2——————Difficulty in understanding the language of instruction

3——————Teachers do not explain clearly

4——————Subject as such, is difficult to understand

5——————Any other reason (please specify)

6——————Question not applicable

(37) Of the two following statements, mark the one with which you agree.

1———A teacher should really be like a second parent to his students and should ensure their all-round development.

2———A teacher should primarily be concerned with teaching his subject in the class-room and should not worry student behaviour outside the class-room.

(38) What do you think is the principal goal of education?

1———To provide economic security 2———To achieve higher status in society 3———To be a cultured person 4———To turn into a good citizen 5———Any other (specify)

(39) Of the following statements with which do you agree most?

1———A student should be concerned with his studies only
2———A student should also devote time to househould duties
3———A student should also devote time to welfare work
4———A student should also take part in politics
5———I cannot say

(40) Please choose one statement from the two given below with which you agree most

1———Caste and religion should not play any part in social and political life

2———Under certain circumstances, it may be inevitable that caste and religion should play a part in social and political life

(41) Please choose one statement from the two given below with which you agree

1———While caste should not play any part in public life, I think it has an important role in one's personal life

2———Caste has no role to play either in public or in personal life

(42) If you do not belong to the Scheduled Caste, please state if you have any scheduled castes students among your close friends
1——Yes 2——No 3——I cannot say 4——Question not applicable

(43) If you belong to the Scheduled Castes, please state if you have upper caste Hindus among your close friends.
1——Yes 2——No 3——I cannot say 4——Question not applicable

(44) As you know, members of Scheduled Castes are given three types of special facilities:

(a) Special facilities in education
(b) Special facilities in employment opportunity; and
(c) Special facilities in political representation such as reservation of seats in the legislatures and other political bodies.

Which of these special facilities do you think should be continued for the Scheduled Caste?

1——Special facilities in education 2——Special facilities in employment opportunity 3——Special facilities in political representation 4——None of these special facilities 5——I have no opinion

(45) Do you think the present course of your education will help you in achieving your aim in life
1——Yes 2——No 3——I cannot say

(46) Taking everything into account how do you consider the chances for achieving the goals you have set yourself (especially with regard to occupation)?
1——Bright 2——Fair 3——Poor 4——I cannot say

Qns. 47 to 51 should be answered only by students belonging to Scheduled Castes. All others will kindly proceed to Q. 52.

(47) Do you hold a freeship at present?
1———Yes, I receive a freeship
2———I need a freeship, and I tried for one but I did not get it
3———I need a freeship, but I have not tried for one
4———I do not need a freeship, I have not tried for it, and do not receive it

(48) Does your father, brother, or any other relation give you monetary expenses, the purchase of books, etc.?
1———Yes 2———No

(49) Apart from a freeship, do you receive any financial assistance from the Government to pursue your studies?
1———Yes 2———No

(50) If yes, do you find this assistance adequate?
1———Yes 2———Partially 3———No 4———I cannot say

(51) Did you have any difficulty in obtaining the freeship or the other financial assistance mentioned above?
1———Yes 2———No
State difficulties if any———

(52) There were two sons of a father, both of whom wanted to help their country—The first one set out to be a holy man. He gave up everything in order to show to his countrymen the path of goodness in this life, and salvation hereafter. The second son set out to establish a big factory, which gave work to hundreds of his countrymen, and which produced inexpensive goods that many people needed.
Which of the two sons do you personally admire most?
1———First son 2———Second son 3———I am not clear about my choice

(53) Whether or not a man strives to improve his lot in life depends upon whether he believes in any religion. Do you agree?
1———Yes, it wholly depends upon whether he has a religion
2———Yes, it partially depends on religion
3———No. I do not think religion has anything to do with it
4———I don't know

(54) In your view, how much attention do politicians (leaders of the country) pay to the opinions of people like yourself?

1——A great deal 2——Only a little 3——None at all
4——I do not know

(55) There were two persons talking about how they liked to live. They had different ideas.

1. One said: I like to accomplish things. I like to see results which are worth working for.
2. The other said: I have no particular objectives. I wish to be left alone to enjoy life as I go along.

Which of the two persons, in your opinion, has the better attitude to life?

1—— or 2——

(56) Which of the two do you think, yourself nearer to? 1—— or 2——

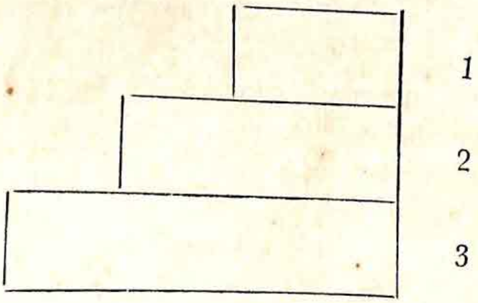
(57) Which do you think most students will approve of? 1—— or 2——

(58) In your view, which of the following should carry the greatest weight in determining the respect (prestige, honour) a man deserves?

1——Coming from a well known or distinguished family
2——Having a large income 3——Coming from a high caste
4——Having a high education 5——Any other
6——I do not know

(59) Have you ever talked to or written to some government official or political leader to tell him your opinion on some public issue, such as what the government should do about education?
1——Many times 2——Sometimes 3——Never

(60) Here is the drawing of a ladder. Imagine that this ladder represents the social positions of all the people in the country. This means that in the upper part of the ladder are placed persons who have the highest social position, in the middle of the ladder are persons who have middle social position, and in the lower part of the ladder are those persons who have lower social position.
Now, kindly mark in the ladder given below, the position of the people who have the same social position as yours.



1—— 2—— 3——

(61) Is it easy or hard for a man to increase his prestige and change his position to move upwards on this ladder?

1———Easy 2———Hard 3———I do not know

(62) All of us have ideas about what people should be like. Here is a list of characteristics you might find in people. Could you select the quality you admire most?
1———Does his work well 2———Is ambitious 3———Is generous 4———Is active in public and social affairs 5———Is thrifty 6———Minds his own business 7———Lets no one take advantage of him 8———Is respectful

(63) Many things are changing in our daily life and in the society in which we live.
1. Some people think that these changes are, on the whole, for the better.
2. Others think that these changes are, on the whole, for the worse.
What is your opinion in the matter? 1——— 2———

(64) Do you believe that you can have some influence on these changes?
1———Yes 2———No 3———I don't know

____
Name
(You need not give your name if
you do not desire to)

QUESTIONNAIRE NO. 2

Self Administered   Respondent: School Teacher

An Appeal*

So much is being said and written these days about what is right and wrong with our system of education. Yet in this discussion there is little material on what teachers, students and parents themselves think about education or what their own particular experience and approaches are. One object of undertaking this series of studies is to provide essentially such material, so that the discussions among planners and policy makers are facilitated. The study will be carried out simultaneously in eight States in the country. You are one of the individuals being requested to help in this process. You can help us by giving candid answers to the questions asked of you in this questionnaire. The questionnaire seeks to understand your opinions and aspirations regarding education, occupation, etc. This is not a test, and there are no right or wrong answers. Your answers will be treated as confidential.

REGIONAL DIRECTOR

* Issued by:
The Convener,
Office of the Co-ordinating Committee,
Tata Institute of Social Sciences,
Chembur, Bombay-71 AS.

This Section is to be filled in by the Investigator (Please read the Instructions Sheet before filling in the Section)

Serial No. ______

Name of the Investigator ______________________________

(1) Centre: Name______________________________

No.	1	2	3	4	5	6	7	8
(2) Cluster No.	0	1	2	3	4	5	6	

(3) Community: (State the name of the Community and mark its appropriate number. In the case of villages carefully mark whether village is attached to Community A or B.

I———COMMUNITY A (Specify Name———)
i) ———First village attached to Community A
(Specify Name ———)
ii) ———Second village attached to Community A
(Specify Name ———)
II———COMMUNITY B (Specify Name———)
i) ———First village attached to Community B
(Specify Name———)
ii) ———Second village attached to Community B
(Specify Name ———)

(4) Institution sponsorship: 1———Government Institution 2———Municipal Institution 3———Government-aided Registered Society's Institution 4———Unaided Registered Society's Institution

(5) Type of Institution:
1———Primary School
2———Secondary School (for Men or Co-educational)
3———Secondary School (for Girls only)
4———Arts College (for Men or Co-educational)
5———Arts College (for Women only)
6———Commerce College (for Men or Co-educational)
7———Commerce College (for Women only)
8———Science College (for Men or Co-educational)
9———Science College (for Women only)
0———Medical College
X———Engineering College
Y———Poly-Technic

Date:——— Signature of Investigator———
Supervisor———

Instructions:—

Read the Questionnaire carefully. Alternate answers have been provided for several questions. Kindly tick the relevant answer, in the space between the appropriate response number and the responses as shown here:

1——√——Yes 2———No Please answer all the questions.

(10) Age: 1———20 & below 20 years 2———21 to 25 years
3———26 to 30 years 4———31 to 35 years
5———36 to 40 years 6———41 to 45 years
7———46 to 50 years 8———51 to 55 years
9———56 years and above.

(11) Sex: 1———Male 2———Female

(12) Caste: State the name of your caste————————
If you are Hindu, Sikh, Jain or Buddhist, please mark the category to which your caste belongs
1———The Scheduled Castes 2———The Other Backward Classes
3———Other Castes 4———Not applicable

(13) Religion:
1———Hindu 2———Muslim 3———Christian 4———Jain
5———Sikh 6———Buddhist 7———Zoroastrian 8———Any other 9———None

(14 & 15) Mother-tongue:
01———Assamese 02———Bengali 03———English
04———Gujarati 05———Hindi 06———Kannada
07———Konkani 08———Marathi 09———Malyalam
10———Oriya 11———Punjabi 12———Sindhi
13———Tamil 14———Telugu 15———Tulu
16———Urdu 17———Any other (Specify————————)

(16) Qualifications: (Highest academic qualification attained)
1———Vernacular School Final or Middle School Passed or Non-Matric 2———Matriculate 3———Non-graduate (Intermediate etc.) 4———Graduate (B.A., B.Sc., etc.) 5———Post-graduate (M.A., M.Sc., Ph.D., etc.)

(17) Class or Division obtained in the above examination:
1———First 2———Second 3———Third/Pass 4———None

(18) Professional qualifications (attained, actual or equivalent)
1———Nil
2———Primary Teachers' Training Certificate
3———Secondary Teachers' Training Certificate (S.T.C.)
4———Teachers' Diploma (T.D. Indian)
5———Teachers' Degree (B.T. or B.Ed.)
6———Post-graduate Teachers' Qualification (M.Ed., etc.)
7———A Foreign Degree or Diploma in Education.
8———Diploma in Physical Education (D.P. Ed.)
9———Drawing Teachers' Examination (D.T.)
0———Hindi Siksha Sanad (H.S.S.)
X———Examination for Arts' & Crafts' Teachers
Y———Any other (Specify————————)

(19) For how many years have you been engaged in teaching?
1———Five and less than five years 2———Six to ten years
3———11 to 15 years 4———16 to 20 years 5———Over 20 years

(20) For how many years have you been engaged in this institution?
1———Five and less than five years 2———Six to ten years
3———11 to 15 years 4———16 to 20 years
5———Over 20 years

(21) In how many institutions did you work prior to joining here?———

(22) What classes do you teach at present: 1———Primary
2———Secondary 3———Both

(23) How would you describe the economic circumstances in which you grew up?
1———Difficult or stringent 2———Average 3———Well-off
4———Varied from time to time.

OCCUPATIONS: (Before answering questions 24 and 25 kindly read the classification of occupations listed below.)

Group 1	Owner of farm, fishery, dairy, land, etc.
Group 2	Tenant cultivator, peasant proprietor, independent fisherman, etc.
Group 3	Manual labourer in agriculture, dairy etc.
Group 4	Proprietor/Director/Managing Agent, of big industrial concern, mine etc.; big businessman, wholesale merchant, proprietor of transport; commission agent, etc.
Group 5	Owner of small business, retail shop (groceries, tailoring shop, haircutting saloon etc.); handicraftsman, independent businessman employed by none and employing none, like tailor, banker, hawker, peddlar, priest, country medicineman, etc.
Group 6	Executive and scientific/technical person (degree holder or equivalent); manager, accountant; various types of officers; physicist, analyst, chemist etc.; professional like doctor, lawyer, lecturer, professor, etc. employed by public or private sector as well as working on his own.
Group 7	Ordinary administrative staff: clerk, stenographer, cashier, record-keeper, school teacher, retail shop employee, etc.
Group 8	Skilled manual worker (of all types): foreman, machineman, miner, factory worker, craftsman working as employee of concern, etc.
Group 9	Unskilled staff: peon, darwan, cooly, non-agricultural day labourer, etc.

Group 0 Armed forces personnel
Group X Other occupations.

(24) What is/was the main source of livelihood of your grandfather (father's father)?

(a) Specify the occupation————————————

(b) Mention the Group to which he belongs from among the Groups given above. Group No.——————

(25) What is/was the main source of livelihood of your father?

(a) Specify the occupation————————————

(b) Mention the Group to which he belongs from among the Groups given above. Group No.——————

(26) What was the education of your grandfather (father's father)? Mark the relevant answer.

1———Illiterate or barely literate 2———Primary School educated 3———Middle/High School educated 4———College educated 5———Educated traditionally in the Sanskritic or Persian system 6———I cannot say.

(27) What was the education of your father?

1———Illiterate or barely literate 2———Primary School educated 3———Middle/High School educated 4———College educated 5———Educated traditionally in the Sanskritic or Persian system 6———I cannot say.

(28) Have you ever been to school at a place smaller than a tehsil or taluka town?

1———Yes 2———No 3———I cannot say

(29) Where did you mainly grow up?

1———Village 2———Town 3———City 4———Mixed

(30) At any stage in your career have you pursued an occupation other than teaching? (Private tuitions and coaching are regarded as part of your teaching career.)

1———Never 2———Yes, before I took to teaching
3———Yes, for a period between two teaching jobs.
4———Yes, I have done it/am doing it along with teaching.

(31) Before you took to teaching as a career did you wish to choose any other occupation?

1———Yes 2———No 3———I cannot say/I had no specific choice.

(32) Now that you have been in the teaching profession for some time would you like to change if there is an opportunity for some other kind of work (with the same emoluments)?

1———Yes, I would like to change 2———It is too late to change now 3———No, I would not like to change 4———I cannot say

(33) How does your occupation compare with that of your father?
1———It is higher in status than the occupation of my father.
2———It is lower in status than the occupation of my father.
3———It is about the same in status as the occupation of my father.
4———I cannot say.

(34) (a) Are you a member of any of the teachers' organization at the local, state or national level?
1———No ———Yes
(b) If yes, please state how often you participate in their activities.
2———Regularly 3———Occasionally 4———Seldom

Choose one adjective from each of the following pairs of adjectives, by which you would describe the present generation of students:

(35) 1———Purposive or 2———Drifting
(36) 1———Studious or 2———Negligent
(37) 1———Capable of independent thought or 2———Incapable of independent thought
(38) 1———Disciplined or 2———Indisciplined
(39) 1———Deferential or 2———Unrespectful
(40) In your observations have you found that students of the upper castes do better in their studies than students of lower castes?
1———Yes 2———No 3———I cannot say
(41) Do students belonging to certain religious groups do better in their lessons than students belonging to certain other religious groups?
1———Yes 2———No 3———I cannot say
(42) Can it also be said of certain linguistic groups that the academic performance of students of one language group is better than that of another?
1———Yes 2———No 3———I cannot say
(43) What do you think is the principal goal of education?
1———To provide economic security 2———To achieve higher status in society 3———To be a cultured person 4———To turn into a good citizen 5———Any other (Specify)
6———I cannot say
(44) Of the following statements with which do you agree most?
1———A student should be concerned with his studies only.
2———A student should also devote time to household duties.
3———A student should also devote time to welfare work.
4———A student should also take part in politics.
5———I cannot say.

(45) There is a feeling that the present system of education does not inculcate any sense of values in the younger generation. Do you agree with this?
1———Yes 2———Partially 3———No 4———I cannot say

(46) Generally, how many of your students feel free to consult you in their difficulties, personal or academic?
1———One to five 2———Six to ten 3———More than ten
4———None

(47) Do you find parents sufficiently interested in the progress of their children?
1———Most 2———Some 3———Few 4———None
5———I cannot say

(48) How often is your contact with the parents of your students?
1———Regular 2———As and when occasion arises
3———Seldom 4———Never

(49) How do you keep the parents of your students informed of the progress of their wards?
1———Primarily through periodic report cards
2———Primarily through parent-teacher meetings
3———I do not keep in touch with them
4———Any other (specify————————————)

(50) Are any staff meetings held in your institution?
1———Held regularly 2———Held as and when required
3———Very rarely 4———Never

(51) Do you feel free to discuss all matters relating to the school at these meetings?
1———Most often 2———Sometimes 3———Seldom
4———Never 5———Question not applicable

(52) Are decisions taken at these meetings implemented?
1———Always 2———Sometimes 3———Seldom
4———Never 5———Question not applicable

(53) In your institution are the teachers represented on the Board of Management by a teacher other than the Principal?
1———Yes 2———No

(54) There were two sons of a father, both of whom wanted to help their country. The first son set out to be a holy man. He gave up everything in order to show to his countrymen the path of goodness in this life, and salvation hereafter. The second son set out to establish a big factory, which gave work to hundreds of his countrymen, and which produced inexpensive goods that many people needed. Which of the two sons do you personally admire most?

1———First son 2———Second son 3———I am not clear about my choice

(55) Whether or not a man strives to improve his lot in life depends upon whether he believes in any religion. Do you agree?

1———Yes, it wholly depends upon whether he has a religion
2———Yes, it partially depends on religion
3———No, I don't think religion has anything to do with it
4———I don't know

(56) In your view, how much attention do politicians (leaders of the country) pay to the opinions of people like yourself?

1———A great deal 2———Only a little 3———None at all
4———I do not know

There were two persons talking about how they liked to live. They had different ideas.

One said: I like to accomplish things. I like to see results which are worth working for. (1)

The other said: I wish to be left alone to enjoy life as I go along. (2)

(57) Which of the two persons, in your opinion, has the better attitude to life?

1——— or 2———

(58) Which of the two do you think is nearer to you?

1——— or 2———

(59) Which do you think most other teachers would say had the better way of living?

1——— or 2———

(60) In your view, which of the following should carry the greatest weight in determining the respect (prestige, honour) a man deserves?

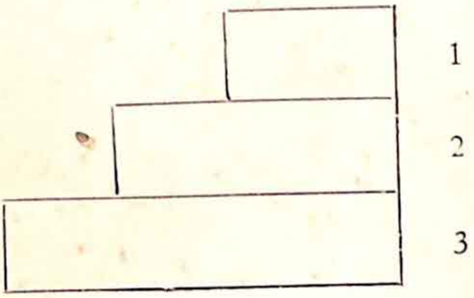
1———Coming from a well known or distinguished family
2———Having a large income
3———Coming from a high caste
4———Having high education
5———Any other 6———I do not know

(61) Have you ever talked to, or written to some government official or political leader to tell him your opinion on some public issue, such as what the government should do about education?

1———Many times 2———Sometimes 3———Never

(62) Here is a drawing of a ladder. Imagine that this ladder represents the social positions of all the people in the country. This means that in the upper part of the ladder are placed persons who have the highest social position; in the middle of the ladder are

those persons who have a middle social position; and in the lower part of the ladder are those persons who have the lowest social position. Now kindly mark in the ladder given below, the position of the people who have the same social position as yours



1——— 2——— 3———

(63) Is it easy or hard for a man to increase his prestige and change his position to move upwards on this ladder?
1———Easy 2———Hard 3———I do not know

(64) All of us have ideas about what people should be like. Here is a list of characteristics you might find in people. Could you select the quality you admire most?
1———Does his work well 2———Ambitious 3———Generous
4———Active in public and social affairs 5———Thrifty
6———Keeps to himself 7———Lets no one take advantage of him 8———Respectful

____
Name

(You need not write your name if you do not wish to)

QUESTIONNAIRE NO. 3

Self Administered

Respondent:
Head of School

An Appeal *

So much is being said and written these days about what is right and wrong with our system of education. Yet in this discussion there is little material on what teachers, students and parents themselves think about education or what their own particular experience and approaches are. One object of undertaking this series of studies is to provide essentially such material, so that the discussions among planners and policy makers are facilitated. The study will be carried out simultaneously in eight States in the country. You are one of the individuals being requested to help in this process. You can help us by giving candid answers to the questions asked of you in this questionnaire. The questionnaire seeks to understand your opinions and aspirations regarding education, occupation, etc. This is not a test, and there are no right or wrong answers. Your answers will be treated as confidential.

REGIONAL DIRECTOR

*Issued by:
The Convener,
Office of the Co-ordinating Committee,
Tata Institute of Social Sciences,
Chembur, Bombay 71, AS.

This Section is to be filled in by the Investigator (Please read the Instructions Sheet before filling in the Section)

Name of the Investigator———————— Serial No.————

(1) Centre: Name————————

No. ☐ 1 ☐ 2 ☐ 3 ☐ 4 ☐ 5 ☐ 6 ☐ 7 ☐ 8

(2) Cluster No. ☐ 0 ☐ 1 ☐ 2 ☐ 3 ☐ 4 ☐ 5 ☐ 6

(3) Community: (State the name of the Community and mark its appropriate number. In the case of villages carefully mark whether village is attached to Community A or B.)

I———COMMUNITY A
(Specify Name ———————————————)
i)———First village attached to Community A
(Specify Name ———————————————)
ii)———Second village attached to Community A
(Specify Name ———————————————)
II———COMMUNITY B
(Specify Name ———————————————)
i)———First village attached to Community B
(Specify Name ———————————————)
ii)———Second village attached to Community B
(Specify Name ———————————————)

(4) Institution sponsorship: 1———Government Institution 2———Municipal Institution 3———Government-aided Registered Society's Institution 4———Unaided Registered Society's Institution

(5) Type of Institution: 1———Primary School
2———Secondary School (for Men or Co-educational)
3———Secondary School (for Girls only)
4———Arts College (for Men or Co-educational)
5———Arts College (for Women only)
6———Commerce College (for Men or Co-educational)
7———Commerce College (for Women only)
8———Science College (for Men or Co-educational)
9———Science College (for Women only)
0———Medical College X———Engineering College
Y———Polytechnic

Date:————

Signature of: Investigator————
Supervisor————

Instructions:—

Read the Questionnaire carefully. Alternate answers have been provided for several questions. Kindly tick the relevant answer; in the space between the appropriate response number and the responses as shown here:
1———Yes 2——√——No. Please answer all the questions.

(10) Age: 1——20 & below 20 years 2——21 to 25 years
3——26 to 30 years 4——31 to 35 years
5——36 to 40 years 6——41 to 45 years
7——46 to 50 years 8——51 to 55 years
9——56 years and above

(11) Sex: 1——Male 2——Female

(12) Caste: State the name of your caste——————————
If you are Hindu, Sikh, Jain or Buddhist, please mark the category to which your caste belongs
1——The Scheduled Castes 2——The Other Backward Classes 3——Other Castes 4——Not applicable

(13) Religion:
1——Hindu 2——Muslim 3——Christian 4——Jain
5——Sikh 6——Neo-Buddhist 7——Zoroastrian
8——Any other 9——None

(14 & 15) Mother-tongue :
01——Assamese 02——Bengali 03——English
04——Gujarati 05——Hindi 06——Kannada
07——Konkani 08——Marathi 09——Malayalam
10——Oriya 11——Punjabi 12——Sindhi
13——Tamil 14——Telugu 15——Tulu
16——Urdu 17——Any other (Specify——————)

(16) Qualifications : (Highest academic qualification attained)
1——Vernacular School Final or Middle School Passed or Non-matric 2——Matriculate 3——Non-graduate (Intermediate etc.) 4——Graduate (B.A., B.Sc., etc.)
5——Post-graduate (M.A., M.Sc., Ph.D., etc.)

(17) Class or Division obtained in the above examination:
1——First 2——Second 3——Third/Pass 4——None

(18) Professional qualifications (attained, actual or equivalent)
1——Nil
2——Primary Teachers' Training Certificate
3——Secondary Teachers' Training Certificate (S.T.C.)
4——Teachers' Diploma (T.D. Indian)
5——Teachers' Degree (B.T. or B.Ed.)
6——Post-graduate Teachers' Qualification (M. Ed., etc.)
7——A Foreign Degree or Diploma in Education
8——Diploma in Physical Education (D.P. Ed.)
9——Drawing Teachers' Examination (D.T.)
0——Hindi Siksha Sanad (H.S.S.)
X——Examination for Arts' & Crafts' Teachers
Y——Any other (Specify——————)

(19) For how many years have you been engaged in teaching?
1———Five and less than five years 2———Six to ten years
3———11 to 15 years 4———16 to 20 years
5———Over 20 years

(20) For how many years have you been engaged in this institution?
1———Five and less than five years 2———Six to ten years
3———11 to 15 years 4———16 to 20 years
5———Over 20 years

(21) In how many institutions did you work prior to joining here?———

(22) What classes do you teach at present: 1———Primary
2———Secondary 3———Both

(23) How would you describe the economic circumstances in which you grew up?
1———Difficult or stringent 2———Average 3———Well-off
4———Varied from time to time.

OCCUPATIONS: (Before answering questions 24 and 25 kindly read the classification of occupations listed below:)

Group 1 Owner of farm, fishery, dairy, land, etc.
Group 2 Tenant cultivator, peasant proprietor, independent fisherman, etc.
Group 3 Manual labourer in agriculture, dairy, etc.
Group 4 Proprietor/Director/Managing Agent, of big industrial concern, mine etc.; big businessman, wholesale merchant, proprietor of transport; commission agent, etc.
Group 5 Owner of small business, retail shop (groceries, tailoring shop, haircutting saloon, etc.); handicraftsman, independent businessman employed by none and employing none, like tailor, banker, hawker, peddlar, priest, country medicineman, etc.
Group 6 Executive and scientific/technical person (degree holder or equivalent); manager, accountant; various types of officers; physicist, analyst, chemist, etc.; professional like doctor, lawyer, lecturer, professor, etc. employed by public or private sector as well as working on his own.
Group 7 Ordinary administrative staff: clerk, stenographer, cashier, record-keeper, school teacher, retail shop employee, etc.
Group 8 Skilled manual worker (of all types), foreman, machineman, miner, factory worker, craftsman working as employee of a concern, etc.
Group 9 Unskilled staff: peon, darwan, cooly, non-agricultural day labourer, etc.
Group X Other occupations.

(24) What is/was the main source of livelihood of your grandfather (father's father)?

(a) Specify the occupation————————

(b) Mention the Group to which he belongs from among the Groups given above. Group No.————

(25) What is/was the main source of livelihood of your father?

(a) Specify the occupation————————

(b) Mention the Group to which he belongs from among the Groups given above. Group No.————

(26) What was the education of your grandfather (father's father)?

1———Illiterate or barely literate 2———Primary School educated 3———Middle/High School educated 4———College educated 5———Educated traditionally in the Sanskritic or Persian system 6———I cannot say

(27) What was the education of your father?

1———Illiterate or barely literate 2———Primary educated
3———Middle/High School educated 4———College educated
5———Educated traditionally in the Sanskritic or Persian system
6———I cannot say

(28) Have you ever been to school at a place smaller than a tehsil or taluka town?

1———Yes 2———No 3———I cannot say

(29) Where did you mainly grow up?

1———Village 2———Town 3———City 4———Mixed

(30) At any stage in your career have you pursued an occupation other than teaching? (Private tuitions and coaching are regarded as part of your teaching career.)

1———Never 2———Yes, before I took to teaching.
3———Yes, for a period between two teaching jobs.
4———Yes, I have done it/am doing it along with teaching.

(31) Before you took to teaching as a career did you wish to choose any other occupation?

1———Yes 2———No 3———I cannot say/I had no specific choice.

(32) Now that you have been in the teaching profession for some time would you like to change if there is an opportunity for some kind of work (with the same emoluments)?

1———Yes, I would like to change 2———It is too late to change now 3———No, I would not like to change 4—I cannot say

(33) How does your occupation compare with that of your father?

1———It is higher in status than the occupation of my father.

2———It is lower in status than the occupation of my father.
3———It is about the same in status as the occupation of my father.
4———I cannot say.

(34) (a) Are you a member of any of the teachers' organizations at the local, state or national level?
1———No ———Yes
(b) If yes, please state how often you participate in their activities.
2———Regularly 3———Occasionally 4———Seldom

Choose one adjective from each of the following pairs of adjectives, by which you would describe the present generation of students:

(35) 1———Purposive or 2———Drifting
(36) I———Studious or 2———Negligent
(37) 1———Capable of independent thought or 2———Incapable of independent thought
(38) I———Disciplined or 2———Indisciplined
(39) 1———Deferential or 2———Unrespectful
(40) In your observations have you found that students of the upper castes do better in their studies than students of lower castes?
1———Yes 2———No 3———I cannot say
(41) Do students belonging to certain religious groups do better in their lessons than students belonging to certain other religious groups?
1———Yes 2———No 3———I cannot say
(42) Can it also be said of certain linguistic groups that the academic performance of students of one language group is better than that of another?
1———Yes 2———No 3———I cannot say
(43) What do you think is the principal goal of education?
1———To provide economic security 2———To achieve higher status in society 3———To be a cultured person 4———To turn into a good citizen 5———Any other (specify) 6———I cannot say
(44) Of the following statements with which do you agree most?
1———A student should be concerned with his studies only.
2———A student should also devote time to household duties.
3———A student should also devote time to welfare work.
4———A student should also take part in politics.
5———I cannot say

(45) There is a feeling that the present system of education does not inculcate any sense of values in the younger generation. Do you agree with this?
1———Yes 2———Partially 3———No 4———I cannot say

(46) Generally, how many of your students feel free to consult you in their difficulties, personal or academic?
1———One to five 2———Six to ten 3———More than ten
4———None

(47) Do you find parents sufficiently interested in the progress of their children?
1———Most 2———Some 3———Few
4———None 5———I cannot say

(48) How often is your contact with the parents of your students?
1———Regular 2———As and when occasion arises
3———Seldom 4———Never

(49) How do you keep the parents of your students informed of the progress of their wards?
1———Primarily through periodic report cards
2———Primarily through parent-teacher meetings
3———I do not keep in touch with them
4———Any other (specify———————————)

(50) Are any staff meetings held in your institution?
1———Held regularly 2———Held as and when required
3———Very rarely 4———Never

(51) Do you feel free to discuss all matters relating to the school at these meetings?
1———Most often 2———Sometimes 3———Seldom
4———Never 5———Question not applicable

(52) Are decisions taken at these meetings implemented?
1———Always 2———Sometimes 3———Seldom
4———Never 5———Question not applicable

(53) In your institution are the teachers represented on the Board of Management by a teacher other than the Principal?
1———Yes 2———No

(54) There were two sons of a father, both of whom wanted to help their country. The first son set out to be a holy man. He gave up everything in order to show to his countrymen the path of goodness in this life, and salvation hereafter. The second son set out to establish a big factory, which gave work to hundreds of his countrymen, and which produced inexpensive goods that many people needed. Which of the two sons do you personally admire most?

1———First son 2———Second son
3———I am not clear about my choice

(55) Whether or not a man strives to improve his lot in life depends upon whether he believes in any religion. Do you agree?
1———Yes, it wholly depends upon whether he has a religion
2———Yes, it partially depends on religion
3———No, I don't think religion has anything to do with it
4———I don't know

(56) In your view, how much attention do politicians (leaders of the country) pay to the opinions of people like yourself?
1———A great deal 2———Only a little 3———None at all
4———I do not know

There were two persons talking about how they liked to live. They had different ideas :

One said : I like to accomplish things. I like to see results which are worth working for (1)

The other said : I wish to be left alone to enjoy as I go along (2)

(57) Which of the two persons, in your opinion, has the better attitude to life?
1——— or 2———

(58) Which of the two do you think is nearer to you?
1——— or 2———

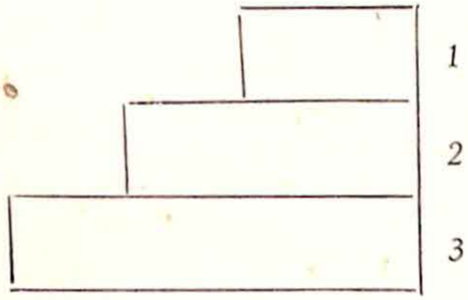
(59) Which do you think most other teachers would say had the better way of living?
1——— or 2———

(60) In your view, which of the following should carry the greatest weight in determining the respect (prestige, honour) a man deserves?
1———Coming from a well known or distinguished family
2———Having a large income
3———Coming from a high caste
4———Having high education
5———Any other
6———I do not know

(61) Have you ever talked to, or written to some government official or political leader to tell him your opinion on some public issue, such as what the government should do about education?
1———Many times 2———Sometimes 3———Never

(62) Here is a drawing of a ladder. Imagine that this ladder represents the social positions of all the people in the country. This means that in the upper part of the ladder are placed persons who have

the highest social position; in the middle of the ladder are those persons who have a middle social position; and in the lower part of the ladder are those persons who have the lowest social position. Now kindly mark in the ladder given below, the position of the people who have the same social position as yours.



1——— 2——— 3———

(63) Is it easy or hard for a man to increase his prestige and change his position to move upwards on this ladder?
1———Easy 2———Hard 3———I do not know

(64) All of us have ideas about what people should be like. Here is a list of characteristics you might find in people. Could you select the quality you admire most?
1———Does his work well 2———Ambitious 3———Generous
4———Active in public and social affairs 5———Thrifty
6———Keeps to himself 7———Lets no one take advantage of him
8———Respectful

(65) As head of the institution are you an ex-officio office bearer of the Board of Management?
1———Yes ———No
If not are you an ex-officio member of the Board of Management?
2———Yes 3———No

(66) Are you satisfied with the support from your management in the task of running the institution?
1———I am satisfied 2———I am partially satisfied
3———I am not satisfied

(67) Are the members of the Board of Management easily accessible in case you need their assistance?
1———Always 2———Usually 3———It depends
4———Seldom 5———Never

(68) Are the higher officers in the Government Department easily accessible when you need their assistance?
1———Always 2———Usually 3———It depends
4———Seldom 5———Never

(69) Are you satisfied with autonomy in day to day matters?
1———Satisfied 2———Partially satisfied 3———Dissatisfied

(70) How are your administrative decisions communicated to members of the staff?
1———By circulars 2———By meetings 3———Informally
4———Decisions are not always communicated.

(71) How co-operative are your teachers in administrative matters?
1———Fully co-operative 2———Co-operative when requested
3———Indifferent 4———Never co-operative

(72) How do they co-operate in academic matters?
1———They co-operate fully 2———They co-operate when requested to do so 3———They are indifferent 4———They are non-co-operative

____
Name
(You need not write your name if you do not wish to)

QUESTIONNAIRE NO. 4

Administered by Investigator

Respondent: Parent

An Appeal *

So much is being said and written these days about what is right and wrong with our system of education. Yet in this discussion there is little material on what teachers, students and parents themselves think about education or what their own particular experience and approaches are. One object of undertaking this series of studies is to provide essentially such material, so that the discussions among planners and policy makers are facilitated. The study will be carried out simultaneously in eight States in the country. You are one of the individuals being requested to help in this process. You can help us by giving candid answers to the questions asked of you in this questionnaire. The questionnaire seeks to understand your opinions and aspirations regarding education, occupation, etc. This is not a test, and there are no right or wrong answers. Your answers will be treated as confidential.

REGIONAL DIRECTOR

* Issued by:
The Convener,
Office of the Co-ordinating Committee,
Tata Institute of Social Sciences,
Chembur, Bombay-71 AS.

This Section is to be filled in by the Investigator (Please read the Instructions Sheet before filling in the Section)

Name of the Investigator ____________________ Serial No. ______

(1) Centre : Name ____________________

No.	1	2	3	4	5	6	7	8

(2) Cluster No.	0	1	2	3	4	5	6

(3) Community: (State the name of the Community and mark its appropriate number. In the case of villages carefully mark whether village is attached to Community A or B.)

I———COMMUNITY A
(Specify Name ———)
 i)———First village attached to Community A
(Specify Name ———)
 ii)———Second village attached to Community A
(Specify Name ———)
II———COMMUNITY B
(Specify Name ———)
 i)———First village attached to Community B
(Specify Name ———)
 ii)———Second village attached to Community B
(Specify Name ———)

(4) Institution sponsorship:
1———Government Institution
2———Municipal Institution
3———Government-aided Registered Society's Institution
4———Unaided Registered Society's Institution

(5) Type of Institution:
1———Primary School
2———Secondary School (for Men or Co-educational)
3———Secondary School (for Girls only)
4———Arts College (for Men or Co-educational)
5———Arts College (for Women only)
6———Commerce College (for Men or Co-educational)
7———Commerce College (for Women only)
8———Science College (for Men or Co-educational)
9———Science College (for Women only)
0———Medical College
X———Engineering College
Y———Polytechnic

Date:———

Signature of Investigator———
Supervisor———

Name of Parent/Guardian——— Student———

(10) Section in which the student is studying
1———Primary 2———Secondary

(11) Relationship with the student
1———Father 2———Mother's brother
3———Father's brother 4———Elder brother
5———Any other

(12) Address: Place——— Taluka——— District———
Specify: 1———Rural 2———Town 3———City

(13) Age: 1———25 years and below 2———26-30 years
3———31-35 years 4———36-40 years
5———41-45 years 6———46-50 years
7———51-55 years 8———56-60 years
9———61 years & above

(14 & 15) Mother-tongue:
01———Assamese 02———Bengali 03———English
04———Gujarati 05———Hindi 06———Kannada
07———Konkani 08———Marathi 09———Malayalam
10———Oriya 11———Punjabi 12———Sindhi
13———Tamil 14———Telugu 15———Tulu
16———Urdu 17———Any other (Specify———)

OCCUPATION: (To answer questions on occupation, that follow, kindly refer to the classification of occupations listed below:)

Group 1	Owner of farm, fishery, dairy, land, etc.
Group 2	Tenant cultivator, peasant proprietor, independent fisherman, etc.
Group 3	Manual labourer in agriculture, dairy, etc.
Group 4	Proprietor/Director/Managing Agent, etc. of big industrial concern, mine etc.; big businessman, wholesale merchant, proprietor of transport, commission agent.
Group 5	Owner of small business, retail shop (grocery, tailoring shop, haircutting saloon); handicraftsman; independent businessman employed by none and employing none, like tailor, banker, hawker, peddlar; priest, country medicineman, etc.
Group 6	Executive and scientific/technical personnel (degree holder or equivalent): like manager, accountant; various types of officers, physicist, analyst, chemist etc.; professional like doctor, lawyer, lecturer, professor, etc. employed by public or private sector or working on his own.
Group 7	Ordinary administrative staff: clerk, stenographer, cashier, recordkeeper, school teacher, retail shop employee, etc.

Group 8 Skilled manual workers of all types: foreman, machineman, miner, factory worker, craftsman working as an employee of concern, etc.

Group 9 Unskilled staff: peon, darwan, cooly, non-agricultural day labourer, etc.

Group 0 Armed forces personnel.

Group X Other occupations.

(16) (a) Kindly specify your occupation____________________

(b) Mark the group from among the groups above.
Group No.__________

(17) Income (Annual): 1——Rs. 3,000 and below
2——Rs. 3,001 to 6,000 3——Rs. 6,001 to 9,000
4——Rs. 9,001 to 12,000 5——Above Rs. 12,000

(18) Religion: 1——Hindu 2——Muslim 3——Christian
4——Jain 5——Sikh 6——Buddhist
7——Zoroastrian 8——Any other 9——None

(19) Caste: (a) The name of the Caste:____________________

(b) If the respondent is Hindu, Sikh, Jain or Buddhist, please mark the category into which, according to him, his caste belongs.
1——The Scheduled Castes
2——The Other Backward Classes
3——Other Castes
4——Not applicable

(20) Education:
1——Illiterate or barely literate 2——Primary School educated
3——Middle/High School educated 4——College educated
5——Educated traditionally in the Sanskritic or Persian system

(21) How often do you contact your children's teachers?
1——Regularly 2——As and when occasion arises
3——Seldom 4——Never

(22) In what way do you keep yourself informed of your children's progress in school?
1——Periodic school reports
2——Discussions with the child
3——Discussions with teachers
4——I do not keep myself informed

(23) Are you satisfied with the education your child receives at his/her school?
1——Satisfied 2——Partially satisfied
3——Dissatisfied 4——I cannot say 5——Any other

(24) How far do you plan to educate your son/daughter? Mark below:
1——Vernacular School Final or Middle School.

2———Matriculation, S.S.C. OR I.S.C. etc.
3———Technical Training after Matriculation.
4———College Graduation (B.A., B.Sc., M.A., M.Sc., Ph.D., etc.)
5———M.B.B.S., L.L.B., B.E., B.Sc. Tech., B.Sc., Nursing, B.Sc. Home Science, etc.

(25) What do you think is the principal goal of education?
1———To provide economic security
2———To achieve higher status in society
3———To be a cultured person
4———To turn into a good citizen
5———Any other (specify)

(26) What do you think your child should be?
1———Engineer 2———Administrator 3———Professor
4———Teacher 5———Scientist 6———Writer
7———Businessman 8———Others (Specify)

(27) Of the following, with which do you agree most?
1———A student should be concerned with his studies only
1———A student should also devote time to household duties
3———A student should also devote time to welfare work
4———A student should also take part in politics.

(28) Would you like your daughter to take up a job after completing her studies? Mark one of the following.
1———Yes, I will have no objection. She is free to do as she chooses
2———I would approve of her taking up a job only under certain conditions (e.g. economic necessity)
3———I do not approve of women working under any condition.

(29) There were two sons of a father, both of whom wanted to help their country—the first son set out to be a holy man. He gave up everything in order to show to his countrymen the path of goodness in this life, and salvation hereafter. The second son set out to establish a big factory, which gave work to hundreds of his countrymen, and which produced inexpensive goods that many people needed.
Which of the two sons do you personally admire most?
1———First son 2———Second son 3———I am not clear about my choice.

(30) Whether or not a man strives to improve his lot in life depends upon whether he believes in any religion. Do you agree?
1———Yes, it wholly depends upon whether he has a religion
2———Yes, it partially depends on religion

3———No, I don't think religion has anything to do with it
4———I don't know

(31) In your view, how much attention do politicians (leaders of the country) pay to the opinions of people like yourself?
1———A great deal 2———Only a little 3———None at all
4———I do not know

There were two persons talking about how they liked to live. They had different ideas:

One said: I like to accomplish things. I like to see results which are worth working for (1)

The other said: I wish to be left alone to enjoy life as I go along (2)

(32) Which of the two persons, in your opinion, has the better attitude to life?
1——— 2———

(33) Which of the two do you think is nearer to you?
1——— 2———

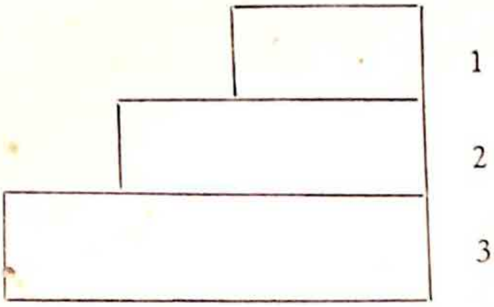
(34) Which do you think most other parents would say has the better attitude to life?
1——— 2———

(35) In your view, which of the following should carry the greatest weight in determining the respect (prestige, honour) a man deserves?
1———Coming from a well known or distinguished family
2———Having a large income 3———Coming from a high caste
4———Having high education 5———Any other
6———I do not know.

(36) Have you ever talked to or written to some government official or political leader to tell him your opinion on some public issue, such as what the government should do about education?
1———Many times 2———Sometimes 3———Never

(37) Here is a drawing of a ladder. Imagine that this ladder represents the social positions of all the people in the country. This means that in the upper part of the ladder are placed persons who have the highest social position; in the middle of the ladder are those persons who have a middle social position; and in the lower part of the ladder are those persons who have the lowest social position. Now kindly mark in the ladder given below, the position of the people who have the same social position as yours.

(38) Is it easy or hard for a man to increase his prestige and change his position to move upwards on this ladder?
1———Easy 2———Hard 3———I do not know



1_____ 2_____ 3_____

(39) All of us have ideas about what people should be like. Here is a list of characteristics you might find in people. Could you select the quality you admire most?
1———Does his work well 2———Ambitious 3———Generous
4———Active in public and social affairs 5———Thrifty
6———Keeps to himself 7———Lets no one take advantage of him
8———Respectful

____
Name
(You need not write your name
if you do not wish to)

QUESTIONNAIRE NO. 5

Self Administered Respondent: College Teacher

An Appeal *

So much is being said and written these days about what is right and wrong with our system of education. Yet in this discussion there is little material on what teachers, students and parents themselves think about education or what their own particular experience and approaches are. One object of undertaking this series of studies is to provide essentially such material, so that the discussions among planners and policy makers are facilitated. The study will be carried out simultaneously in eight States in the country. You are one of the individuals being requested to help in this process. You can help us by giving candid answers to the questions asked of you in this questionnaire. The questionnaire seeks to understand your opinions and aspirations regarding education, occupation, etc. This is not a test, and there are no right or wrong answers. Your answers will be treated as confidential.

REGIONAL DIRECTOR

* Issued by:
The Convener,
Office of the Co-ordinating Committee,
Tata Institute of Social Sciences,
Chembur, Bombay 71, AS.

This Section is to be filled in by the Investigator (Please read the Instructions Sheet before filling in the Section)

Name of the Investigator________________ Serial No. ________

(1) Centre: Name________________ No. ☐1 ☐2 ☐3
☐4 ☐5 ☐6 ☐7 ☐8

(2) Cluster No. ☐0 ☐1 ☐2 ☐3 ☐4 ☐5 ☐6

(3) Community: (State the name of the Community and mark its appropriate number. In the case of villages carefully mark whether village is attached to Community A or B.)

I————COMMUNITY A
(Specify Name ————————————————)
i)————First village attached to Community A
(Specify Name ————————————————)
ii)————Second village attached to Community A
(Specify Name ————————————————)
II————COMMUNITY B
(Specify Name ————————————————)
i)————First village attached to Community B
(Specify Name ————————————————)
ii)————Second village attached to Community B
(Specify Name ————————————————)

(4) Institution sponsorship:
1————Government Institution
2————Municipal Institution
3————Government-aided Registered Society's Institution
4————Unaided, Registered Society's Institution

(5) Type of Institution:
1————Primary School
2————Secondary School (for Men or Co-educational)
3————Secondary School (for Girls only)
4————Arts College (for Men or Co-educational)
5————Arts College (for Women only)
6————Commerce College (for Men or Co-educational)
7————Commerce College (for Women only)
8————Science College (for Men or Co-educational)
9————Science College (for Women only)
0————Medical College
X————Engineering College Y————Polytechnic

Date:———— Signature of: Investigator ————
Supervisor-————

Instructions:—

Read the Questionnaire carefully. Alternate answers have been provided for several questions. Kindly tick the relevant answer in the space between the appropriate response number and the responses as shown here:

1——√——Yes 2————No Please answer all the questions.

(10) Age: 1———20 to 25 years 2———26 to 30 years
3———31 to 35 years 4———36 to 40 years
5———41 to 45 years 6———46 to 50 years
7———51 to 55 years 8———56 years and above

(11) Sex: 1———Male 2———Female

(12) Caste: State the name of your caste———————————
If you are Hindu, Sikh, Jain or Buddhist, please mark the category to which your caste belongs
1———The Scheduled Castes 2———The Other Backward Classes 3———Other Castes
4———Not applicable

(13) Religion:
1———Hindu 2———Muslim 3———Christian 4———Jain
5———Sikh 6———Buddhist 7———Zoroastrian
8———Any other 9———None

(14 & 15) Mother-tongue:
01———Assamese 02———Bengali 03———English
04———Gujarati 05———Hindi 06———Kannada
07———Konkani 08———Marathi 09———Malayalam
10———Oriya 11———Punjabi 12———Sindhi
13———Tamil 14———Telugu 15———Tulu
16———Urdu 17———Any other (Specify——————)

(16) Education:
1———Bachelor's Degree 2———Master's Degree
3———Doctorate
4———Degree or Diploma of a Foreign University

(17) What was your grandfather's (father's father) education?
1———Illiterate or barely literate 2———Primary School educated 3———Middle/High School educated
4———College educated
5———Educated in the traditional Sanskritic or Persian system.

(18) What was your father's education?
1———Illiterate or barely literate 2———Primary School educated 3———Middle/High School educated
4———College educated
5———Educated in the traditional Sanskritic or Persian system.

(19) Have you been to school at a place smaller than a tehsil or taluka town?
1———Yes 2———No 3———I cannot say

(20) Where did you mainly grow up?
1———Village 2———Town 3———City 4———Mixed

(21) What classes do you teach at present?
1———Undergraduate 2———Post-graduate 3———Both

(22) What is your total experience as a college teacher?
1———5 and less than 5 years 2———6-10 years
3———11-15 years 4———16-20 years 5———21 years and over

(23) What is your total experience as a college teacher in this institution?
1———5 and less than 5 years 2———6-10 years
3———11-15 years 4———16-20 years
5———21 years and above

(24) Is the subject you teach from among the subjects that you studied for your Master's or Doctor's degree?
Mark the relevant answer:—
1———The papers which I teach are in the area in which I studied for the Master's/Doctor's degree.
2———Some of the papers I teach are in the area in which I studied for the Master's/Doctor's degree, while others are not.
3———None of the papers I teach belong to the area in which I studied.

(25) What is the actual number of class hours you teach per week?
1———Less than 5 hours per week 2———5-8 hours per week
3———9-12 hours per week 4———13-16 hours per week
5———17-20 hours per week 6———More than 20 hours per week

OCCUPATIONS (Before answering questions 32, 33, 34 read the classification of occupations given below and then indicate the appropriate responses)

Group 1	Owner of farm, fishery, dairy, land, etc.
Group 2	Tenant cultivator, peasant proprietor, independent fisherman, etc.
Group 3	Manual labourer in agriculture, dairy, etc.
Group 4	Proprietor/Director/Managing Agent, of big industrial concern, mine, etc.; big businessman, wholesale merchant, proprietor of transport; commission agent, etc.
Group 5	Owner of small business, retail shop (groceries, tailoring shop, haircutting saloon, etc.) ; handicraftsman; independent businessman employed by none and employing none, like tailor, banker, hawker, peddlar, priest, country medicineman, etc.
Group 6	Executive and scientific/technical personnel (degree holder or equivalent), manager, accountant; various types of officers; physicist, analyst, chemist etc.; professional like doctor, lawyer,

lecturer, professor, etc. employed by public or private sector as well as working on his own.

Group 7 Ordinary administrative staff: clerk, stenographer, cashier, record-keeper, school teacher, retail shop employee, etc.

Group 8 Skilled manual workers (of all types): foreman, machineman, miner, factory worker, craftsman working as employee of a concern, etc.

Group 9 Unskilled staff: peon, darwan, cooly, non-agricultural day labourer, etc.

Group 0 Armed forces personnel.

Group X Other occupations.

(26) What is/was the main source of livelihood of your grandfather (father's father)?

(a) Specify the occupation——————————

(b) Mention the Group to which it belongs from among the Groups given above. Group No. ——————————

(27) What was the main source of livelihood of your father?

(a) Specify the occupation——————————

(b) Mention the Group to which it belongs from among the Groups given above.

Group No. ——————————

(28) How would you describe the economic circumstances in which you grew up?

1———Difficult or stringent 2———Average
3———Well-off 4———Varied from time to time.

(29) How does your occupation compare with that of your father?

1———It is higher in status than the occupation of my father.
2———It is lower in status than the occupation of my father.
3———It is about the same in status as the occupation of my father.

(30) At any stage in your career have you pursued an occupation other than teaching?

1———Never
2———Yes, before I took to teaching.
3———Yes, for a period between two teaching jobs.
4———Yes, I have done it/am doing it along with teaching.

(31) Before you took to teaching as a career did you wish to choose any other occupation?

1———Yes 2———No
3———I cannot say/I had no specific choice.

(32) While teaching at a college do you give/or have you ever given tuitions or coaching, privately to students?

1———Yes 2———No

(33) What is your total salary per year?

1———Upto Rs. 2,400 per annum
2———Rs. 2,401 to Rs. 3,600 per annum
3———Rs. 3,601 to Rs. 4,800 per annum
4———Rs. 4,801 to Rs. 6,000 per annum
5———Rs. 6,001 to Rs. 8,000 per annum
6———Rs. 8,001 to Rs. 10,000 per annum
7———Rs. 10,001 to Rs. 15,000 per annum
8———Rs. 15,001 per annum and over

(34) Do you have any other source of income besides your salary?

1———Yes 2———No

If yes, approximately how much per year?

1———upto Rs. 500 p.a. 2———Rs. 501 to Rs. 1,000 p.a.
3———Rs. 1,001 to Rs. 1,500 p.a. 4———Rs. 1,501 p.a. and over

(35) Now that you have been in the teaching profession for some time would you like to change it if there is an opportunity for some other kind of work (with the same emoluments)?

1———Yes, I would like to change
2———It is too late to change now
3———No, I would not like to change.

Of the many purposes of undergraduate teaching, 3 are listed below. Mark them in the order of priority that you give them in your teaching. (In the space provided below put 1, 2, 3 in the order of priority, you would give them)

A To simplify the ideas in the subjects in order to help the student to understand better

B To introduce the student to methods of analysing, understanding and integrating information

C To give the student the maximum information in the subject possible.

(36) A Priority__________
(37) B Priority__________
(38) C Priority__________

The College teacher faces a dilemma in the utilization of his time. He can give more or less of it to,

A Classroom teaching

or

B Advancement of knowledge in the subject

What according to you should be the relative emphasis given to each?

In the space provided below mark the priority you would give to (A) and (B)

Order of Priority:

(39) A Priority————

(40) B Priority————

(41) In actual practice how is your time distributed between the following three alternatives. Tick the relevant answer

A———Mostly in teaching B———Mostly in advancement of knowledge (writing, research etc.) C———Equally in both

What priority do you give each of the three alternatives A, B, & C mentioned in Q. 41

(42) A Priority————

(43) B Priority————

(44) C Priority————

(45) What according to you, should be the medium of instruction at the college level?

1———Regional Language 2———Hindi 3———English

(46) What is the medium of instruction in your College?

(a) State the medium here————

(b) If it is English do you think that your students understand the language?

1———Most 2———Some 3———Hardly any

(47) If it was decided to change the medium of instruction to Hindi or to any other language, would you be able to teach in that language?

1———Yes 2———Yes with some effort 3———No

4———I cannot say

(48) Do you think that the difficulty regarding textbooks in making the regional language the medium of instruction can be solved?

1———Yes 2———Yes, if the effort is made

3———No 4———I cannot say

(49) Do you think that the introduction of tutorials etc., has brought the teacher and student closer to each other?

1———Yes 2———To some extent 3———No

(50) Are there any staff meetings in your institution?

1———Yes, staff meetings are held regularly

2———Staff meetings are held as and when required

3———No staff meetings are held

(51) Do you feel free to discuss all matters relating to the College at these meetings?

1——Most often 2——Sometimes 3——Seldom
4——Never 5——Question not applicable

(52) Are decisions taken at these meetings implemented?
1——Always 2——Sometimes 3——Seldom
4——Never 5——Question not applicable

(53) In your institution are the teachers represented on the Board of Management by a teacher other than the Principal
1——Yes 2——No

(54) Do you have a sense of participation in the formulation of courses for your subject?
1——Yes 2——No

(55) Are you generally satisfied with the courses in your subject as they are formulated?
1——Yes 2——No

(56) Are you an individual paying member of any of the academic organisations in your subject such as the Indian Science Congress, Indian Economic Conference etc.?
1——Yes 2——No

If yes, state whether the organizations are at Local/State/National/or International level
1——Local 2——State 3——National
4——International

(57) Have you contributed any articles or published any books in your subject?
1——I have only contributed articles
2——I have only published books
3——I have contributed articles and published books

(58) If you have published books please state which of the following categories they belong to
1——Textbooks
2——Treatises and Research Reports
3——Both

(59) Have you delivered any papers at the meetings of any professional or academic societies?

(60) Have you served as Professional Consultant to industry or to any organization, or to the State or Central Government?
1——Yes 2——No

Choose an adjective from each of the following pairs of adjectives, by which you would describe the present generation of students;

(61) 1——Purposive or 2——Drifting
(62) 1——Studious or 2——Negligent

(63) 1———Capable of independent thought or
2———Incapable of independent thought

(64) 1———Disciplined or 2———Indisciplined

(65) 1———Deferential or 2———Unrespectful

(66) In your observations have you found that students of the upper castes do better in their studies than students of lower castes?
1———Yes 2———No 3———I cannot say

(67) Do students belonging to certain religious groups do better in their lessons than students belonging to certain other religious groups
1———Yes 2———No 3———I cannot say

(68) Can it also be said of certain linguistic groups that the academic performance of one language group is better than that of another?
1———Yes 2———No 3———I cannot say

(69) What do you think is the principal goal of education?
1———To provide economic security
2———To achieve higher status in society
3———To be a cultured person
4———To turn into a good citizen
5———Any other (specify)
6———I cannot say

(70) Of the following statements with which do you agree most?
1———A student should be concerned with his studies only
2———A student should also devote time to household duties
3———A student should also devote time to welfare work
4———A student should also take part in politics
5———I cannot say

(71) There is a feeling that the present system of education does not inculcate any sense of values in the younger generation. Do you agree with this?
1———Yes 2———Partially 3———No
4———I cannot say

(72) Generally, how many of your students feel free to consult you in their difficulties, personal or academic?
1———One to five 2———Sixt to ten
3———More than ten 4———None

Card II

---

(10) There were two sons of a father, both of whom wanted to help their country. The first son set out to be a holy man. He gave up everything in order to show to his countrymen the path of good-

ness in this life, and salvation hereafter. The second son set out to establish a big factory, which gave work to hundreds of his countrymen, and which produced inexpensive goods that many people needed.

Which of the two sons do you personally admire most?

1———First son 2———Second son 3———I am not clear about my choice

(11) Whether or not a man strives to improve his lot in life depends upon whether he believes in any religion. Do you agree?

1———Yes, it wholly depends upon whether he has a religion
2———Yes, it partially depends on religion
3———No, I don't think religion has anything to do with it
4———I don't know

(12) In your view, how much attention do politicians (leaders of the country) pay to the opinions of people like yourself?

1———A great deal 2———Only a little 3———None at all
4———I do not know

There were two persons talking about how they liked to live. They had different ideas:

1. One said: I like to accomplish things. I like to see results which are worth working for.
2. The other said: I have no particular objectives. I wish to be left alone to enjoy life as I go along.

(13) Which of the two persons, in your opinion, has the better attitude to life?

1——————— 2———————

(14) Which of the two do you think yourself nearer to?

1——————— 2———————

(15) Which do you think most other college teachers will approve of?

1——————— 2———————

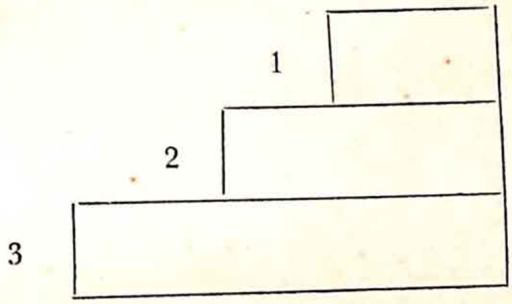
(16) In your view, which of the following should carry the greatest weight in determining the respect (prestige, honour) a man deserves?

1———Coming from a well known or distinguished family
2———Having a large income 3———Coming from a high caste
4———Having high education 5———Any other
6———I do not know

(17) Have you ever talked to or written to some government official or political leader to tell him your opinion on some public issue, such as what the government should do about education?

1———Many times 2———Sometimes 3———Never

(18) Here is the drawing of a ladder. Imagine that this ladder represents the social positions of all the people in the country. This means that in the upper part of the ladder are placed persons who have the highest social position, in the middle of the ladder are persons who have middle social position and in the lower part of the ladder are those persons who have a lower social position. Now, kindly mark in the ladder given below, the position of the people who have the same social position as yours.



1———

2———

3———

(19) It is easy or hard for a man to increase his prestige and change his position to move upwards on this ladder?
1———Easy 2———Hard 3———I do not know

(20) All of us have ideas about what people should be like. Here is a list of characteristics you might find in people. Could you select the quality you admire most?
1———Does his work (duty) well 2———Ambitious
3———Generous 4———Active in public and social affairs
5———Thrifty 6———Keeps to himself
7———Lets no one take advantage of him 8———Respectful

(21) Many things are changing in our daily life and in the society in which we live.

1. Some people think that these changes are, on the whole, for the better.
2. Others think that these changes are, on the whole, for the worse.

What is your opinion in the matter? 1——————— 2———————

(22) Do you believe that you can have some influence on these changes?
1———Yes 2———No 3———I don't know

————————————

Name

(You need not give your name if
you do not desire to)

QUESTIONNAIRE NO. 6

Self Administered

Respondent: Head of a College

An Appeal *

So much is being said and written these days about what is right and wrong with our system of education. Yet in this discussion there is little material on what teachers, students and parents themselves think about education or what their own particular experience and approaches are. One object of undertaking this series of studies is to provide essentially such material, so that the discussions among planners and policy makers are facilitated. The study will be carried out simultaneously in eight States in the country. You are one of the individuals being requested to help in this process. You can help us by giving candid answers to the questions asked of you in this questionnaire. The questionnaire seeks to understand your opinions and aspirations regarding education, occupation, etc. This is not a test, and there are no right or wrong answers. Your answers will be treated as confidential.

REGIONAL DIRECTOR

* Issued by:
The Convener
Office of the Co-ordinating Committee,
Tata Institute of Social Sciences,
Chembur, Bombay 71, AS

This Section is to be filled in by the Investigator (Please read the Instructions Sheet before filling in the Section)

Name of the Investigator____________________ Serial No.__________

(1) Centre: Name____________________No. ☐1 ☐2 ☐3 ☐4 ☐5 ☐6 ☐7 ☐8

(2) Cluster No. ☐0 ☐1 ☐2 ☐3 ☐4 ☐5 ☐6

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Name of the Investigator———————— Serial No.————

(1) Centre: Name———————No. 1 2 3 4 5 6 7 8

(2) Cluster No. 0 1 2 3 4 5 6

(3) Community: (State the name of the community and mark its appropriate number. In the case of villages carefully mark whether village is attached to Community A or B.

I————COMMUNITY A (Specify Name————)
 i)————First village attached to Community A
  (Specify Name————)
 ii)————Second village attached to Community A
  (Specify Name————)
II————COMMUNITY B (Specify Name————)
 i)————First village attached to Community B
  (Specify Name————)
 ii)————Second village attached to Community B
  (Specify Name————)

(4) Institution sponsorship:
1————Government Institution
2————Municipal Institution
3————Government-aided Registered Society's Institution
4————Unaided Registered Society's Institution

(5) Type of Institution: 1———— 2————Secondary School (for Men or Co-educational)
3————Secondary School (for Girls only)
4————Arts College (for Men or Co-educational)
5————Arts College (for Women only)
6————Commerce College (for Men or Co-educational)
7————Commerce College (for Women only)
8————Science College (for Men or Co-educational)
9————Science College (for Women only)
0————Medical College
X————Engineering College Y————Polytechnic

Date:———— Signature of: Investigator ————

Supervisor————

Instructions:—

Read the Questionnaire carefully. Alternate answers have been provided for several questions. Kindly tick the relevant answer in the space between the appropriate response number and the responses as shown here:

1————Yes 2————No Please answer all the questions.

(10) Age:
1————20 to 25 years 2————26 to 30 years

3———31 to 35 years 4———36 to 40 years
5———41 to 45 years 6———46 to 50 years
7———51 to 55 years 8———56 years and above.

(11) Sex: 1———Male 2———Female

(12) Caste: State the name of your caste———————————
If you are Hindu, Sikh, Jain or Buddhist, please mark the category to which your caste belongs
1———The Scheduled Castes 2———The Other Backward Classes
3———Other Castes 4———Not applicable

(13) Religion:
1———Hindu 2———Muslim 3———Christian 4———Jain
5———Sikh 6———Buddhist 7———Zoroastrian
8———Any other 9———None

(14 & 15) Mother-tongue:
01———Assamese 02———Bengali 03———English
04———Gujarati 05———Hindi 06———Kannada
07———Konkani 08———Marathi 09———Malayalam
10———Oriya 11———Punjabi 12———Sindhi
13———Tamil 14———Telugu 15———Tulu
16———Urdu 17———Any other (Specify———————)

(16) Education:
1———Bachelor's Degree 2———Master's Degree
3———Doctorate
4———Degree or Diploma of a Foreign University

(17) What was your grandfather's (father's father) education?
1———Illiterate or barely literate 2———Primary School educated 3———Middle/High School educated 4———College educated 5———Educated in the traditional Sanskritic or Persian system.

(18) What was your father's education?
1———Illiterate or barely literate 2———Primary School educated 3———Middle/High School educated 4———College educated 5———Educated in the traditional Sanskritic or Persian system.

(19) Have you been to school at a place smaller than a tehsil or taluka town?
1———Yes 2———No 3———I cannot say

(20) Where did you mainly grow up?
1———Village 2———Town 3———City 4———Mixed

(21) What classes do you teach at present?
1———Undergraduate 2———Post-graduate 3———Both

(22) What is your total experience as a college teacher?
1———5 and less than 5 years 2———6-10 years 3———11-15 years 4———16-20 years 5———21 years and over

(23) What is your total experience as a college teacher in this institution?
1———5 and less than 5 years 2———6-10 years
3———11-15 years 4———16-20 years
5———21 years and above

(24) Is the subject you teach from among the subjects that you studied for your Master's or Doctor's degree?
Mark the relevant answer:
1———The papers which I teach are in the area in which I studied for the Master's/Doctor's degree.
2———Some of the papers I teach are in the area in which I studied for the Master's/Doctor's degree, while others are not.
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Group 5	Owner of small business, retail shop (groceries, tailoring shop, haircutting saloon, etc.); handicraftsman; independent businessman employed by none and employing none, like tailor, banker, hawker, peddlar, priest, country medicineman, etc.
Group 6	Executive and scientific/technical personnel (degree holder or equivalent), manager, accountant; various types of officers; physicist, analyst, chemist, etc.; professional like doctor, lawyer, lecturer, professor, etc. employed by public or private sector as well as working on his own.
Group 7	Ordinary administrative staff: clerk, stenographer, cashier, record-keeper, school teacher, retail shop employee, etc.

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(30) At any stage in your career have you pursued an occupation other than teaching?

1———Never
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3———No, I would not like to change

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3. To give the student the maximum information in the subject possible

(36) I Priority————————
(37) II Priority————————
(38) III Priority————————

The College teacher faces a dilemma in the utilization of his time. He can give more or less of it to

1. Classroom teaching

or

2. Advancement of knowledge in the subject

What according to you should be the relative emphasis given to each?

In the space provided below mark the priority you would give to (1) and (2)

Order of Priority:

(39) I Priority————————
(40) II Priority————————

(41) In actual practice how is your time distributed between the following three alternatives. Tick the relevant answer.

1———Mostly in teaching 2———Mostly in advancement of knowledge (writing, research etc.) 3———Equally in both

What priority do you give each of the three alternatives 1, 2 & 3 mentioned in Q. 41

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(46) What is the medium of instruction in your College?

(a) State the medium here——————————

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(55) Are you generally satisfied with the courses in your subject as they are formulated?

1———Yes 2———No

(56) Are you an individual paying member of any of the academic organisations in your subject such as the Indian Science Congress, Indian Economic Conference, etc.?

1———Yes 2———No

If yes, state whether the organizations are at Local/State/National/ or International level

1———Local 2———State 3———National

4———International

(57) Have you contributed any articles or published any books in your subject?

1———I have only contributed articles

2———I have only published books

3———I have contributed articles and published books

(58) If you have published books please state which of the following categories they belong to

1———Textbooks

2———Treatises and Research Reports

3———Both

(59) Have you delivered any papers at the meetings of any professional or academic societies?

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(60) Have you served as Professional Consultant to industry or any organization or to the State or Central Government?

1———Yes 2———No

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2———Incapable of independent thought

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(65) 1———Deferential or 2———Unrespectful

(66) In your observations have you found that students of the upper castes do better in their studies than students of lower castes?

1———Yes 2———No . 3———I cannot say

(67) Do students belonging to certain religious groups do better in their lessons than students belonging to certain other religious groups?

1———Yes 2———No 3———I cannot say

(68) Can it also be said of certain linguistic groups that the academic performance of one language group is better than that of another?
1———Yes 2———No 3———I cannot say

(69) What do you think is the principal goal of education?
1———To provide economic security
2———To achieve higher status in society
3———To be a cultured person
4———To turn into a good citizen
5———Any other (specify)
6———I cannot say

(70) Of the following statements with which do you agree most?
1———A student should be concerned with his studies only.
2———A student should also devote time to household duties.
3———A student should also devote time to welfare work.
4———A student should also take part in politics.
5———I cannot say.

(71) There is a feeling that the present system of education does not inculcate any sense of values in the younger generation. Do you agree with this?
1———Yes 2———Partially 3———No
4———I cannot say

(72) Generally, how many of your students feel free to consult you in their difficulties, personal or academic?
1———One to five 2———Six to ten
3———More than ten 4———None

Card II

---

(10) There were two sons of a father, both of whom wanted to help their country. The first son set out to be a holy man. He gave up everything in order to show to his countrymen the path of goodness in this life, and salvation hereafter. The second son set out to establish a big factory, which gave work to hundreds of his countrymen, and which produced inexpensive goods that many people needed.
Which of the two sons do you personally admire most?
1———First son 2———Second son
3———I am not clear about my choice.

(11) Whether or not a man strives to improve his lot in life depends upon whether he believes in any religion. Do you agree?
1———Yes, it wholly depends upon whether he has a religion
2———Yes, it partially depends on religion

3——No, I don't think religion has anything to do with it
4——I don't know

(12) In your view, how much attention do politicians (leaders of the country) pay to the opinions of people like yourself?
1——A great deal 2——Only a little
3——None at all 4——I do not know

There were two persons talking about how they liked to live. They had different ideas:

1. One said: I like to accomplish things. I like to see results which are worth working for.
2. The other said: I have no particular objectives. I wish to be left alone to enjoy life as I go along.

(13) Which of the two persons, in your opinion, has the better attitude to life?
1—————— 2——————

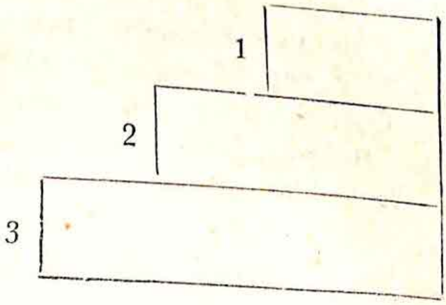
(14) Which of the two do you think yourself nearer to?
1—————— 2——————

(15) Which do you think most other college teachers will approve of?
1—————— 2——————

(16) In your view, which of the following should carry the greatest weight in determining the respect (prestige, honour) a man deserves?
1——Coming from a well known or distinguished family
2——Having a large income
3——Coming from a high caste
4——Having high education
5——Any other 6——I do not know

(17) Have you ever talked to or written to some government official or political leader to tell him your opinion on some public issue, such as what the government should do about education?
1——Many times 2——Sometimes 3——Never

(18) Here is the drawing of a ladder. Imagine that this ladder represents the social position of all the people in the country. This means that in the upper part of the ladder are placed persons who



1——
2——
3——

have the highest social position, in the middle of the ladder are persons who have middle social position and in the lower part of the ladder are those persons who have a lower social position. Now, kindly mark in the ladder given below, the position of the people who have the same social position as yours.

(19) Is it easy or hard for a man to increase his prestige and change his position to move upwards on this ladder?
1———Easy 2———Hard 3———I do not know

(20) All of us have ideas about what people should be like. Here is a list of characteristics you might find in people. Could you select the quality you admire most?
1———Does his work (duty) well 2———Ambitious
3———Generous 4———Active in public and social affairs
5———Thrifty 6———Keeps to himself
7———Lets no one take advantage of him 8———Respectful

(21) Many things are changing in our daily life and in the society in which we live.
1. Some people think that these changes are, on the whole, for the better.
2. Others think that these changes are, on the whole, for the worse.
What is your opinion in the matter? 1——— 2———

(22) Do you believe that you can have some influence on these changes?
1———Yes 2———No 3———I don't know

(23) As head of the institution are you an ex-officio office bearer of the Board of Management?
1———Yes ———No
If not are you an ex-officio member of the Board of Management?
2———Yes 3———No

(24) Are you satisfied with the support from your management in the task of running the institution?
1———I am satisfied 2———I am partially satisfied
3———I am not satisfied

(25) Are the members of the Board of Management easily accessible in case you need their assistance?
1———Always 2———Usually 3———It depends
4———Seldom 5———Never

(26) Are the higher officers in the government departments easily accessible when you need their assistance?
1———Always 2———Usually 3———It depends
4———Seldom 5———Never

(27) Are you satisfied with autonomy in day-to-day matters?
1———Satisfied 2———Partially satisfied 3———Dissatisfied

3———No, I don't think religion has anything to do with it
4———I don't know

(12) In your view, how much attention do politicians (leaders of the country) pay to the opinions of people like yourself?
1———A great deal 2———Only a little
3———None at all 4———I do not know

There were two persons talking about how they liked to live. They had different ideas:

1. One said: I like to accomplish things. I like to see results which are worth working for.
2. The other said: I have no particular objectives. I wish to be left alone to enjoy life as I go along.

(13) Which of the two persons, in your opinion, has the better attitude to life?
1——————— 2———————

(14) Which of the two do you think yourself nearer to?
1——————— 2———————

(15) Which do you think most other college teachers will approve of?
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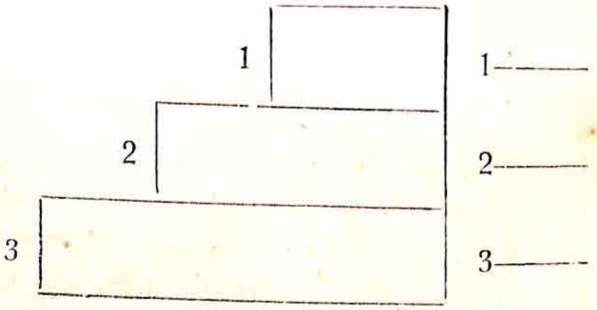
(18) Here is the drawing of a ladder. Imagine that this ladder represents the social position of all the people in the country. This means that in the upper part of the ladder are placed persons who



have the highest social position, in the middle of the ladder are persons who have middle social position and in the lower part of the ladder are those persons who have a lower social position. Now, kindly mark in the ladder given below, the position of the people who have the same social position as yours.

(19) Is it easy or hard for a man to increase his prestige and change his position to move upwards on this ladder?

1———Easy 2———Hard 3———I do not know

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7———Lets no one take advantage of him 8———Respectful

(21) Many things are changing in our daily life and in the society in which we live.

1. Some people think that these changes are, on the whole, for the better.
2. Others think that these changes are, on the whole, for the worse.

What is your opinion in the matter? 1——— 2———

(22) Do you believe that you can have some influence on these changes?

1———Yes 2———No 3———I don't know

(23) As head of the institution are you an ex-officio office bearer of the Board of Management?

1———Yes ———No

If not are you an ex-officio member of the Board of Management?

2———Yes 3———No

(24) Are you satisfied with the support from your management in the task of running the institution?

1———I am satisfied 2———I am partially satisfied
3———I am not satisfied

(25) Are the members of the Board of Management easily accessible in case you need their assistance?

1———Always 2———Usually 3———It depends
4———Seldom 5———Never

(26) Are the higher officers in the government departments easily accessible when you need their assistance?

1———Always 2———Usually 3———It depends
4———Seldom 5———Never

(27) Are you satisfied with autonomy in day-to-day matters?

1———Satisfied 2———Partially satisfied 3———Dissatisfied

(28) How are your administrative decisions communicated to members of the staff?

1——By circulars 2——By meetings 3——Informally

4——Decisions are not always communicated.

(29) How co-operative are your teachers in administrative matters?

1——Fully co-operative 2——Co-operative when requested

3——Indifferent 4——Never co-operative

(30) How do they co-operate in academic matters?

1——They co-operate fully

2——They co-operate when requested to do so

3——They are indifferent

4——They are non-co-operative

____

Name

(You need not write your name
if you do not wish to)

SAMPLING FOR THE SURVEY ENTITLED "SOCIOLOGY OF EDUCATION"

Ramkrishna Mukherjee
Suraj Bandopadhyay
Indian Statistical Institute,
Calcutta.

A. *Sampling at the Headquarters (Bombay)*

1. The object of the present project is to study the sociology of education in three dimensions: (1) attitude to education *per se,* (2) aspirations for the future with reference to educational attainments, and (3) image of those engaged in imparting education to those receiving education and *vice versa.*

2. The project will have 3 types of subjects as "reference groups". They are enumerated as follows:

(i) The *students* of the following 3 categories, viz. (a) those in the *last year* (Standard X or Standard XI as the case may be) of the Secondary Schools (excluding those run by the Christian Missionaries or declared as Public Schools, since the process of education in these institutions has been assumed to be different from that in the common run of secondary schools); (b) those in the *last year class* of the Undergraduate Colleges of Arts/Science/Commerce; (c) those in the *last year class* of specialized institutions like the Medical College, Engineering College and Polytechnics.

(The reason behind restricting the scope of the project to only the last year students of the respective courses is to provide them with the opportunity of maximum exposure under each educational denomination. It should also be mentioned that in consideration of their age and ability as respondents, the students of the primary schools have been excluded from the scope of the project. Furthermore, in view of the time and money available for the study, the middle school students or teachers have been excluded from the survey).

(ii) All the *teachers* of the Primary and Secondary Schools selected, and the teachers allotted to the *final year classes* of the Undergraduate Colleges and the specialized institutions selected.

(As diverse subjects are taught with various emphases in the Undergraduate Colleges or the institutions of specialization, they are likely to contain large numbers of teachers).

All of them, therefore, could not be surveyed due to the restrictions of cost and time for the survey. On the other hand, since the teachers in the final year classes would be directly connected with the final year students, it was decided to include only the teachers for the final year in colleges and institutions of specialized within the scope of the project.)

(iii) *The parents* of the last year class students in the Primary and the Secondary Schools selected, for their attitude to education *per se* and their aspirations for the future vis-a-vis the educational attainments of their wards would be relevant to the present study.

Since in our society the male parents generally take more initiative regarding the education of their wards, the present project would refer to them only in view of the available time and money. Also for the same reason, the parents of the students to be surveyed in the colleges and the institutions of specialization would be excluded from the scope of the present enquiry, for they are more likely to be residing in places other than where these institutions are situated.)

3. For the present, the project will be conducted in 8 States, representing broadly the eastern, western, northern and the southern regions of India. Two contiguous States have been selected from those within each of these four regions, so that the variations in the social and cultural attributes of the peoples of India (as possibly associated with the theme of the study) may be brought to light to the extent possible. Accordingly, the following States have been selected; (a) West Bengal and Orissa in the eastern region, (b) Gujarat and Maharashtra in the western region, (c) Punjab and Rajasthan in the northern region, and (d) Mysore and Andhra in the southern region.

4. Within each of these eight States, all the territorial units (i.e. cities, towns and villages) have been treated as distinct "communities" for this survey. These communities have been classified accordingly as they contain: (1) an Undergraduate College of the type mentioned earlier but for the girls only = GC, (2) the same for the boys only or co-educational = BC, (3) a secondary school for the type mentioned above but for the girls only = GS, (4) the same for the boys only or co-educational = BS. In this way, "clusters" of communities have been distinguished and identified for each of the 8 States according as a *cluster* contains all the above 4 categories, particular combinations of 3 or 2 out of the total 4 categories, or only 1 particular category. The capital city of a State, however, has been treated always as one cluster (containing only one community obviously) in view of the fact that this community deserves special attention as the main seat of learning in the State.

5. These clusters of communities for each State have been identified at the Headquarters of the Coordinating Committee of the Studies in the

Sociology of Education (Bombay) with the help of the latest available lists of recognized high/higher secondary schools and colleges. Next, two communities have been selected at random from all the communities in each cluster in a State. The procedure, of course, was redundant for the capital city since it is equated to a single community. The State-wise distribution of clusters and the numbers of selected communities are given in Table 1 below.

TABLE–1

Cluster		Number of communities selected at random in a State.								
Criteria of forming a cluster	Type	Andhra	W. Bengal	Gujarat	Maharashtra	Mysore	Orissa	Punjab	Rajasthan	Total
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
Capital of State	0	1	1	1	1	1	1	1	1	8
Other communities comprising										
BS, GS, BC&GC	I	2	2	2	2	2	2	2	2	16
BS, GS, BC	II	2	2	2	2	2	2	2	2	16
BS & BC	III	—	2	2	2	2	2	2	2	14
BS & GS	IV	2	2	2	2	2	2	2	2	16
BS	V	2	2	2	2	2	2	2	2	16
GS	VI	—	2	—	—	—	—	2	—	4
No. of communities to be surveyed in a State.		9	13	11	11	11	11	13	11	90

6. After the selection of the communities, the Headquarters of the Co-ordinating Committee (Bombay) have also selected the educational institutions (GC/BC/GS/BS) to be surveyed in a community. For the cluster representing the capital city of the State, 2 GC, 2 BC, 2 GS and 2 BS have been chosen at random. For each of the communities in the remaining clusters, 1 GS and/or 1 BC and/or 1 GS and/or 1 BS have been selected at random, depending upon the existence of GC, BC, GS and BS in the respective communities. Additionally, the Headquarters of the Co-ordinating Committee (Bombay) have specified the "branch" of the selected GC and BC which should be surveyed by the respective Centres in case there exists more than one branch in the selected colleges.

13. Who should be the "subjects" of our enquiry (i.e. the respondents of this survey) has been already specified in para 2 of this Note. However, with respect to some of them, the sampling procedure may have to be undertaken at the Regional Centres or in the respective communities in a State during the course of investigation. This, therefore, is explained below.

14. Since *all* the full-time teachers of the selected Primary and Secondary Schools are to be our "subjects", the school teachers as respondents do not require any sampling. However, when listing the Secondary School teachers in one such institution sampled, care must be taken to avoid including also the teachers for the "primary departments" in the list. Similarly, when the "primary department" of a Secondary School has been sampled to represent the Primary School in a community, the appropriate list of teachers must exclude those who teach in the "secondary department".

15. As regards the sample of college teachers, with respect to the particular branch of a sampled college as given in the sample list sent from the Headquarters (Bombay), only those full-time teachers should be the respondents who teach in the final year classes of that particular branch in the sampled college. Similarly, for the specialized institutions like the Engineering or Medical College and the Polytechnics, all full-time teachers in the final year classes of the sampled institutions are to be our respondents.

16. The principals of all the colleges sampled (specialized institutions or not) would be the respondents for a particular set of questionnaires (as supplied to the Regional Centres), and the same would refer to the heads of the polytechnics as well as of the Secondary and Primary Schools.

17. As regards the selection of students as respondents, the following points are to be noted in the case of the students of the sampled Undergraduate Colleges for the particular branch to be covered in each of them has already been mentioned in the sample list sent from the Headquarters. This specific branch has been selected at random at the Headquarters where two or more branches exist in one sampled college; otherwise the single branch in the sampled college has been chosen automatically. Now, if all the final year students of a branch (thus selected) attend their classes together, then all of them are to be our respondents. Also where the students concerned are divided under various subject-wise groupings but all of them together attend the classes for any common subjects, then all these final year students attending the common class are to be considered as our respondents. In any other situation, however, two or more subject-wise groupings of the final year students are to be

chosen by randomisation until the sample size just exceeds 100 in a college in the capital city of the State or 50 in any college elsewhere.

18. In respect of the student-respondents of the specialized institutions, however, the sampling procedure to be adopted by the Regional Centres would have to be a little more elaborate because the Headquarters has supplied to the Centres only the names of the specialized institutions to be surveyed, while the number of students for the final year classes may be very many since these institutions may have various subjects for specialization (e.g. in an Engineering College). An institution of Polytechnics also would have various subjects in its curriculum, while subject-wise branching may or may not be possible in the case of a Medical College. For the Engineering Colleges and the Polytechnics (and, wherever possible, for the Medical Colleges), therefore, one or more branches (as equal to the subjects of specialization) would have to be sampled at random until the sample size of the final year students in the sampled "branches" just exceeds 100 for that particular Engineering College or the Polytechnics in the capital city, and the corresponding sample size just exceeds 50 in the similar institutions sampled elsewhere in the State. These students, thus would be our respondents. For the Medical College, however, they may refer to all those present in *any* final year class, if it is not possible to make any subject-wise grouping of the final year students therein.

19. In a High or Higher Secondary School sampled, all the students in the final year class are to be considered as our respondents where all of them are grouped together. However, due to the admission of a large number of students or the existence of various subject-wise groupings of the students, the final year class of a sampled Secondary School may be sub-divided into different sections, and each of these sections may follow its own routine. In such a situation, one of the sections is to be drawn at random, and only the students of that section are to be our respondents. But, if a final year class in that institution is being held jointly for the students of all these sections for any common subject, then all the students attending the common class are to be our respondents.

20. As mentioned in para 2 of this Note the students of the Primary Schools are not to be considered as our "subjects" of enquiry. But, with reference to the sampled Primary Schools in the "peripheral" communities, the parents of *all* the students registered in the final class of the Primary Schools or the "primary departments" (usually class IV) of the sampled Middle Schools are to be our respondents. On the other hand, with respect to the Primary Schools or the "primary departments" sampled in the communities recorded in the sample list sent from the Headquarters, only the parents of *half* the total number of students registered in the

final class are to be surveyed. The procedure for this selection should be to contact the "parents" of every *alternate* student in the list.

21. The procedure of selection of the "alternate" students should be as follows. With reference to 2"peripheral" communities (= 2 Primary Schools or "primary departments") in respect of a community sampled at the Headquarters, as well as with reference to 2 communities (= 2 Primary Schools or "primary departments") in one cluster as identified at the Headquarters and indicated in the sample list sent therefrom, the alternate numbers should be the even numbers as 2, 4, 6, . . . for the Primary School or the "primary department" of one community and the odd numbers as 1, 3, 5, . . . for the Primary School or the "primary department" in the other community in the same cluster.

22. As regards the parents of the Secondary School students as our respondents, only *half* the total number of the sampled students in each sampled institution is to be considered. The procedure of selection by odd and even numbers for the corresponding institutions in two communities belonging to the same cluster should be as detailed for the parents of the Primary School students in para 21.

C. *The Principle to be Followed*

23. It will be observed that at every stage of selection the principle of randomization has been followed by the Headquarters and suggested to the Centres. The idea is to introduce an element of standardization and avoid any subjctive bias in the selection procedure. At the same time, of necessity, the selection procedure to be followed by a Centre is to be very simple indeed, so that it may be applied even by a field worker without any formal statistical training. Therefore, some of the very simple but well-known devices of random selection have been illustrated in the book of "Instructions" prepared at the Headquarters in Bombay and supplied to every Centre. The Headquarters expect the Centres to adhere strictly to the technique of random selection as and when necessary.

24. The Headquarters also consider that the importance of this technique, though it may appear to be a very elementary one, cannot be overestimated in any way, for sufficient background information is not available about the *field* for the present study. To quote Professor P. G. Mahalanobis in this context: "When the frame consists of only a list of units and nothing else whatsoever is known about the field, the problem of sample design reduces to the simple case of selecting for investigation a suitable number, *n*, of elementary units in a random manner so that valid inferences may

be drawn from the sample by appropriate methods. It is only when some previous information (which may be only approximate in nature) is available about the field that the problem of the sample design becomes important." [P. C. Mahalanobis—"Some aspects of the design of sample surveys", *Sankhya*: *The Indian Journal of Statistics*, 12, (1 & 2), 1952, 3-4]

STATE INSTITUTE OF EDUCATION
Govt. of West Bengal

ERRATA

CHAPTER II — STUDY DESIGN

Page 49 : First table, Column 5, the heading of the column is HSG not HSC.

52 : Second table, Column 4, the percentage difference for question No. 52 is 16 not 36.

CHAPTER III — STUDENTS

Page 57 : Para 1, line 1 should read "variation is from 1,240 in Orissa to 1,912 in Mysore".

60 : Para 3, last sentence, the figure in brackets is 20.9 and not 2.9.

64 : The second line from the bottom of the page should read "of lower caste students and Maharashtra, Punjab and Rajasthan the smallest".

68 : Table III-8, read Question No. 13 and not Question No. 11.

73 : Table III-12, the figures for Mysore and Orissa should read as follows :

	High School Boys	High School Girls	College Boys	College Girls	Prof. College Boys
Mysore	17	28	19	51	38
Orissa	17	50	15	65	24

76 : Table III-16, caption should read as follows :
Percentage of Men Students with Primary and Secondary School Educated Fathers at Different Levels of Education.

81 : Table III-21, Column 3, showing college girls with fathers in urban. white-collared occupations—the figure for Gujarat should read 59 and not 89.

82 : Table III-23, Column 3, students drawn from Engineering Colleges, the figure for Rajasthan is 68 and not 48.

85 : Table III-25, Column 2, the figure for High School Boys in Mysore is 2 and not 22.

86 : Table III-26, Column 3 (College Boys in West Bengal) read 19 for .19.

107 : (i) Read the fifth line from the top of the page as follows :
the percentage of students who plan on immediate work is not higher than 28 in any State.
(ii) Para 5, line 1 read 'professional college students' and not 'men'

120 : Table III-44, (the second part of the table indicating Aspirations) the heading of the column should read Urban White Collar G 4 + 6 + 7 and not G 4 + 9 + 7.

124 : Table III-45, Column 6, Other X occupations, the figure for West Bengal is 21 not 12.

131 : Table III-53, Column 5, the figure for students from Polytechnics in Maharashtra is 19 not 13.

Page 143 : Line 2 read 'Rajasthan and Maharashtra' for 'Rajasthan'.

162 : Table III-65, Column 5, should read as follows :

	College Girls
Andhra	73
West Bengal	83
Gujarat	86
Maharashtra	68
Mysore	73
Orissa	82
Punjab	96
Rajasthan	91

CHAPTER IV — SCHOOL TEACHERS

Page 185 : Table IV-2b, Column 9. total number of Women Secondary School teachers in West Bengal is 178 not 171. In Orissa it is 57 not 557.

188 : Table IV-2c, last Column the figure should read
Women in Gujarat 108 instead of 107
Men in Maharashtra 183 instead of 177
Women in Orissa 57 instead of 191

192 : In Table IV-3

Column 5, the percentage of Christians among Women Primary and Secondary School Teachers in Maharashtra is + 16 not + 12.
Column 6, the percentage of Jains among Primary and Secondary School Women teachers in Maharashtra is + 12 not + 6.
Column 6, the percentage for women in Punjab is + 1, not 0.
Column 7, the figure for women in Punjab should read —7 not + 1.
Column 8, the figure for women in Punjab should read 0 not —7.
Column 13, the % sign against Men in Maharashtra should be deleted.
Column 14, the figure for Men in Maharashtra should read 183 instead of 177.

199 : Table IV-7, Column 4, the figure for Primary Women Teachers in Punjab is 2 not 20.

204 : Table IV-9, Column 4, showing teachers with a background of rural occupations should read

Andhra	Men	GF	34 %
Gujarat	Men	GF	32 %
Maharashtra	Men	F	52 %
Rajasthan	Men	F	32 %

Column 15, the total number of women in Rajasthan who state the occupation of the grandfather is 85 not 65.

208 : Table IV-10, Column 13 and 14, the figures are absolute numbers, not percentages.

(ii) Columns 3 to 10, the figures for the Men teachers in West Bengal should read

High		Low		Same		Can't Say	
Pri.	Sec.	Pri.	Sec.	Pri.	Sec.	Pri.	Sec.
50	46	15	12	26	25	9	17

Page 212 : Table IV-14, Columns 18-19, the figures indicate absolute numbers, not percentages.

(ii) Column 4, the figure for Women Primary School Teachers in Orissa with illiterate Grandfathers should read as follows:

Orissa Women GF 2 (not —)

(iii) Column 6, the figure for Men Primary School Teachers in Andhra with Primary School-Educated Fathers should read as follows :

Andhra Men F 51 (not 5)

(iv) Column 13, the figure for Secondary School Men in Orissa with Traditionally educated fathers is

Orissa Men F 14 (not 11)

(v) In Column 19, the figure for the total number of Men Secondary School Teachers respondents in Gujarat is 216 not 246.

217 : Table IV-13. Column 4, the figure for Women Secondary School Teachers who are graduates, and above, is 44% not 40%.

219 : Table IV-14, Column 5(i) In West Bengal the percentage of Women Primary School Teachers who are Post-graduates etc. is 25% not 22%.

(ii) In Gujarat the percentage of Women Primary School Teachers who are Post-graduates etc. is 25% not 16%.

220 : Table IV-15—The data for Women Secondary School Teachers in Maharashtra should read as follows :

%	%	%	%	%	%	
5	48	46	16	13	2	135(22)
and not						
12	39	31	9	5	5	107(22)

225 : Table IV-18 Columns 9-10

(i) the figures are absolute numbers and not percentages.

(ii) Column 3—the percentage of Women Primary School Teachers from West Bengal is 48% and not 43%.

(iii) Column 10—the total number of Women Secondary School Teachers is 135 and not 136.

227 : Table IV-20-(i) Column 6, the figure for Men Teachers in Orissa should be 12 instead of 9. For Women Teachers in Rajasthan it should be 18 instead of 28.

(ii) Columns 9-10, the figure for Men Secondary School Teachers from Maharashtra is 177 not 183 and the figure for Women Primary School Teachers from Rajasthan is 22 not 21.

231 : Table IV-21(i) Column 4 the heading of the table should be Primary Women Teachers not Primary Men Teachers.

(ii) Column 3, the figure for Men Secondary Teachers from Punjab is 18 not 40. For Men Secondary Teachers from Rajasthan it is 23 not 27.

(iii) Column 4, the figure for Women Primary Teachers in Punjab is 40 not 23. The figure for Women Primary Teachers in Rajasthan is 27 not 18.

Table IV-22(i) The figure for the data on Men Secondary Teachers from Rajasthan in every Column should be 36 not 41, 38 not 39, 11 not 10, 7 (stays constant) and 4 not 3.

Page 243 : Table IV-28(i) Column 2, the figure for Men Primary Teachers in Punjab is 67 not 33. The figure for Primary Men Teachers in Rajasthan is 53 not 52.

(ii) Column 3, the figure for Secondary Men Teachers in West Bengal is 63 not 33. In Punjab it is 46 not 53.

(iii) Column 4, the figure for Primary Women Teachers in West Bengal is 53 not 28. In Punjab it is 37 not 75.

(iv) Column 5, the figure for Secondary Women Teachers in West Bengal is 64 not 38. In Punjab it is 49 not 53.

253 : The folio heading of the page should read School Teacher not College Teacher.

lives after: and thus reading becomes a torment to them, which otherwise possibly they might have made the greatest pleasure of their lives. [See Figure 2.1.]

The pupil thus associates experiences that have been joined together or are *contiguous*°, that have taken place together, i.e., the scoldings with teachers and books.

Transfer°. Or we can say that the pupils' attitudes transfer to other similar situations which have *identical elements*° or components. For example, the pupil is likely to respond to a book at home in the same

Figure 2.1 A Late Eighteenth-Century German Schoolroom

". . . imputing the pain they endured in school to the books they were corrected for . . ." —John Locke. (From E. P. Cubberley, Readings in the History of Education, *Houghton Mifflin Co., 1920.)*

way that he came to respond to the teacher who scolded him about a book at school. On the other hand, if he likes the teacher who uses the book, he is inclined to like it and other books. Or if he likes or dislikes his parents, this attitude will probably transfer to the teacher who stands *in loco parentis*.

Displacement°. Using the psychoanalytical term, we can say that attitudes may be displaced. A person may have a hostile or aggressive attitude toward a parent or someone else, perhaps because he is in a position of authority. This attitude toward the *authority figure*° tends to be directed toward others who play a comparable *role*°. Since teachers are in positions of authority, they are likely to feel the force of the hostile attitudes pupils may have toward their parents, for example, or toward certain other teachers. Thus the pupil's displaced aggression or hostility is really not directed at a particular teacher as a consequence of anything he has said or done at all. The pupil feels resentful toward someone else, and the teacher is there to get the brunt of his hostility. Another teacher would serve him just as well. It would be foolish, then, for the teacher to resent such a negative attitude and "take it personally." Such ideas of reference, as they are called, would be inappropriate. Instead, the teacher should realize what the *mechanism*° is that is operating and try to help the pupil to *adjust*° more rationally.

The fact that positive attitudes are also displaced tends to strike a balance in favor of the teacher. Children who like their parents will probably like their teacher; and the displaced attitude may last for quite a while. But if it continues, the teacher will be the one who is responsible, for children soon learn to distinguish between their parents and their teachers, and also between teachers.

Conditioning°. The mechanism by which the same attitude or other response shifts from one situation to another has been studied experimentally as conditioning. One of the earliest conditioning experiments (1921) on the human organism was that performed by *John B. Watson*°, who was studying the origins of the emotional attitudes of fear, rage, and love.[5] While the specific kinds of behavior of the infant subject, Albert, were not very sharply differentiated, it was clear that he showed no fear of a rabbit (withdrawing, crying, etc.) until after he had been "conditioned" to fear it by hearing simultaneously (contiguously) with its appearance a loud, startling noise. The conditioning experiments of *Ivan P. Pavlov*°, the Russian physiologist, working with the salivary reflex of dogs, were thus early shown to apply to the emotional attitude responses of human beings.

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[5] John B. Watson, *Psychology from the Standpoint of a Behaviorist.* Philadelphia: J. B. Lippincott Co., 2nd ed., 1924, pp. 231–36.

In Pavlov's basic experiments,[6] the dog could, of course, already salivate when meat was placed in his mouth. This response is an unlearned *reflex*°. Conditioning took place when the meat and some other *stimulus*° (bell, electric shock, etc.) were presented simultaneously (contiguously). With the repetition of this experience, the dog would "learn" to salivate at the sound of a bell or the feel of the electric shock, which he did not do before. The meat was called the *unconditioned stimulus*°, and the bell or shock the conditioned stimulus.

If emotional attitudes, such as the fear of a rabbit, are learned as a consequence of previous experience by the mechanism described above, we must assume that there are some unconditioned stimuli, such as the meat or the loud noise, that produce the unconditioned response.

Satisfiers and annoyers. E. L. Thorndike° has listed a number of fundamental stimulus situations that he has called *satisfiers*° and *annoyers*°. The annoyers are usually pain stimuli, or conditions which interfere with free movement or block goal-directed activity. As one grows older, he learns what some of the conditions are that are likely to be annoying and produce frustration. The satisfiers are usually affectively pleasant and tend to facilitate goal-directed activity. Since not all annoyers are harmful under all circumstances, and not all satisfiers are beneficent in their influence, they cannot be used as infallible indicators of what emotional responses will follow.

Some of Thorndike's satisfiers and annoyers,[7] particularly as they relate to pupil attitudes, are listed on the next page.

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[6] Ivan P. Pavlov, *Conditioned Reflexes* (tr. by G. V. Anrep). London: Oxford University Press, 1927. *Lectures on Conditioned Reflexes* (tr. by W. H. Grant). New York: International Publishers, 1928.

[7] Edward L. Thorndike, *Adult Interests*. New York: The Macmillan Co., 1935, pp. 177–80.

Satisfiers

muscular activity after deprivation
muscular inactivity after exercise
approaching what one pursues
struggling with an animated opponent
the presence of other human beings
receiving favorable attention
friendly behavior
submissive behavior of others
attaining before others a goal which they seek
a feeling of security and confidence
unforced mental activity

Annoyers

muscular activity when weary
muscular inactivity when craving exercise
being interfered with in one's movements by being held, opposed, pushed, etc.
being thwarted
being seized, slapped, or bitten
being neglected, scorned, derided
seeing someone else get attention, affection, or approval which one craves for oneself

Children have been asked to report on the characteristics of the teachers they like, and also on the characteristics of those they don't like.[8] From their replies it is possible to get a fairly specific view of the positive and negative attitude-producing behavior of teachers. For example, pupils do not like teachers who scold them, who are cross, "bossy," and think the pupil is always wrong, who talk too much and too loudly, become angry at pupils' failure to understand, punish the whole class because of one or two offenders, and so on. But they like teachers who do the opposite of these things — teachers who are friendly, kind, helpful, fair, understanding, and who laugh once in a while.

The purpose of exploring some of the things that are known about attitudes and how they are acquired is not merely to be able to make pupils like teachers, satisfying as this is. Rather, it is to create favorable attitudes toward learning, and to provide a climate or atmosphere in which pupils can learn and can develop normally and become what they are capable of becoming.

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[8] Robert N. Bush, *Teacher-Pupil Relationship*. Englewood Cliffs (N.J.): Prentice-Hall, 1954. Roy Coulter Bryan, *Pupil Rating of Secondary School Teachers*. New York: Teachers College, Columbia University, 1937.